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THE FRIEND.

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OUR OPPORTUNITY IN A WORLD THAT LONGS FOR PEACE.

The great majority of the people of the United States are indicating, in no uncertain terms, their will for progressive disarmament, provided the policy is adopted in conjunction with other leading powers. They want peace with security. The security will depend upon the simultaneous action in the same direction of all the great nations of the world.

The crushing burden of the debt that was incurred during the last war is proving a convincing argument to large classes of citizens whom moral considerations have hitherto left cold. The terrors of the next war, as foretold by military men like General Tasker H. Bliss, and by war correspondents like Will Irwin in his recent book on that subject, constitute a sufficient reason in themselves for not permitting that war to come. Ruthless and brutal to a degree that would make the last war seem humane, it would be a life and death grapple of the nations of the world with victory as the only objective, and universal woe the only possible outcome.

While the economic motive, coupled with a well-grounded dread of letting the devil loose in the earth again, is uppermost in people's minds at the moment, it would be shallow to fail to realize that there is an undercurrent of spiritual idealism active in the movement. Men talk economy, when they are ashamed to give voice to their finer feelings. A host of returned soldiers know that war is wrong as well as foolish. They will avoid the church that glorifies it. Yet they will conceal in ordinary conversation the thoughts that used to fill their midnight hours in the trenches. Few men are left, in fact, who dare maintain in the face of public opinion the thesis that war is right, or that it is a biological necessity of the race. Secretary Weeks is one of the latest to confess his abhorrence of war.

The only ground on which its warmest advocates base their plea nowadays is that we must defend ourselves from the aggressor, that we must have security. This being assured, most men the world over want peace. Such half-way pacifism as this is unsatisfactory to the convinced Friend; nevertheless

he must have patience, as God has, with the slow progress of the conscience of mankind on this point, being watchful lest self-righteousness on his part prove more offensive to the universal Father than the seeming blindness of his generation to the higher demands of Christianity.

There is something to be said for those who are not spiritually ready to risk all and disarm, trusting in the protection of the Almighty. The policy does not go far enough to be effective. The New Testament doctrine of non-resistance is unquestionably inseparable from the second great commandment. "Though I give my body to be burned, and have not love, it profiteth me nothing." An active foreign policy of service is the correlative of disarmament from the Christian point of view. A solid ground of friendship among the peoples of the world, such as our disinterested kindness to the children of Belgium, of France, of Germany, of Poland, of the Balkan States, has created, is our true security in foreign relations. As has been urged, I think, before now in the Friends' papers, one-tenth of the cost of our military measures against Mexico, if spent in the service of the people of Mexico, would have made our southern border permanently safe. A policy of good-will and understanding towards Japan is the Christian substitute for enlarging the Pacific fleet. From the Christian standpoint, and therefore from the practical standpoint, disarmament unaccompanied by good works and good-will is a dead thing and justly distrusted by thoughtful people. Until our nation is ready to go the whole way and be Christian in its dealings abroad, disarmament on the part of America alone as an isolated bit of idealism would probably prove unsatisfactory and might lead to a reaction.

Fortunately the rest of the civilized world shows evidences of wanting disarmament at least as much as we do. England can hardly wait for us to call the projected conference. Leaders in Japan are daily expressing their desire for such a conference. France, the most militaristic of the governments of the world to-day, defends her policy solely on the ground of security. Assured of security, her people, sick of war and its consequences, would no longer endure the burdens under which they now stagger. Germany is already disarmed. In Poland every class of citizens longs for peace, and their government, which is practically bankrupt, will follow the lead of France. When the great Powers move, the people of the little states will compel their governments to follow after. Where we have suffered from the war a little, Europe has suffered much. Millions of graves to our thousands are still green over there, and the laborers in factory and field are crushed almost to the earth by the weight of the armies that they carry upon their backs. Disarmament with security is, therefore, by no means impracticable for us. As a step towards universal peace it is a visible expression of one of the deepest hungers of the world.

In our own country the groups that are interested in this cause are many and influential. Labor at its recent con-

ference has declared in favor of disarmament in no uncertain terms. The Grange and other farmers' organizations will support it. The women's organizations are showing that they stand solidly on this side of the question. The Socialists, as internationalists, are solidly with us. The churches of all denominations are not hesitating to urge general disarmament. A large percentage of the business world is taking this stand on economic grounds. Then there are the Peace Societies, the Peace Foundations, and the Mennonites, the Dunkards and the Friends. Possibly groups such as the German-Americans, who have been torn by the hard choice that they had to make in the recent war, have thought the question through until they, too, are genuinely international in their Americanism. For Americanism, at its best, is international in sympathy.

Many of these groups are represented in England, where some of them are better organized and more powerful than they are here. Labor, for example, is such a group. Some of us at the time of the All-Friends' Conference in London were witnesses of their unanimity and power in opposing another war. On the continent of Europe the same is true in varying measure in the different nations. Probably corresponding groups will be found on investigation to exist in Japan, even if they are not there so well organized nor so articulate.

When nine-tenths of the people of America and of the civilized world want disarmament as a step towards peace, why don't they get it? There can be but one reason; they are not organized. The federation of these groups, with agreement upon a joint progressive policy that will bring disarmament, in a short term of years, to a point where a great sudden war would be impossible, is the one practical step lacking to make their will effective. The movement would need to be international in scope, since simultaneous diminution of the means of war in all the great nations would be required to win for the movement general support.

Is not this situation a challenge to the Society of Friends? Some will answer that it does not go far enough. They long for the abolition of war through the knowledge of Jesus Christ. They say, justly, that only by the conversion of the hearts of men will universal peace be established in the earth.

The answer to this argument is two-fold. In the first place, Friends agree upon the policy of removing the causes of war, and armaments have proven that they are an active cause of war in the case of Germany. It was the threat implicit in the huge German military machine that kept Europe in anxiety until that machine had been destroyed. In the second place, the situation with regard to disarmament is the same situation Prohibitionists and, before them, Abolitionists, had to face. In closing the legalized saloon Prohibitionists did not set free the spirit of man; yet Friends have been strong Prohibitionists. In the abolition of legal slavery it was the body, not the spirit, of the Negro that was set free. That liberation has yet to be achieved. Yet John Woolman was a leader among Abolitionists. Just as Prohibitionists should not be content till they have brought about the spiritual completion of their task, just as Abolitionists should not be content until they have done likewise, so the men of peace must not be content, in this new struggle, until they shall have set up the kingdom of God on earth. Nevertheless, as in these earlier reforms, they must not neglect the present opportunity in their contemplation of the larger issue.

The weight of the moral and religious inheritance of the

Society of Friends is needed in this fight. This is the day which the founders and heroes of the Society foresaw and for which they suffered. They not only yearned for the spread of love in the earth; they were opponents of war as an institution. Through them and the heirs of their traditions, God seems to have been preparing a special instrument for this task. While others urge disarmament on economic grounds, or from fear, it is for the Friends boldly to urge it, as their fathers did, because war is wrong and armaments are the means of war. In the rising chorus of voices from all classes of people urging sanity and righteousness in this matter, it would be sad, indeed, for the Society of Friends to remain silent. It is not for this generation to live in rapt admiration of the deeds of their forefathers while the opportunity to fulfil the work of those forefathers slips by unnoticed. Ten years from now it will be gone. "Now is the accepted time; now is the day of salvation."

It remains to caution Friends, and particularly Young Friends who may be expected to enlist wholeheartedly in this cause, that they must not sacrifice, in their work for disarmament, one jot nor one tittle of their testimony as Friends. They will be co-operating with other bodies whose motives, as has been clearly stated above, will be mixed. Friends will work with them loyally and without taint of self-righteousness, it is hoped. Yet they cannot forget that, for them, disarmament is only a step towards the ultimate goal of peace. They will, therefore, continue, through service, to sow broadcast the seeds of international good-will as they have done in the best periods of their history. The efforts that are being made in our time to save the children of Europe with food and clothing are more important to future peace in the deepest sense than is generally realized. The Friends will never cease to foster such fundamental work. Their local groups will be living centres of information and inspiration for the disarmament movement, and at the same time will be living witnesses to the universal love of Christ.

FREDERICK J. LIBBY.

"Fellowship in the Holy Ghost means first the spirit of truth, of honesty, of fearless sincerity in all our relations one with another. There can be no fellowship of the Holy Ghost without that. When, through the coming down upon us of God, the Spirit from above, we come into fellowship with Christ, we want to be true as He is true. Truth, honesty, righteousness we need all through the life of the Church and the nation.

"Again, it means the spirit of good-will, brotherliness, of care and love one for another. It goes far beyond being just and fair to one another. We are not content to be just to our brothers and sisters. We want to do all in our power to give them happiness, to make life better and brighter for them. That is what fellowship in the Holy Ghost means. If we have this spirit we shall not want any unfair advantage or privilege over others. We shall want all to enjoy the blessings and opportunities as well as the duties of life, and shall do all in our power toward attaining this.

"Last, fellowship in the Holy Ghost means the spirit of faith. Faith makes human life noble and worth while. It lifts men off the earth and gives them the power that comes from heaven. It is the spirit of faith in Christ that gives us fellowship with our brethren."

BISHOP MANNING.

"ONLY when the illusion of physical force as the instrument of progress is dispelled can a real democracy become possible."
—J. A. HOBSON.

LETTER FROM ELLA NEWLIN

STAVANGER, Norway, Sixth Month 10, 1921.

TO OUR DEAR FRIENDS IN AMERICA:—

We are still favored with health and strength to pursue our journey. After leaving Fritchley we attended London Yearly Meeting throughout. We were kindly received and feel that we owe a debt of gratitude to English Friends as well as to those of all other places where our lot has been cast since leaving home.

Owing to the troubles in Ireland and the coal strike in England and the strikes which stopped nearly all passenger and freight boats to Norway, it seemed at different times when looking ahead that our way would be closed up. We have, however, gone forward without delay, except the inconvenience of being crowded and less comfortable, which we do not complain about.

We came to Norway one week sooner than we had expected for fear we would not be able to get any boat if we delayed. We had to take a boat to Bergen first instead of to Stavanger, as we could have done in normal times. At Bergen we waited thirty-six hours for another boat to Stavanger, thus taking more time and causing more expense than otherwise would have been the case.

Alfred Kemp Brown of England came with us from Newcastle, England. He has a minute to attend this Yearly Meeting and expects to go to Sweden, Denmark and Germany.

We have a congenial home here at Stavanger at Thorstein Bryne's. We have been invited to different homes for short visits. The language is quite a barrier, but many speak English well and others can to a limited extent. Thorstein Bryne is a good interpreter, and as he has largely retired from business he can go with us and is most helpful. I have been able to speak through an interpreter better than I expected, yet feel how pitifully small is our best offering.

The Yearly Meeting begins to-morrow and they are expecting Friends from other parts to-day.

With much love to all,

ELLA NEWLIN.

CANADA YEARLY MEETING.

After the sessions of New England Yearly Meeting I was permitted to spend several days visiting N. Dartmouth, Centerville, Sharon, Boston and Lynn, and then took the night express to Buffalo, where the seventh Annual Conference of the Hebrew Christian Alliance was about to assemble.

I could write pages of my experiences in Buffalo, which covered the period of a week. I suppose this Conference was the largest number of Christians of Hebrew race ever assembled in one place in America, and amongst these were quite a number of young believers hardly a year old in the faith. I had to accept the burden of acting as Chairman of the meetings—no easy task, as Jews are a nervous and impulsive lot. But introducing the principle of "Silence unto God" into the meetings had a wonderful effect. The Divine blessing rested on our deliberations and the Kingdom of Christ in Israel was furthered.

From Buffalo I came direct to Norwich, Canada, to attend the Yearly Meeting of Friends there. There were a number of visitors from Ohio, New England, North Carolina and elsewhere. Amongst these were Ellwood Conrad, James Henderson, Horace and Mary C. Foster, with minutes from their respective meetings.

From the beginning we felt that this Yearly Meeting was going to be conducted by the unseen Guide into deep waters. The tide rose from session to session. The closing meeting was a taste of Pentecost. The glory of the Lord broke in upon the gathered Friends. There was deep tenderness and contrition. The young Friends testified to the Lord's power one after another; the aged were melted into tears, so that words were difficult. We had experienced a baptism of the Holy Spirit, and the heavenly fire touched lips never before opened in vocal prayer, witness and praise.

Long did this covering remain, even after the awe-struck meeting had broken up. It was not the result of any whipping up of the meeting into creaturely action, but the gentle breath of the invisible Christ standing in the midst, upon the waiting assembly. It seemed as if the times of the old Quakers had come back again to Canada.

I am persuaded if these beloved Friends, to whom Christ is so precious, set their faces to the sun-rising, they will find "the best is yet to be." Truly the time has fully come when Friends everywhere must buckle on their armor. "A new world-war is on—the good fight of faith"—and the King is looking for a people made "willing in the day of His power." Our golden age as a Society lies not in the past, but in the future, and "instead of the fathers shall be the children."

MAX I. REICH.

LONDON YEARLY MEETING

(Continued from page 628.)

FOURTH-DAY EVENING.

Perhaps the largest company of the day, though less than in previous years, was the gathering on the first evening.

CONTINENTAL RELIEF.

Harrison Barrow, called upon to speak on the work of the Friends' Emergency and War Victims' Relief Committee, invited Friends to read the Committee's report. Last year the amount of money expended was £700,000, and with sundry contributions in kind, the sum total was upwards of £880,000. It had been suggested that we were undermining the morale of the Austrian people; but conditions were not yet ripe for any withdrawal from the work. In order to facilitate co-operation between English and American Friends, Commissioners had been appointed and had done valuable advisory service; at the moment this plan had been suspended, owing to shortness of funds. With regard to Russia, in Moscow there were 16,000 children who ought to have been receiving milk, but only 3,000 were receiving it. The Committee had now, however, by the aid of friends, been able to supply it to the whole of the children in Moscow. Forest schools had been established and had been helped by Friends, as well as sanatoria for the treatment of tuberculosis. All the hospitals were pathetically in need of medicine, though supplies had been distributed quite loyally by the Soviet authorities. With regard to the future, the Save the Children Fund would shortly be ceasing contributions, and financial difficulties were arising for the Committee, whose income was now about one-tenth of what it was last year. He trusted that the work would not be allowed to stop, but that the Society would fully recognize its responsibility. We had an entry to 'enemy' countries which no other body had, and with our international ideal we held a strong weapon for good. He desired that Friends who could go and earn their living in Central Europe would go and help in the work, and he hoped means would be found by which that could be done. At Woodbrooke Friends could study in relation to international service. He was afraid the Society was largely failing at home in support of the international work, but he did not think this should prevent us sending out missionaries to Europe who could also carry on their own everyday work.

Arthur Watts spoke on his experience in Russia, pointing out that Friends were the only English religious organization allowed to work in Soviet Russia. Might Friends recognize the truly international character of our work, the significance of which was not only material. Our complete freedom from any political object made our position much more easily maintained. In the opinion of Friends, religion and life are one, and this had much to do with the fact that we were enabled to take part in the distribution of necessities. Behind it was the spirit of service, and because of that, the Committee was anxious that Friends should maintain their work in Russia.

T. Edmund Harvey said that Friends must have repeatedly felt not only a sense of the immensity of the world's need, but also the call that came to all of us from the countries of Eu-

rope and Asia. When the real call came we had the promise that God would be with us. We had no special diplomatic service; our whole membership must be an ambassadorship of the Kingdom of God. If but for one day we could become a Society of Friends worthy of the name—friends because the spirit of Christ had made us friends, friends of all men—would not the Kingdom of God be realized here amongst us, responding to the present need? As we felt our own weakness might we seek in prayer the power and love and faith that it was our Father's will to give us.

BIRTHRIGHT MEMBERSHIP.

The Clerk announced that this subject would be now entered upon.

It will be remembered that the outcome of last year's discussion on the subject was its reference to the whole body of Friends, throughout the Monthly and Quarterly Meetings. A Committee was appointed having care of the matter, and that committee prepared for the use of the meetings the draft of a suggested Basis of Membership, and a questionnaire. The Meetings also received an historical statement on the subject prepared by W. C. Braithwaite and the paper read by Mary E. Pumphrey at the Yearly Meeting of 1920. The Committee now reported that 13 out of 17 Quarterly Meetings had sent short or full minutes, while 46 out of 65 Monthly Meetings had given separate answers to the questionnaire. The Meetings which had replied reported 361 resignations in the period 1908-13 and 475 in the years 1914-19; in the same period disassociations for non-attendance had numbered 158 and 197. Besides these there were but few disownments. Respecting 'nominal' members, the 23 Monthly Meetings which made an estimate of the number of these recorded 1,176, "a sufficiently serious figure if the proportion holds good for the whole Society, when the number would be between 2,500 and 3,000, or about 15 per cent. of our membership." As the outcome of consideration of the reports and minutes, the Committee put forward the following conclusions and recommendations:—

(1) There is no sufficiently general feeling of dissatisfaction with Birthright Membership to warrant its abolition.

(2) Monthly Meetings might be encouraged to devote, through their overseers or through special committees, more attention to the spiritual life and Quaker training of their children and young people.

(3) Those Monthly Meetings that desire it might be authorized to institute a system by which Birthright Members could apply to the Monthly Meeting to have their membership confirmed.

(4) It seems clear that the privilege of Birthright Membership should be given to children where only one parent is a Friend, if both parents express the wish for it and assert their intention to bring up the child in the Society.

(5) The existence of a large body of nominal members cannot fail to be a source of weakness; and though we do not recommend any sudden or drastic action, we think all our Monthly Meetings should be called on to face the situation, and, as way opens, correct their lists of members so as to correspond with Truth.

(6) We think the Yearly Meetings might well issue some concrete advice on the principles which should govern admission to membership, the information in the Book of Discipline being inadequate. We suggest that perhaps the Notes on the Basis of Membership, after careful revision, might form a useful part of such a document. It is clearly desirable that there should be a certain amount of uniformity in our practice of admission to membership.

(7) The practice, followed in some meetings, of submitting letters of application either to the overseers or to a special committee before they come to the Monthly Meeting is, in our opinion, highly to be commended; and we think it desirable that the same body should be encouraged to nominate to Monthly Meetings suitable Friends to visit the applicant. So long as the Monthly Meeting retains the right to reject

or modify such nominations this course does, we think result in more suitable committees being appointed than where the selection is made in open meeting from those who chance to be present.

(8) In conclusion, we wish to state our belief that the real cure for the admittedly unsatisfactory state of our membership at present is a more general and whole-hearted following of our Lord Jesus Christ in every relation of life. The inevitable result of such a revival among us would be the attraction to our body of those spiritually like-minded, and the desire of the indifferent to be clear of a Society, the membership in which implied more than they were prepared to accept.

After liberal discussion the Clerk presented a draft minute accepting the conclusion of the Committee that no general desire existed to abolish birthright membership, and approving the suggestions in Clauses 3 and 4, the later clauses being referred to the Meeting for Suffrages to consider (5, 6 and 7), and to report to next Yearly Meeting upon them.

Ernest E. Unwin hoped Clause 3 would not be passed at all. He considered it a very dangerous piece of machinery.

Albert J. Crosfield reminded Friends that a religious Society could not be run by machinery.

Other Friends followed, speaking mainly against the establishment of any test and also somewhat against the proposals of Clause 3, and in favor of a broader basis of membership.

The Clerk said it seemed clear that the meeting was not prepared to endorse Clause 3.

The Clerk asked whether the meeting would be content to refer the two criticised clauses to the subordinate meetings for their consideration; and after further consideration of various points, in which several Friends joined vocally, it was finally decided, as a result of the morning's consideration, that Clauses 1 and 4 should be approved, Clauses 3, 5, 6 and 7, rejected, it being felt that it would be better to have the feeling of Yearly Meeting conveyed to the subordinate meetings by representatives rather than written directions being sent. Clause 2 was left for consideration at the afternoon sitting.

(To be continued.)

EDUCATION.

WESTTOWN NOTES.

Commencement occurred on the fifteenth, there being forty-seven in the graduating class. Essays were read by Helen Fe' Haworth of Banes, Cuba, Theodore S. Raiford of Ivor, Va., Rebecca E. Hallett of Hatboro, Pa., and Frances R. Tatnall of Wilmington, Delaware. The Valedictory was given by John C. Starbuck of Media. An unusually able and timely address was given by William W. Comfort, President of Haverford College.

The following honors were announced:—highest scholarship, boys' side, upper classes, Edward S. Wood; lower classes, Winslow N. Hallett; girls' side, upper classes, Edna E. Wetherald; lower classes, Rebecca L. Wills; greatest improvement in scholarship, boys' side, upper classes, Arthur W. Greene, lower classes, Horace C. Doan; girls' side, upper classes, M. Eileen Todd; lower classes, Mary V. Jarvis.

Of the forty-seven members of the graduating class, thirty-seven are planning to go on to college. Twenty-four boys and girls from the three upper classes remained at the school for the College Board examinations.

E. Dean Stanton, James and Alice Walker, E. Grant Spicer and James Jameson recently took a motor trip to State College to attend the Farmers' Week being held there.

Samuel H. Brown is in New York, having been appointed a reader of History papers under the College Entrance Examination Board.

FACULTY CHANGES FOR NEXT YEAR.

There will be a few faculty changes another year, but fortunately not many. James F. Walker has already assumed

the headship of the Agriculture Department, in place of J. Clifford Otis, who has taken up a position as manager of a large farm in Northern Vermont.

Parvin M. Russell, who has been with us two years, is returning to business. Ida L. DeLong has a year's leave of absence for advanced study at Columbia. Caroline L. Nicholson returns after two years' work in Germany under the Friends' Service Committee; Amy L. Post, who has taken her place in the meantime, will be an assistant librarian at Haverford College. Orpha L. Cox and Esther Thomas, who have had the major portion of the work in the Elementary School, are both leaving, the latter having been married on the fourteenth of Sixth Month to Vernon Overman, of Amboy, Indiana.

New appointments have been made as follows:—Albert L. Baily, Jr., a graduate of Haverford College, in business with the Joshua L. Baily Company, will leave business and come to Westtown as a teacher, being especially interested in Botany and Nature Study. Eugene R. Raiford, Westtown '14, Earlham '20, comes as Physical Director of the boys with some teaching in Mathematics. Esther J. Nichols will have the Elementary School at the Stone House. She graduated from the Gorham Normal School in Maine in 1912 and since then has been teaching in New England schools, coming to us from Attleboro, Mass.

Nine of our teachers are planning for work in Summer Schools during the coming vacation. Helen P. South, E. Grant Spicer, James F. Walker, Lewis A. Taylor and Esther J. Nichols expect to be at Columbia. Elizabeth Thomas at Harvard; Albert L. Baily, Jr., at Northwestern; Eugene R. Raiford at Springfield, and Jessie A. Wood at Chautauqua.

GEORGE L. JONES,
Principal.

SIXTH MONTH 23, 1921.

OLD WESTTOWN.

J. RUSSELL HAYES.

Unworldly, simple, dignified, serene,
Dear with ancestral charm, and beautiful
With green old landscapes and dim leafy aisles
Of antique groves, with blossomy orchard boughs
And grassy hills, and that old avenue
Of stately trees,—has it not held our love
And friendly veneration through the years!
What recollections haunt its shadowy lanes,
What memories enshrine its peaceful halls
That dream with patience of the Long Ago
When faces smiled and young hearts beat with joy,—
Faces and hearts that now have journeyed far
Beyond our days, but are remembered still
With deep affection!

Gentleness and peace
And tender human sympathy and love
Had here their home for generations long;
And many a family, many a neighborhood
Can trace its sweet and gracious atmosphere
To Westtown's noble influence, can name
Some old-time Friend whose kindness of soul
Still lives in children's children to our day,—
Inherited from far-off lessons learned
In the well-loved meeting-room from saintly speakers
And in the quiet drill of daily tasks
At this old Quaker school beside the banks
Of pleasant Chester Creek.

Worthy all honor,
The men of vision whose high hearts were set
On this "new Ackworth" of the western world,—
John Woolman, Owen Biddle, Dickinson
Our Quaker Governor, *Israel Pemberton,*
Churchman and Zane and Ferris, and the Friends

Of Western Quarter: these and many more,
Weighty and solid Friends of that old day,
Felt deeply the concern for strongly founding
A school wherein our precious youth might know
And follow the pure precepts of our faith,
"Preserved in innocence" and sober truth,
And trained in piety.

How wondrous quaint

And far away they seem, those early days
Of simple homeliness, when students came
Flooding along rough country roads in gogs
With hair-cloth trunks behind, and found themselves
Here in a rustic world secluded far
From noise of cities, deep amid the hush
Of sylvan solitudes! I see them now,
In fancy's eye,—blithe boys with ruddy cheeks,
Sturdy of frame, loving their outdoor hours
And entering with joy upon their work
In busy school-room, and their wholesome fun
In cutting woodland lanes and building forts
Among the forest trees;—and gentle girls,
Their pure sweet faces framed in dainty caps,
Demure and comely, doing sampler-work
And sauntering in sunny garden walks
Or rambling far adown green forest aisles
To gather flowers and hear the wild birds pour
Their summer songs across the fragrant air:—

A little world of youth, whose characters
Were moulded in the ways of courtesy,
Of Christian virtue and of loving-kindness,
By teachers cheerful-hearted, wise, humane,
Of sober carriage, men and women of worth,
Whose names are like a bead-roll of pure strength
And solid virtues. If I name *John Comly*
And *Enoch Lewis* and *Benjamin Halliwell*,
And *Davis Reece*, *Rebecca Kite*, *Ann Thomas*,
And *Eliza Pickering*; with Superintendents
And their dear motherly helpmates,—*Sharplesses*,
Whittals, the kindly *Priests*, *Passmores*, *Snowdons*,
It is but to suggest the long full line
Of sterling men and women who have shaped
The destinies of Westtown through the years
That ever found her true unto the hopes
And visions of her founders.

Now in peace

They sleep, those honored ones, so well beloved,
So warmly cherished, and the sweet will rose
Flings down her petals on their quiet graves
In many a lone God's-acre where their names
Are writ on lowly marble, while the pines
And weeping willows ehant soft requiems
Above their slumbers. But their memories
Are made immortal by the work they wrought
At olden Westtown, where they nourished souls
That grew up mindful of their great Creator,
Teaching things lovely and of good report,
By precept and by practice they portrayed
The beauty and the dignity of service,
The gracious charm of simple, peaceful ways,
Life's sweet sincerity.

O ancient School,

So rich in antique worth, so venerable,
So blest with noble memories,—thy halls
Thy pine trees shadowing the emerald turf,
Thy tranquil gardens and thy woodland glades,
And all thy nameless and abiding beauty,
Are outward symbols of the precious spirit
That lives within thee, making more beloved
Thy name with every season as it flows
Adown the tides of God's eternal years.

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CHILDREN'S CORNER.

THE GIRL WHO DID AND THE BOY WHO DIDN'T.—First, I will tell you about "the boy who didn't." It was this way,—he had a step-mother who had children of her own, and a father who was always busy, and no one took very much interest in the boy, and yet he was one who craved sympathy more than most boys do. And so he got to spending the nights out in a friend's home, without telling his family about it. And one day he found his friend's postal-saving cash-book, and thought how much he had always wanted a kodak, but could not get the money. And so he took twenty yen from the friend who trusted him, and bought his kodak. But I think he never got much pleasure from it. Now it happened that the boy had gone to First-day school at one time, and his First-day school teacher heard about the twenty yen and the kodak, and she was wishing that there was some way to help that boy. And surprisingly enough, a way came. He came to her door that night and allowed himself to be brought in. Yes, he confessed it all, and he cried, and felt wretchedly unhappy, but most of all he feared that his father would hear. That he should go home and tell his father all about it, and get the whole miserable secret out of his system, and begin over again,—that was the message he heard that night, and he went home at ten o'clock promising to do so; but he failed—he never told—he was too weak, after all. Will he ever regain the moral ground he lost then? He may, but it is going to be very hard.

And now for "the girl who did." She is just about the same age as the boy and is going to the first year of High School. One night the matron of her dormitory—the same teacher, by the way, as the one who talked to "the boy who didn't"—heard her crying in her room, and called her to her. What was the matter? No, nothing was the matter. Well, then, if the teacher must know, it was something she had done herself—she had been bad. What was it? Well, in to-day's geography examination, she had opened her book, and found the answer to one of the questions. And the thing that surprised her about it most, was, that now she should be crying about it. She had never cared before very much, when she did wrong,—never enough to cry. Again came the same message from her teacher,—she must go back to school and tell all about it. And she was "the girl who did," so you know what happened. She was a hero in a way for it took lots of courage, and she lost her good grade, but never mind, she got something much better.

You see that Japanese boys and girls have very much the same problems to meet that American boys and girls have, only I think that those who come from non-Christian homes, have less home guidance to start them right. We want more Christian homes, and we want more boys and girls who do.

EDITH F. SHARPLESS.

BUYING A SPOOL OF THREAD IN JAPAN.—Nearly all the streets in the villages and cities of Japan are lined with little shops. The fronts of these open on to the street like stalls during the day and the articles for sale are displayed in gorgeous array. Only the more modern stores in the larger places have "show window" or a "Look Window," as one sign in English reads. At night the things are all moved back and the wooden shutters which close the shops make the streets look like rows of little sheds dark and cheerless. Back of the shop are other rooms which with the up-stairs, if there is an up-stairs, are the home for the family. This is very convenient, for then the whole family can help tend shop and no one need wait for dinner for they can keep a careful eye on the street during a meal. If the shop is one for cloth or similarly clean articles, the floor is usually elevated from the street about two feet, and the regular Japanese straw mats cover it. At the front, on the ground level, the floor may be of cement or just dirt, so they can come under roof and leave their wooden street clogs. A forerunner usually sits on the edge of the mat, leaving the feet on the ground while he waits, and wait he must, as the following story will show.

The other day I went with a newcomer to Japan into a little shop where only thread and things made of thread are sold. We told the man we wanted brown silk thread. He brought a number of skeins as large as our wrists and let us choose size and color. We then told the amount we wanted by weight, in Japanese terms. He brought out a tiny little balance scale like old-fashioned steelyards, only this one was made of wood and string. From a drawer he took a spool and weighed it. Then the skein of thread was put on a little reel, and the spool on a little wheel. Both reel and wheel are much like those our grandmother used long ago, only they are very low to permit the user to sit on the mat. Then he turned the wheel and wound off the thread. Some times the thread would tangle and he would stop for a time to untangle the snarl, then turn merrily again. When he thought he had wound off nearly enough, he weighed it again. It was not quite enough so whirr went the little wheel and the spindle whirled too. At last it was right. He broke the thread, wrapped the spool in soft paper, and tied it with a paper string. We gave him twenty sen, took the thread, exchanged bows and departed. The lady with me thought it was a tedious process, but I told her she might be thankful he wound the thread on a spool instead of a piece of paper, for had he done that, as often they do, she would have had to wind it all by hand before she could use it on the sewing machine.—EDITH NEWLIN.

BOOK REVIEWS.

WILLIAM JAMES.*

First of all, I must make a protest against the outrageous price charged for these two volumes of letters. They cost ten dollars. They are, of course, a beautiful piece of book-making. But it would be well if some one could persuade the *Atlantic Monthly* to take up the problem of disseminating good, cheap literature. It publishes for rich patrons and much of the cost goes into unnecessarily expensive workmanship and materials. I have no doubt that there are adequate reasons in high wages, the cost of paper, and the necessity of a twelve per cent. return on capital, that would be urged in return. But not so long ago one purchased for five dollars Morley's two-volume "Life of Gladstone," that contains more than three times the amount of material and must have taken fifty times the amount of research and editing. Or, to take another comparison: Well's "Outline of History" has more than twice as much actual material, and think what an immense amount of reading and labor was expended upon that book. Yet it costs but little more than these two volumes of James's letters.

The high price of this book is particularly unfortunate because the very class of persons who will be most interested in it are those who are least able to afford to buy it. Thousands of school teachers in this country and doubtless in England are under obligation to William James. Not only have they studied his *Psychology*; they have read his "Talks to Teachers," and probably many of them have made further explorations into his stimulating essays and philosophical books. The very fact that a mere teacher could have so wide an influence was in itself good for the profession.

Friends should have a special interest in William James on account of his "Varieties of Religious Experience." These studies in mystical exaltations and vagaries are an almost indispensable background to a full appreciation of the type of religious feeling that has come down to us from our predecessors. James's father, Henry, was, in religious matters, a free lance, engaged most of the time in combats a *outrance* against orthodox religion and elaborating his own interpretation of Swedenborgian doctrine. But he was very religious, and although his son William threw off all conventional religious trappings, as became a Harvard professor of philosophy, his own nature was essentially a religious nature and this fact determined his attitude towards many philosophical questions.

* "The Letters of William James," edited by his son, Henry James. *Atlantic Monthly Press*.

In a number of the letters he observes that he had had no religious experience himself, but he did not for a moment question the validity of the experience of others. He was one of the first Americans to pay any attention to the proceedings of the Society for Psychical Research. Most of his colleagues at Harvard and elsewhere were contemptuous of the whole question of thought transference and the problems of the subliminal self. James patiently examined mediums, and took evidence in cases of mind reading, all in the spirit of an impartial scientist who withholds judgment until complete evidence is in. Some of the letters are on this aspect of his work, of which he became very tired in his later years.

One of James's closest friends and most cheerfully belabored philosophic enemies was Josiah Royce. If all scholars could learn to attack each other with the good-natured severity that these two employed in their many years of loving each other and despising each other's philosophy, there would be less jealousy and bitterness in the world of scholarship. In conversation, in letters, and in their books, they attacked each other, hammer and tongs. They were of fundamentally different temperaments. Royce was the modern incarnation of the older theologians whose chief interest was to establish the glory and majesty of God; James's philosophy was the first fruits of modern democracy with its insistence upon the value of the individual. It seems to be true that theories reflect to some extent political conditions. Most of the theological thought even of to-day finds its inspiration in systems that were worked out in the days when every one accepted as a matter of course the fitness of some man or government to claim absolute power, in whose sight subjects were negligible units, existing to serve and magnify their king. The conception of God was very similar. Man existed chiefly for the glory of God and in himself was a despicable, sinful creature of the dust. Royce belonged to that school of philosophers who logically work out the necessity for a complete, omniscient, pervading spirit, for whom time and space do not exist; a completed circle; in philosophic terms, the Absolute. This Spirit is God as usually thought of.

A classical example of this attitude towards God and man is found in the first book of "Paradise Lost." Milton has just been describing Satan as he lay in the sea of fire:

"So stretched out huge in length the Arch-Fiend lay,
Chained on the burning lake; nor ever thence
Had risen, or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and enraged might see
How all his malice served but to bring forth
Infinite goodness, grace and mercy shewn
On Man by him seduced, but on himself
Treble confusion, wrath, and vengeance poured."

That is to say, Satan was let go in order that, when he had seduced mankind, God might have the glory of forgiving men their sins. It is not a cheerful thought.

But Royce felt the difficulties of the absolute system, for it reduces the individual man to a hollow shell. He felt that no one in these days is much impressed by the thought of living for the glory of God; that this seemed to many persons an unworthy conception of God. No good man wants others to live for his glory and a God who wants this seems less than a good man. Consequently Royce spent a large part of his time trying to do a very difficult thing: to reconcile the idea that God is absolutely complete in every way with the idea that any individual can have any real significance.

Now James started from exactly the other side of the problem. He began with the individual. He insisted that the individual was significant first and then he worked out his idea of God from what is compatible with that assumption. He is then a typical philosopher of a democratic age with its insistence on the individual and its lessened respect for authority and majesty and Divine right of kings or governments.

It is this insistence that a man has the making or the marring of his life in his own keeping that makes James's books so stimulating. He is in philosophy what Browning is among poets. Indeed, he more than once in these letters expresses his delight in Browning's poetry, and the two men had much in common. I need not try to trace out here the results to which James's speculation carried him. He met with a good deal of contemptuous opposition from all classes of philosophers, partly because he wrote his books so that they could be understood by ordinary readers; partly because his ideas were so flatly opposed to the prevailing philosophical thought, which was almost wholly a re-hashing of the ideas of the great German thinker, Emanuel Kant, and were largely devoted to the elaborating of theories of the Absolute. This contempt or indifference James met with good humor, prophesying that his opponents were engaging in the futile swan songs of a dying system of thought. Some support he had both in this country and in Europe. He hailed with vociferous joy Bergson's "Creative Evolution," which indeed is a deeper and more complete working out of the ideas for which James had been battling for many years.

The following anecdote which James tells to a correspondent in England will perhaps bring home clearly his attitude towards the problem of current philosophical thought in the early nineties. A child asked his mother if God made the world in six days. "Yes." "The whole of it?" "Yes." "Then it is all finished, all done?" "Yes." "Then in what business is God now?"

Of course, the individualism that results from a too literal application of the supreme value of the human unit is often either dangerous or absurd. Its absurdity was very well illustrated in an exhibition of recent art that was held lately at the Academy of Fine Arts in Philadelphia. Most of the painters were a law unto themselves; consequently they are the only ones who could interpret their own pictures, which to the casual eye were meaningless daubs. Some of the recent poetry gives another expression of rampant individualism, where again, writers follow no set rules and fall into unintelligible self-expression. What seems to many persons an objectionable freedom in manners and dress that characterizes the rising generation is still another expression of the theory that the individual is a law unto himself. And yet most persons in this country would consider conscientious objection to military service a still more fantastic application of this philosophy. To tell the truth, it is very difficult to draw a happy medium between servile obedience to law and custom, and the lawless vagaries of untrammelled freedom.

So much for James as a philosopher. Turning to the letters themselves, readers of Stevenson's letters will note a similarity between the two epistolary styles. Both are ejaculatory, familiar, conversational, intimate; there is much current slang, intentional bad grammar, old and tried family jokes, and even in the midst of a serious discourse on the nature of the universe an irrepressible broadside of humor. And with it all constant assurances of love for a very great variety of persons.

The letters fall into several categories. There are affectionate, gossip, playful letters to his wife and children; letters to his brother, Henry, urging him to change his literary style, admiring its perfection if one *must* write that way at all, defending America amidst some impatience at her way of eating eggs and talking in a high-pitched voice; many letters on philosophical subjects written to friends who were writing books; letters describing his adventures in the Adirondacks, where he went for a great many of his vacations. As is natural, the variety of topics is great; books old and new and of all sorts and languages are often discussed and vigorously characterized; there is a good deal of comment on current politics; there are spicy accounts of his many travels; accounts of the new psychology department at Harvard and the additions to the teaching force, and the many problems connected with the expansion of what became America's greatest school of philosophical thought, make up another large part of the

letters. He touched, first or last, on nearly every topic of common or uncommon interest, and, as was said of Goldsmith, *nullum inquit quod non ornavit*.

Some of the most interesting passages are his comments on public affairs and persons of note. He was studying in Germany at the time of the Franco-Prussian war. A victory for Germany he strongly felt would be a victory for progress and he was intensely disgusted with France. Cleveland's Venezuela message in 1895 "horried him." He was bitterly disappointed at the American conquest of the Philippines. McKinley and Roosevelt he despised, as incarnations of militant imperialism. The smug ranting and hypocrisy of Kipling's poetry, with its varnish of "manifest destiny" and call of God to civilize the world, filled him with rage. For H. G. Wells he had great admiration. In his letters are many comparisons of national as well as individual temperaments. On the whole, he reacted as the average Anglo-Saxon does to the French, although he greatly admired many individual Frenchmen; at the Germans he pokes a good deal of fun, but he had the greatest admiration for their thoroughness and patient effort. Unlike his brother, Henry, he was a staunch American. (It may help some readers to keep this family straight, to point out that the generations were as follows: Henry James, Senior, the Swedenborgian; his sons, Henry James, the novelist, and William; William's son, Henry, the editor of these letters.) In spite of numerous visits to Europe and a wide knowledge of European literature and art and a variety of friendships in England, France and Germany, he always insisted that, under the crudeness of America, there was genuine worth, and a great future ahead. In this he was at one with Royce, whose lecture on America, "The Glory of the Imperfect," is a sane and inspiring expression of patriotism.

A few quotations will allow readers to feel the quality of the letters for themselves.

James was at Nauheim, Germany, for the sake of his health, in the summer of 1900. From there he writes to Royce:—

"BELOVED ROYCE:—Great was my, was *our* pleasure in receiving your long and delightful letter last night. Like the lioness in Æsop's fable, you give birth to one young one only in the year, but that one is a lion. I give birth mainly to guinea-pigs in the shape of post-cards; but despite such diversities of epistolary expression, the heart of each of us is in the right place. I need not say, my dear old boy, how touched I am at your expression of affection, or how it pleases me to hear that you have missed me. I, too, miss you profoundly. I do not find in the hotel waiters, chambermaids and bath attendants with whom my lot is chiefly cast, that unique mixture of erudition, originality, profundity and vastness, and human wit and leisureliness, by accustoming me to which you have spoiled me for inferior kinds of intercourse. You are still the centre of my gaze, the pole of my mental magnet. When I write, 'tis with one eye on the page, and one on you. When I compose my Gifford lectures mentally, 'tis with the design exclusively of overthrowing your system, and ruining your peace. I lead a parasitic life upon you, for my highest flight of ambitious idealism is to become your conqueror and to go down into history as such, you and I rolled in one another's arms and silent (or rather loquacious still) in the last death grapple of an embrace. How then, O my dear Royce, can I forget you, or be contented out of your close neighborhood?"

To his brother Henry, about Henry's "American Scene":—

You know how opposed your whole 'third manner' of execution is to the literary ideals which animate my crude and Orson-like brain, mine being to say a thing in one sentence at straight and explicit as it can be made, and then to drop it forever, your being to avoid naming it straight, but by dint of breathing, and sighing all round and round it, to arouse in the reader who may have had a similar perception already ("Heaven help him if he hasn't"), the illusion of a solid object, made (like the ghost at the Polytechnic) wholly out of impalpable materials, air, and the prismatic interferences of

light, ingeniously focused by mirrors upon empty space. But you *do* it, that's the queerest!"

James was lecturing at Leland Stanford University at the time of the earthquake. He writes of the University:—

"There couldn't be imagined a better environment for an intellectual man to teach and work in, for eight or nine months of the year, if he were then free to spend three or four months in the crowded centres of civilization—for the social insipidity is great here, and the historic vacuum and silence appalling, and one ought to be free to change. Unfortunately the authorities of the University seem not to be gifted with imagination enough to see its proper role. . . . They ought to aim at unique quality all through. . . . Instead of which, they pay small sums to young men who chafe at not being able to travel, and whose wives get worn out with domestic drudgery."

Writing in 1890, he says:—

"I should 'admire' to see the Kiplings again, but it is no go. Now that it is the mightiest force in the formation of the 'Anglo-Saxon character,' I wish he would harken more to his deeper human self and a bit less to his shallower jingo self. If the Anglo-Saxon race would drop its sniveling cant it would have a good deal less of a 'burden' to carry. We're the most loathsomely canting crew that God ever made. Kipling knows perfectly well that our camps in the tropics are not college settlements or our armies bands of philanthropists, slumming it; and I think it a shame that he should represent us to ourselves in that light."

American Friends' Service Committee

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THE TOWN OF THE FRIENDS.

The following appreciation of the beliefs and work of the Friends and practical suggestions for further service appeared in a recent issue of Vienna's leading newspaper from the pen of a prominent authoress of that city:—

From England and America came men and women to Austria in her sore need. They brought food to the hungry, clothes to the needy, and hope to the broken in spirit. They do not spare themselves in their work in the hospitals, children's homes, their own offices and warehouses. Their faces are illumined from within with the knowledge of a better world than the one they see around them. One cannot quarrel in their midst or quite despair. Many of their men during the war refused to kill, and faced imprisonment and death for themselves rather than give up their convictions.

These people preach love of one's neighbor, not only by word of mouth, but in deed, through sacrifice and danger, giving their services and their possessions. They believe that the power of good is stronger than the power of weapons, and must prevail in the end. If the world is to be changed, it is through people like these that the change must come.

During the war, the Friends built up with their own hands in the devastated regions of France houses for the homeless inhabitants. One of these colonies has been named "The Town of the Friends" by the French authorities. Should not such a town be raised in every country which has been disturbed by war, for everywhere the war has made men homeless?

In the city on which the effects of war have fallen most heavily, that is, on Vienna, where the people are nearest to despair, the beginning should be made. Five hundred dollars would build a dwelling house. A colony of several hundred of such houses planned as a town and named "The Town of the Friends" might be made a meeting place of men who have the rebuilding of the world at heart. Each one of the individual houses might be owned by a Friend in England or

America who had contributed the money. In the midst of the town could stand an International Home for foreign guests who would come for days, weeks or months, to exchange ideas. What an opportunity this would provide for international co-operation!

Do Friends who read these words feel self-condemned? Are our "faces illumined from within." Is it true that "one cannot quarrel in our midst?" We have reason to be glad that our foreign representatives have not taken with them the differences that mar our life at home. Let us not require of them that they publish abroad our shortcomings, but rather let us try to live up to what the world thinks we are.

HELENE SCHEU, in Vienna's *Neue Freie Presse*.

THE EYES OF THE CHILDREN OF EUROPE.

What I shall never forget about the children of Europe is the expression in their eyes. They have little thin grey faces,—these children. Their thin little bodies lack the surplus energy which makes our boys romp and "cut shins." They are apathetic children, unchildlike children. They remind me of the speech of the physician in Macbeth: "I fear she hath known what she should not!"

These little ones have known what they should not. They have known mothers who were not strong enough to endow them with healthy bodies at birth. They have known mothers who could not give them nourishment enough to grow on. They have known only a world in which one was always hungry, a world where everybody shivers in winter. They have known anxiety; the Lord's prayer for daily bread they have offered time and again without visible response. Their little thin faces, their starveling bodies haunt me,—but most of all their unchildlike eyes.

CAROLINE G. NORMENT.

THE MISERY IN MY COUNTRY.

(The following narrative was written quite independently by a fourteen-year-old pupil of the public schools of Sohl, Germany.)

If I think of it, I could cry how my mother had to worry and torment herself in order to provide for us eight children. Many a sheet had to be sacrificed in order to become a shirt. Even some quilt-covers were dyed and worked into dresses. When these dresses were torn, my mother had no patches and thread for mending them. She would have liked best to stick the patches on with glue. What should she do now? She had to undo the beautiful crochet-work and use it for mending. When she did not know any more what to do, she went to search in the rag-bag and found a few pieces which were just right. She also found an old skirt and a coat. The skirt was so bad that in former times you would have left it in the rag-bag or even thrown it into the quarry. The only good that was left in it was the lining. This my mother used for making us aprons. There were many thin places in it. Then she took several good pieces from the old coat, patched them together, and made us each the most beautiful aprons of it. She undid old knitted stockings and darned others with them. The wool from the old stockings was very crinkly, so she wet the wool and wound it on a board and dried it. When it was dry it looked just like new wool.

We were not much better off as to shoes. Of some shoes the top leather was still good, but the soles could not be used any more. Then my father bought some chips of leather from the shoemaker and soled the shoes himself. In winter, we made straw shoes. We borrowed a last from the shoemaker. The soaked straw was plaited and formed according to the last.

When we wanted to wash in the morning, we had no soap. As we could not remain dirty, we simply had to wash ourselves with clay. Also kerosene oil was very expensive and there was even none to be had. When my father wanted to dress in the morning, he had to leave the door of the stove open in order to have a little light.

The most important thing we were lacking was the food.

Instead of bread in the morning we had to eat turnips without any potatoes, flour or fat. For dinner we had the same. In the evening we had to go to bed hungry. This was the same every day. The turnips were very much frozen. My mother had to chop them off with a pointed hoe in the village cellar. Then we put them under the stove to thaw. We cut them into slices, boiled them in salt water and ate with joy, because we didn't know anything but turnips.

This was only the description of our meals in winter, for in summer it was still worse because there were no more turnips. Then we only had turnip sour-crust. We only got three pounds of bread a week which lasted from Saturday to Monday. For the rest of the week we had no bread at all. Then we had to look for cabbage and eat it. Also my father took great pains to find something to eat. Every day he brought a bag full of nettles.

Now I want to tell you about a few old people in my native village named Zollfrank. Two sisters live in one room, but one suffers more from need than the other one. The elder has stolen a jacket from her sister. She even stole her last chemise. Now, what shall a woman like that do? She has to lie on her straw-bed day and night. She cannot go begging any more, only when the people bring it to her. When she wants to eat, she has no plate, no spoon, no fork and no knife. She has no basin, so she simply has to take her hand.

KLARA POLEY.

FOUR MONTHS OF NEW LIFE FOR A DOLLAR.

In the semi-darkness of late evening, I was strolling through a side street of Warsaw when I caught sight of a tiny child sitting a few yards away on a large stone by the gutter. She was probably five years old, but like most of the little ones in this unhappy land, was as small as the average child of three. Her little dress was dirty and unkempt hair half covered her face. When she at last felt sufficient interest to look up at me with bloodless cheeks and lifeless eyes, she seemed more like an unhappy little whisper than like a human child. She went on holding her head in one hand as if she were too tired to play and almost too tired to live.

I am writing this to you Americans yonder who read this, to ask you for just one dollar, because your Polish Unit can for a dollar give this child or any child in the cities of Poland a pint of fresh milk every day for four months. Your dollar will transform this unhappy little whisper into a glad little song.

AN AUSTRIAN CHILD'S HYMN OF GRATITUDE.

What can I do?
What shall I say?
All I can give you
Is thanks to-day.
Possessions I have none,
Except a little heart
To love and to thank you
Before you depart.

WILBUR K. THOMAS AND RUFUS M. JONES RETURN THIS WEEK.

Letters and cablegrams that have come from the Executive Secretary and Chairman of our Committee indicate that their visit to the fields is proving valuable. In London they held a conference with the English Friends at which various causes of misunderstanding and confusion were removed. They proceeded then to Germany, where the number of children being fed is now at its maximum of slightly over 1,000,000. From Germany they went on to Poland, and from Poland to Vienna. They will sail for home Seventh Month 2nd, arriving in New York probably Seventh Month 9th.

SHIPMENTS received during week ending Sixth Month 25, 1921—63 packages and boxes received; 3 for German relief; 1 anonymous package.

Contributions for week ending Sixth Month 27, 1921—\$43,938.65.

FRIENDLY NEWS NOTES.

L. HOLLINGSWORTH Wood has a lively article in *The American Friend* of Sixth Month 16th, with the caption "Invigorating Sessions of New York Yearly Meeting." One session was held at the Oakwood School and it is recited that when the report stated the need of a gymnasium, Dikran Donehian quietly rose and said: "I should like to give a gymnasium to the school." The following are the closing paragraphs of L. H. W.'s article:—

On the whole, the Yearly Meeting was thought by many Friends to be the strongest, most hopeful, and most affectionate that had been held in New York Yearly Meeting for years.

The Meeting expressed its warm appreciation of the long service of James Wood who had again served as Clerk.

Our friend William W. Henaoek furnishes this item:—
Editor *Brooklyn Daily Eagle*:—

At the Quarterly Meeting of the Society of Friends, held in the Twentieth Street Meeting House, Manhattan, an interesting statement was made by the treasurer. On the iron fence outside there is a letter box and for some time past the janitor has taken at irregular intervals a letter simply inscribed, "To the Friends," and inclosing a sum of money, generally a \$2 bill—nothing else.

The last letter was recently received and in addition to the \$2.10 inclosed was a beautiful piece of hand-made lace, fully three yards long and about two inches wide, with a note, "Last, but not least." The Friends were much interested in the anonymous gifts, but have no clue as to the giver, evidently some poor woman.

At the close of the meeting the lace was auctioned off and by the phrase, "last, but not least," it is inferred the donor has left the city.

W. W. H.

BROOKLYN, N. Y., Sixth Month 23, 1921.

This year's London Yearly Meeting Epistle appears to have been mentioned and in many cases quoted at some length in a great variety of papers. It has been noted in the *Manchester Guardian*, *Daily News*, *Daily Chronicle*, *Star*, *National News*, *The People*, *South Wales Daily News*, *Birmingham Dispatch*, *Birmingham Gazette*, *Northern Echo*, *Sheffield Independent*, *Nottingham Journal*, *Norwich Eastern Daily News*, *Bath Herald*, *York Telegraph*, *Christian World*, *Birmingham Town Crier*, and allied Labor papers. The *Church Times*, the "High Church" organ, remarks that there is usually something singularly edifying about the annual epistle circulated by the Society of Friends.

HUBERT W. PEET.

Under the heading "A Practical Mystie," an interview with Rufus M. Jones appears in *The Christian World* (London). The interviewer opens with the remark that:—

"'Practical Mystie' is really a description which is a confession of disappointed ideals. There should be no such implied paradox if we who confess and call ourselves Christian all fitted into Coventry Patmore's definition of a saint as 'some one who does everything that any other decent person does, only somewhat better and with a totally different motive.' However, Dr. Rufus M. Jones, Professor of Philosophy at Haverford College, near Philadelphia, and the well-known writer on mystical religion, is a man who merits both appellations."

At the close of the article the writer says:—"However, I was able to relate a story which greatly pleased the author of several of the staid, standard Quaker history volumes (the last two of which are appearing immediately) of how, when asked the other day to inspect and report on a London Sunday School teachers' library, I discovered his "Double Search" check by jowl with Boocaccio's 'Deceameron,' an unlikely juxtaposition, albeit the latter was in an expurgated edition."—Forwarded by H. W. Peet.

NOTICES.

At Gwynedd Monthly Meeting of Friends, held in Joint Session at Norristown, Sixth Month 26, 1921, it was announced by Joseph Cosand that the First-day School would close on Sixth Month 26th for the summer. It was decided by the Monthly Meeting that the meetings for worship should be held during Seventh, Eighth and Ninth Months at 10.30 A. M., and the Clerk was asked to notify William B. Harvey and also THE FRIEND of the change in time.

Taken from the Minutes,

EMMA D. ROBERTS, Clerk.

ANY of our members who contemplate attending Yearly Meetings of Friends, either Conservative or the "Five Year" group, to be held during the summer or autumn, will confer a favor if they will kindly advise the Yearly Meeting Extension Committee of their intentions.

WILLIAM B. HARVEY, Secretary,

304 Arch Street, Philadelphia.

MARRIED.—In a meeting of Friends at Fairhope, Ala., on the twenty-first of Fifth Month, 1921, RICHARD B. HAMPTON, of Wenatchee, Wash., to MARIA FISHER CUTRELL, of Fairhope.

DIED.—At Colerain, Ohio, Fourth Month 13, 1921, MELISSA A. RALEY, in her seventy-seventh year; a member of Short Creek Monthly Meeting, Ohio.

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The Committee thinks it is wise to take a recess during the Summer and to discontinue their effort to raise the balance of the amount needed until the early Autumn, when they hope the full sum necessary may be realized.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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During the war propagandists dinned into our ears that this was a war to save civilization. Not many of us could have told what we meant by civilization, but, nevertheless, it seemed worth saving even to the extent of an unlimited expenditure of what public speakers refer to concisely as "blood and treasure." Now, after the lapse of a few years, we are still of that belief, but unfortunately, the war, instead of saving civilization, has brought it to the point of death. And this is not rhetoric. It states a fear which is beginning to take hold of the minds of common men. And the burden of the message of every man who reflects upon our present calamities is that a supreme effort of thought and will is needed if our few hard won achievements are not to go under in common catastrophe. We have done, thank God! with the parrot cry of reconstruction. Physicians do not talk of reconstructing a patient when he is at his last gasp. And our unofficial advisers are beginning to urge upon us heroic remedies. What we need is Disarmament, is a League of Peoples, is Communism, is a New Morality, is Education, is a Revival of Religion. Perhaps one ought not to disparage any man who has enough alertness and energy to propose a solution, but one sometimes wishes that the conflicting diagnoses and the conflicting remedies did not come upon us quite so fast.—Professor Charles A. Bennett, of Yale University, on "Back to Methuselah."

I had always known that civilization needs a religion, as a matter of life or death.—G. Bernard Shaw.

"INDUSTRY FOR PUBLIC SERVICE AND NOT FOR PROFIT."

Expressions like the above are increasingly frequent in current religious and social writing and discussion. Several of our Yearly Meetings, a great variety of Church Councils, as well as socialistic organizations, are making pronouncements with this import. Sometimes the expression is made more caustic. Out of the report of London Yearly Meeting we get, "Service substituted for servitude." When put in this radical way opposition is stirred and crimination and recrimination is passed about. Servitude? Who believes in servitude? Must the leaders of industry plead guilty to such a charge? Indeed, many of them feel that service has been the keynote of their interests; they have been held to exacting toil, to tormenting responsibilities, for others; certainly not for themselves.

In considering such new phases of thought nothing is more important than to articulate them to past thinking and performance. When progress is made we must pass from the known to the unknown, unless we are born revolutionists. Such seem to believe in destruction first, and reconstruction afterwards. The educational process as pointed out from recent commencement platforms in more than one place, involves this progress from the known to the unknown,—a conscious use of the resources of the past. So let us ask frankly what professions, what industries, have had service as a dominant note in the past? We may thus establish for ourselves a first step of understanding of the new social and industrial philosophy. Four professions, the law, medicine, the ministry and teaching, have been classed as "service professions." The law has hardly maintained this character; even medicine in many cases has become standardized as to fees and too often, it is to be feared, ready to victimize the helpless in exorbitant charges; the ministry and teaching have rarely got away from the sway of service as the dominant motive holding men and women to them. Apart from such exceptions as here noted, these four professions do furnish an opportunity to isolate the "service germ," if we may borrow a term from the laboratory, and study its processes. Do we get any very encouraging result? The U. S. Department of Education has been giving some startling figures in regard to this subject. In our whole territory there are hundreds of closed schools from lack of teachers. The service motive in this field frankly seems to be worn out. The general effort now is to substitute for it "adequate compensation." This motive and the service motive, we say, are not incompatible. But when is compensation adequate? Certainly the profession of teaching cannot survive if its rewards in money are to be brought into competition with the large returns of business enterprises. The conflict between service and profit in this field opens up chapters of profound depth in the spiritual world. There, and there only, can the case be determined.

Various religious organizations, the *Churchman* *Afield* and our religious weeklies have been stressing the crisis in the "profession of the ministry." The young men are not in training, are not going into training, for the pulpit. Even a Society like ours which cherishes the principle of an unprofessional prophetic ministry is not without serious reflexes of this situation. Naturally we ask what is the matter with public service as a motive to action? Has the competition of materialism honeycombed even the spiritual foundations of Society?

It may not be unprofitable to ask questions in another direction. What are the evils to be corrected by substituting service for profit? What is the inherent evil in profit? Does the motive of service actually eliminate the desire of profit? Is it profit that is objected to, or the accumulation of profit called wealth that is evil? At once these questions are asked,

we realize how hopeless it is, in the present stage of society and industry, to formulate answers that will satisfy any large circle even of our friends. The late Carlton Parker in his brief but meteoric career was constantly emphasizing behavioristic psychology as furnishing keys to industrial and social problems. His success as a pacificator was due to his ability to use these keys. Service of course was one of them—a sort of master key, but even profit (the word has such different meanings) seemed in his discussions to play a natural and important part.

Let us welcome the efforts to Christianize the social order, let us be outspoken against greed and tyranny of every form, but do not let us delude ourselves into thinking that human nature in the twentieth century is other than complex. There is magic in such slogans as "industry for service not profit," there are manifest changes possible to bring to pass by new organization and by law many desirable ends. Some of these may seem very radical because we see only the reverse side. Any progress that is made because capital and labor have become more Christian is permanent gain. That does open a field for us all. We may be puzzled by the new theories and by the aims of some of our ardent reformers. We must in some measure, all of us, have dealings with our fellows. We can do that, even under the weight of present conditions, so as to advance the Kingdom of God. In the final analysis service is spirit and not form. Under the dreadful system of human slavery, as we knew it in the South, there were numberless instances of a devoted service on the part of our Negro brethren that can hardly be paralleled in history. A bad system yielded a wonderful fruit of service. Can we guarantee that a right system that we have in mind will always do so? Of course we want the right system, but let us not expect the impossible from it. The right system must be matched with a human nature that has been made right by the love of God. Selfishness defeats service whether the system is right or wrong. When we can convince men that selfishness is itself the ultimate failure we have made a great forward step. And in this field also we can each find a work to do. Under a glaring light of self-examination we may find that what we have called our service savors of selfishness.

J. H. B.

TRENTON AND STONY BROOK MEETINGS.

FIFTH MONTH 29, 1921.

The appointed meeting at Stony Brook, near Princeton, N. J., held Fifth Month 29, claimed the interest of four persons in the station of minister, besides a number of other Friends; two of the former feeling drawn to attend the morning meeting at Trenton, began the day with a delightful morning ride of twenty-five miles by auto in order to reach their objective.

Trenton meeting is well worthy the attention of visiting Friends. Situated in a retired part of the city, the well-kept premises present an inviting appearance. The house itself is delightfully cozy and comfortable in all its appointments; so that one would have to look far in order to find a Friends' place of worship more inviting or conducive to its high purpose. Among the seats some years since left vacant here, is the one of that saintly woman, Elizabeth C. Dunn, whose inspiring messages in Gospel love used here to flow forth to her companions in worship.

We, as "strangers within the gates" that morning, were partakers of the striking contrast here afforded between our way of worship and that of a neighboring congregation assembled at the same hour. The one, with mute lips, amid a reign of silence, ask God to enter in and possess our souls for such

service as fits His will; the other, with trained choral voice and deep-toned organ strains approach the Majesty on High with hymn of adoration and of praise.

This meeting was to us a time of renewed spiritual strength, and with the addition of refreshment to our physical being, afforded at the restful home of two of its members, the journey was resumed towards the main objective of the day. In this, as in the morning ride, one could scarcely fail of being struck with the abounding outward signs of plenty and prosperity. Fields of waving grain and sweet-scented clover; meadows dotted with herds, leisurely grazing or reposing amid plentiful green pasture, and seemingly contented with their life's vicissitudes. Fine mansions are passed in rapid succession, with lawns sloping to the roadside, and tastefully set with trees and shrubbery which "half reveal and half conceal the privacy within," until, at length, in the far distance, looming far above the tree tops, is seen the inspiring Gothic tower of the Princeton Graduate School. The famed Lawrenceville Boys' Preparatory School with its inviting campus, along with a glimpse of the cosy cottage of the headmaster, compels uplifting thought.

It is on the verge of this Presbyterian realm of education and culture, even so early as two hundred years ago, that a settlement was made by Friends. Soon we cross a bridge

"Whose arch of stone
Is rounded in the stream—"

a stream that engages our attention with its beauty and purling freshness. A moment later, and we have reached the grounds of Stony Brook meeting-house. How wide the contrast! Close by, in years past, once rolled the din of battle. This afternoon the environment is all suggestive of peace and loveliness. Flowers bloom, birds sing, while the air breathes forth the odor of vernal wood and fragrant grass. Friends greet Friends with quiet and neighborly accents. Even the two trusty Italian keepers of the premises are not to be outdone as they warmly welcome the Quaker to his own.

Stony Brook meeting dates from 1709. The present house from 1760. The property includes a considerable space of ground, tillable and woodland, with commodious dwelling, for the support of the whilom schoolmaster, his horse and cow. The little school house has long since disappeared. Thus we see how well the minute of the Yearly Meeting of 1778 was carried into effect: "That, in the compass of each meeting where the settlement of a school is necessary, a lot of ground be provided sufficient for a garden, orchard, grass for a cow, etc., and that a suitable house, stable, etc., be erected thereon." The graveyard is of large extent, is surrounded by a stone wall with wooden coping, all being ideally kept up through the use of an ample maintenance fund. Within the enclosure have been interred many who worshipped here, and a considerable number who by ancestral connection with Friends, though not members, have here found their last resting-place. Among the latter are two persons, at least, of distinction, a signer of the Declaration of Independence (Richard Stockton), and a governor of the State (Charles S. Olden).*

Such is the environment and historic setting of Stony Brook Meeting, almost shut out from the world, and yet so close to one of the world's greatest seats of learning. From 1878 to 1914 the house was not opened for worship, but since that time almost every year one or more meetings have been held. And so this beautiful First-day afternoon for which we speak once again the quaint old structure awoke to living service. Upon the rude forms upwards of a hundred persons from near and far were seated as the meeting gathered into stillness before God,—a stillness that seemed only to gather force and meaning from the bird songs that floated in at the open door and windows. This silent waiting ere long became vocal through a prayer that seemed in an unusual degree to draw the assembly into oneness of access to that Being in whose name it had come together. Worship, to be effective, means infinitely more than

*See article on Stony Brook Meeting, by Joseph S. Middleton, in THE FRIEND, Vol. 87, Nos. 33-41.

a mere passive state of receptivity. With all the mind, body, soul and spirit must man enter the sanctuary if he would experience to the full that living power which brings under review all the good and all that is worst in his nature.

"Let not him that seeks ease until he find.

When he finds he shall wonder;

When he wonders, he shall reign;

And when he reigns, he shall rest."

How fitting, then, was the primary word of exhortation which, early in the meeting, went forth from the Friend through whose concern it had been appointed: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

WALTER L. MOORE.

LONDON YEARLY MEETING

(Continued from page 4.)

THE LONDON EPISTLE.

[We are indebted to our friend Mary Newhall for the following.—Eds.]

In *The Church Times* (English) is the following comment on the annual Epistle issued by the Society of Friends after their Yearly Meeting. It speaks of the custom, unbroken since 1605, then says: "This year the Epistle addressed to Friends everywhere takes the form of a call to a willingness, where truth and justice are concerned, to risk our comfortable lives and follow the way of Christ in its power of a creative and recreative love, which is the only answer to the way of chaos. The message, treating of the aftermath of war, speaks of the peace that is not yet peace; 'the partial disarmament that has taken place is upon no sure basis of good-will.' The message speaks of a vision of a new Society where men are united together by the sense of the life of one loving spirit in all. The ground for the Friends' faith in the practical reality of this vision lies in their Quaker experiment of practicing the presence of God in their fellow-men." There follows an extract from the Epistle.—(*Summary The Church Times, Sixth Month 3, 1921*).

RELIGIOUS EDUCATION.

Arthur Rowntree hoped we should go down far deeper than a superficial search respecting the studies to which we introduced our young people. In our own schools, as well as other public schools, there was an inadequacy in religious instruction. There was a large number of middle-class boys and girls who were more or less satisfied with things as they are. At one end of the scale, however, there was immense dissatisfaction with existing things, and an anxiety to get into touch with a God not too far above us, who could share our lives with us. That was a widely prevalent feeling among the boys and girls of England. At the other end were those who confessed they could not see, as a result of their study, any evidence of any God at all. There was hardly anything boys were not thinking about, and it would not do for Friends to stick to their own sectional beliefs. He would suggest three or four things that might help; in the first place, Bible teaching should be reasonable and constructive, and the Bible could be so taught. As a boy had recently said of one of his teachers, "He teaches the Bible so interestingly that you don't know it is the Bible." Friends needed clear thinking over these things. From their earliest years we ought to familiarize the children with the idea of the indwelling Spirit. We must also remember all the time that it is a way of life of which we are thinking. But all our preparations would be useless unless they were held together by the general teaching and atmosphere of the school.

The Clerk framed a minute . . . asking the Central Education Committee to consider the subject in all its bearings and report to the Yearly Meeting of 1922.

OUR DISTINCTIVE MESSAGE (AT HOME).

A. Neave Brayshaw, introducing the first item, urged that we should not be satisfied with rendering the help which only extended to food, but seek to give that which led to the healing of wounded souls and a vision of God, the evil mind being transformed into the right mind. It was the business of the Christian Church to supply the need of the world outside, not merely its physical need, to bring people to that life of God which Jesus Christ had shown. In seeking to attain that object there were things that had to be done on the way, not in substitution for the great spiritual end, but as assistant means thereto. There was a danger in separating the religious and the secular. We needed to draw together into the spiritual place, the place of God, where we should get the inspiration for our work. Would it be true to say that we had allowed philanthropy to overshadow other more important things? The spiritual tie was the only thing that would really hold us together, that fellowship in the life of the Spirit, that wonderful bond which united Friends in the earlier days. Circumstances might make us consider what could be done without money, and in that respect we might qualify ourselves to deliver a spiritual message to the world. Let us faithfully fulfil individual responsibility, becoming missionaries, whether it were in the East or in our own homes. The people who were going to build a new world were, said he, the people who had a hold on God, who already had received a vision of God.

AN AMERICAN CONCERN.

Rachel B. Braithwaite said that Abner and Ella Newlin had brought before some Friends their sense of concern to meet with the Yearly Meeting in some quiet opportunity, having at present failed to find such in the stress of business. They and their friends concluded that the lengthened meeting for worship on the following Third-day morning would afford a good opportunity for expression of the concern.

The arrangement was assented to.

THE STATE OF THE SOCIETY.

The Norfolk Appeal.—At the request of W. C. Braithwaite, the Quarterly Meeting minute was read. One paragraph follows:—

"While recognizing that much good work is being done in many ways by Friends, we feel that it is largely the result of enthusiasm on the part of the few rather than the work of the Society as a whole. In too many of our meetings for worship up and down the country, the silence, we fear, has grown into a ritual, and is not a sacramental feast. A silence which is dead is driving away many both of our young people and of those who were attracted to the Society because of its testimony to a 'True Way of Life,' expressed by its advocacy of Peace and reconstruction of national life."

Joseph Burt-Davy said in part: "Did we not need a fresh realization of the meaning of the word 'worship'? Worship involved confession and absolution. Before we could worship God we must realize our sins and seek His forgiveness. Then we were free to serve Him. Worship meant communion and praise, and the sacrifice of self on the altar of service. Let Friends consider the preparations that members of other Churches made for coming fittingly to worship. We were not all called upon to preach, but we should all pray, silently or vocally. All of us could at least hold up the hands of those who did take an active part. Our meetings required enlightened ministers, and to make more of the offices of elder and overseer. Another important point was the offering of a welcome to strangers who attended. He had known of a meeting attended by American visitors where not a single member of the meeting offered them a word of greeting. If this concern took hold of the Yearly Meeting what were we going to do about it? The mention of the subject in the General Epistle was not enough. We had our own individual responsibility. Friends must continue the visitation of the meetings, some of them very small, and consisting in the main of two or three families. Those for whom he spoke felt there

was a great need of the interchange of ministry in London Yearly Meeting.

John Henry Barlow said that personality was one of the secrets of spiritual work, and he invited every individual present prayerfully to consider whether his own personality should not be devoted to his particular meeting for worship. Were we prepared to devote personality and power to the revival of our meetings, we could all do something. With the wonderful message of the Society, how could it be that any of our meetings were, as was said, dull or dead? God was seeking that we should place ourselves at His disposal, that He might use our lips for His great evangel.

THE BOOK OF DISCIPLINE, PART I.

The lines on which the new book proceeded were, in the forefront, a series of vital personal experiences of all stages of the life of the Society, then one or two general statements concerning the whole field of Christian faith, then a section relating to God and Christ, with, further, one on the general Way of Life, on which last the new book contained much material. The volume now before the Meeting, the Committee felt, would give expression to the vital truth committed to our Society. It was the vitality, as well as other points of the book, which commended it to Friends. The Committee felt that in the task committed to them, as they said in the words of the extract narrating the voyage of the *Woodhouse*, "We went forth and gathered sticks and kindled a fire and left it burning."

Edward Grubb thought the way in which the matter had come before us had been a signal proof of the abundance of spiritual guidance open to us if the Society sought for it. In the earlier stages he had been warned about entering upon the proposed revision, and even that it might result in separation; but instead of that, it had helped to unite the Society in a way that it had not been for some time past. Though not thinking alike, Friends found substantial unity in life and thought as expressed in this book. Two small additions might be useful if on the back of the title page there could be a third extract from letters of the early Friends; one, that is, from William Penn, referring to that conformity of mind and practice to the Divine will which denotes a person truly as a child of God. He thought the paragraphs on the Cross of Christ were hardly sufficient. The book would be helped by an addition expressing what George Fox was constantly preaching,—"*the Cross is the power of God*;" something which would show that the Cross went to the root of our lives and reconciled us to God and to each other.

Eventually a minute was arrived at expressing the thankfulness of the Yearly Meeting for the labors of the Conference and Committees, and approving the volume substantially.

THE MENNONITES.

The Council for International Service, referring to a minute of the Meeting for Sufferings on the subject of the Mennonites, asked that representatives of the Yearly Meeting might be appointed to attend the forthcoming annual meeting of the Mennonites, in Holland, as requested by the Chairman of that body.

Frederick Merttens recalled the great service rendered by American Mennonites in relief work in Europe during the war. They felt very much drawn to Friends and they were now face to face again with conscription. Each church stood very much alone, and they wanted the assistance of Friends to organize themselves and to strengthen their resistance to all war and appeals to violence.

John Morland thought if the Mennonites called to us to go over and help them we could not do otherwise. Perhaps we were more closely allied in spirit with the Mennonites than with any other religious body.

To be continued.

EDUCATION.

WEEK-END CONFERENCE AT WESTTOWN SCHOOL.

On First-day, Fifth Month 22nd, a conference was held at Westtown School under the auspices of the Young Friends' Committee in order to give all the scholars, and the Seniors especially, some definite ideas of what it means to be a Quaker. The conference comprised three talks—the first one given by Agnes L. Tierney during the usual Scripture time, entitled "The Great Decision and its Effects on Personal Outlook and Church Government;" one by Clarence L. Pickett on "The Great Experience and its Effects on Active Life," and in evening collection J. Henry Scattergood took as his subject, "The Great Adventure and the Doing Away with War."

A great majority of the Senior, First and Second classes gathered in the library at nine-twenty First-day morning to listen to Agnes Tierney, who opened her talk with a sketch of George Fox, the great founder of the Society of Friends. As everyone knows, George Fox wandered around a long time interviewing scholars and ministers in search of the Truth, which he finally found in his own heart. He believed that everybody had a little of the Divine fire within them and that they would be given more light as they were able to bear it. That is one of the fundamental beliefs of the Friends today, and another that is always coupled with it is the belief that God speaks directly to the human heart and gives His messages to those whom He deems worthy to bear them. Agnes Tierney also spoke of many other sects that started a long time before the Quakers were recognized. Those of the Renaissance especially, which, at the time of their foundation, had as their leaders good, pure and purposeful men, but which, as time went on, became corrupt, filled with meaningless ritual and presided over by unscrupulous ministers. Coming back to modern times, she mentioned the fact that the characteristic plain dress of the Quakers was becoming obsolete and that it seemed best to let it become so, although in former times it marked its wearers as people to be trusted and strangers came to them for help. Besides the disappearance of the plain dress, the plain speech is much less in use. However, it is to be hoped that its use will not be dropped in the immediate families of Friends.

During "quiet hour" in the afternoon, Clarence L. Pickett met with a large group on the south lawn under the pine trees. The audience made themselves comfortable against tree trunks and on steamer rugs, and the beauty of the afternoon was a fitting background for his subject: "The Great Experience and its Effect in Active Life." After one has made the great decision then the great experience comes and out of that experience one must help others. One of the best things is to carry it into everyday life. Perhaps you think it is easy to be democratic, but there are very few people who are in the habit of traveling first-class who will involuntarily make an ocean crossing in the steerage. Clarence Pickett and some of his friends undertook this experiment, and he told about a steward that waited on them. This steward did everything in his power to make them comfortable, and as the voyage drew to a close these men wanted to give him some money, but not in the form of a tip. So they collected a certain sum and gave it to the boy with a letter which they all signed, telling him that they hoped he could use their present to improve his mind or some other equal advantage. From then, until the end of the trip, the boy treated them in a man to man fashion and not as if he were serving them in the capacity of a slave. They had shown him to be worthy of respect and he had appreciated their thought very much. This all goes to show that the custom of tipping as it now stands is not democratic because it is really an insult to offer money to a person for a service because it shows that you consider him inferior to yourself.

At seven-thirty the whole school gathered in the meeting-room to be addressed by J. Henry Scattergood on "The Great Adventure and the Doing Away with War." His main theme was disarmament, and he explained very clearly and explicitly the great crisis that the world faces today in international

"It was of little use to dethrone the Kaiser if we submit to other tyrants of our own making." SAMUEL McGINNIS CROFTERS.

affairs. One wonders what the government at Washington is thinking of in demanding such huge sums for army and navy appropriations when there is no nation, except Japan, that has enough men or money to carry on another war, especially against us, the most powerful nation on the earth to-day. If there should be another war, it would not be just a question of fighting in the trenches, for men, women and children would be wiped out by the city fall because scientists, and American scientists among others, have developed terrible invisible gases that cannot be escaped. It is, therefore, up to the American people and to the Friends as peaceful members of the nation, to see that the United States does not instigate or aid another great war. It has been said by a famous American general that the responsibility for the next war will be upon the heads of the people that call themselves Christians.

After the evening meeting, the girls met Agnes Tierney in the Senior parlor and the boys had a talk with Henry Scattergood on their Senior porch.

Although this conference was shorter and rather more intangible than the one held in the winter, still it has been of great interest and benefit to those who have attended. It did a great deal in the way of opening up to us what our duties are and what will be expected of us as Friends.

MARTHA TIERNEY,
ROBERT HAINES,
Students in Westtown School.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

[The future peace of the world is very much involved in our present-day education. Friends will be pleased to see the result of the Peace Committee's efforts in our Schools. The following essays are selected as examples of the response to a general competition in which it is understood all the smaller Yearly Meeting Schools took part.—Eds.]

Were half the power that kills the world with terror,
Were half the wealth bestowed on camp and courts,
Given to redeem the human mind from error
There were no need of arsenals and forts.

The above lines, written by Henry Wadsworth Longfellow, express the opinions of millions of people in this world, although many fear to utter them. It is a great question before the peace-loving people, how to secure peace permanently so that it could never be broken. "Peace," which means so much to civilization, to every man, woman and child in this world, "Peace," which will prevent brutality, bloodshed, starvation and devastation, and will, permit a true brotherhood of man.

In times of peace men are horrified, if there is a shipwreck, disaster or any destruction of life on land or sea, but in times of war, men purposely mutilate and destroy human beings, and think they are justified.

Ever since the World War, men, women and children have been starving in Europe. Little children who would become future citizens are often only half developed, and are sufferers from lack of sufficient nourishment. Desperate efforts are now being made to help these little people, and we hope through the friendly hand extended to them to save not only their lives but also their better moral instincts.

The devastation that follows in the wake is horrifying. Great areas of land have been totally destroyed, beautiful cathedrals have been wrecked, and many fine statues have had to be cut into parts to be buried, so the enemy shells and bombs would not destroy them, too.

First, let us consider the tremendous cost of armaments that are prepared for war. The cost of one battleship, which is about \$6,000,000, would give thousands of citizens a thorough education. Had one month of the war's cost been given to constructive work, it would have used \$1,500,000 in creating thousands of churches, public libraries, hospitals, farms and schools in warring lands. Wars, past and future, take ninety-three per cent. of every dollar given to the Government, while

public works and civil departments receive six per cent, and education receives less than one per cent. Is that fair? No! of course not. If the ninety-three per cent, for war was reduced to about ten per cent., the country would reach such an intellectual, brother-loving level that in a few years there would be hardly any need of an army, and a small navy would police the seas. Europe exploded because Europe was loaded. Is the United States going to be loaded with implements of warfare, and then explode?

The cost of war in dollars is nothing compared to the cost of war in human lives. Poets, musicians, artists and men with wonderful, enlightening, scientific thoughts in their minds, have been killed. This is no little setback to a higher plane of intelligence in the world.

War, to say the least, retards progress in every sense of the word, the two principal ones being agriculture and civilization. Hundreds of acres of cultivated land were trampled under foot by soldiers going to the front, as if it were a thing of no consequence whatever, when in truth it was the life of a nation.

Is there any good in war? No! War in itself is bad. Nations suffer horribly even if the enemy never sets its foot within their borders. There has been no destruction of cities or property in America, but all the American citizens are suffering very keenly from the past war. General Von Moltke once said, "Every war, even for the nation that conquers, is nothing less than a misfortune."

Is war necessary? No! and it never was. If two countries have differences of opinion they should appoint some one who is fair-minded, and whom they both trust, to decide the question for them, then his decision should be accepted by both parties. In a game of base-ball the judge is called the "umpire." The Latin word for "umpire" is "arbitrator." So when nations or individuals use this method to settle their disputes it is called "arbitration."

Every nation is not honest, and if it wants something which it has no right to have, and knows the Board of Arbitration will not grant it, it usually invents some excuse about the honor of the country, and immediately dishonors it by declaring war for that "something."

Since John Jay was buried in effigy in Boston for putting an arbitration clause into our treaty with England in 1794, there have been over six hundred international disputes settled by arbitration or by special commission; and since 1890 one hundred and seventy-five arbitration treaties, some of them still unratified, have been signed between signatory powers. Forty-six nations of two hemispheres have now no excuse for war with each other.

Peace is inevitable. The path of man is ever upward and onward, so just as he abolished cannibalism, and no longer eats his fellow-man, tortures, burns nor slays his prisoners, and since he has abolished duelling in English-speaking lands, so the killing of man by man is as certain to follow as the sun is to shine. Peace is humane, and is also the highest plane of civilization. There is a slogan that, "Peace is Prosperity," and it is very true.

The greatest reason for "Peace" is that, "Christ, the Prince of Peace," once said, "Peace on Earth, good-will toward men." War is against all Christian principles.

We that are young should work toward everlasting "Peace."

"O, Beautiful our country, round thee in love we draw;
Thine is the grace of freedom, the majesty of law.
Be righteousness thy sceptre, justice thy diadem,
And in thy shining forehead be peace the crowning gem."

MARY W. FLORIDA, Eighth Grade, Atlantic City Friends' School.

FRIENDLINESS AMONG THE NATIONS.

Many children love to say "my father is a soldier." But they would not say it so boldly if there happened to be war. If nations could only learn to love peace instead of war, they would not hear any one saying "my father is at war!"

The nations should be brotherly and settle quarrels by

arbitration. For we really are a large family, living in different places and talking different languages. In our own families, we do not buy bricks and hammers to throw at each other. Why then do we do it in our large family of the world?

Is it any wonder that we sometimes have differences of opinion? But why, when we do have different opinions, should we go to war and fight? Fighting does nothing to settle quarrels—it only shows which side is the stronger and which can build the most battleships and drill the most soldiers.

We all wish we could hear the sweet notes of peace ringing its wonderful message over all the earth forever. Peace on earth, good-will to men—for it was God's will.

JANE KNIGHT, Sixth Grade, Lansdowne Friends' School.

PEACE.

A peaceable nation is a happy nation, so why not be a peaceable nation? The people say how much the world has improved lately. But don't men fight just as terribly and savagely as ever? O! and the horror of it all. We think it terrible if a man gets his arm cut in an accident. People faint, others scream, but in war hundreds of just such cases are going on all the time, hundreds of dead and dying are all around. A man comes back from the war and kills himself or goes mad or dies all from the awful sights. One man's hair turned grey in one hour from the awful sights of war.

Then think of the good that could be obtained by the money spent on war. The loss of lives and the suffering is untold; ninety-three per cent. of our money is spent for battleships, guns, pensions, ammunition and other things. If it were spent for better schools, better roads, and better buildings, how much better the United States would be.

The real helpers or heroes of a country are the people that save and protect the lives of their fellow-citizens. For example, the fireman. He saves hundreds of lives every year at the risk of his own life, and the miners, they struggle deep under the ground for others' comfort. The doctors give up their lives to work in the laboratories trying to help cure diseases. They are real helpers of their country.

The real hero is the man who does what he thinks is right even if his father and mother, friends and countrymen don't think he is right. Who will die or go to prison for what he thinks will help his country here, in my mind, is a real hero.

DAVID STERN, Fifth Grade, Haddonfield Friends' School.

PEACE.

We should not fight because it causes death and sorrow and many other sad things, like starvation and shattered homes.

War causes commerce to stop and it uses a great deal of money.

God put us in the world to be friendly and not to fight.

Every one loves peace.

All the money that was used in the war would have saved 3,500,000 starving children in Europe whom war has made to suffer.

War every one hates, and they love peace, therefore there should be peace forever and ever.

War ruins the world and its people.

The way to keep peace is for one nation not to be angry with another.

CANNELL DAVIS, Fourth Grade, Atlantic City Friends' School.

DISARMAMENT.

Major General F. B. Maurice said, "I went into the British Army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you get war."

Major General Maurice has expressed the feeling of the majority of the American people. Before the war everyone talked about "preparedness."

If we prepare for war we will have war. Our armies are like George Washington's hatchet. Because he had it he wanted to use it, so if we have nothing to fight with we cannot fight.

People now want peace, and disarmament is one of the best ways to get it.

Take, for example, the United States and Canada; there are no fights between the two nations and no wars. We had several troubles with Canada, too, but they have been peaceably settled. It is the same way with Argentina and Chile.

We must also consider the cost of our arms; one shot from a twelve-inch gun costs five hundred dollars, a battleship twelve million dollars. Think if we pay all this money to government how much have we left for slums, poor cripples, and other charitable things? Surely not as much as we would have otherwise. This money goes for arms that kill our fellow-men.

England wants to know why we want the largest navy in the world; she thinks we want to fight with her.

Suppose you were shipwrecked and only yourself and one other person were saved. One day when passing him you saw that he was making a tomahawk. You asked him what he was doing that for and he answered, "Oh, to protect myself with," and you think, "Why, I must protect myself, too."

It is the same way with countries, if one country sees another nation getting a large army or navy she thinks she needs one, too, and in that way a war starts to try them out.

Some people say, "well they fought and used arms in Bible times, why should not we now?" That was in the Old Testament times before Christ came upon earth and taught us the better way.

We cannot be a Christian nation and disobey the Bible, too.

We are sending missionaries to the heathen teaching them not to fight like beasts. We will soon need missionaries from them if we have another war like the last one.

Did you ever hear of the story of the Quaker farmer?

It was during the Revolutionary war when all houses were plundered. This farmer did not believe in arms although his wife was very much afraid to live without them. One day Hessian soldiers walked into the house and demanded the right to search it. The farmer's wife and children ran screaming out of the back door. The soldiers found, to their astonishment, no arms in the house. One of them picked up a book and seeing the name of Jesus Christ pointed to it and put his hand upon his heart. The farmer at once understood and called his wife and children. The soldiers showed that they were hungry and the farmer brought them eggs, milk, etc. His house was never disturbed after that.

But what, you ask, can we do when another country threatens us? We can go back to the old adage, "It takes two to make a quarrel."

When we use arms in war we ruin trade. Take Germany, for instance—she is poor because she has no trade, and how we miss dyes from Germany!

Think how Germany was such a wealthy country with her beautiful luxuriant cities and her great army over which she had worked so hard. It could not save her—but rather brought on her downfall, and also crippled France by destroying her homes and killing men, women and children.

"We are putting on the military cloak which Germany took off"—and must we be crushed like Germany?

RACHEL H. WOOD, Seventh and Eighth Grades, Haddonfield Friends' School.

DOES THE WORLD TODAY NEED MID-WEEK RELIGIOUS SERVICES? HOW ABOUT FRIENDS?

[NOTE: This essay was read before the Practical Farmers Club of Whittier, Iowa, and is printed in THE FRIEND in response to the desire of the Club.—EDS.]

This question seems to me to be a part of a subject taking in a good deal more scope than I imagine I was expected to cover in this essay, and entirely beyond my ability to handle adequately; yet I can hardly refrain from over-reaching the limits of my question a little, into the larger subject, of the tendency of the professed Christian people of to-day, or the church of to-day, to drift away from the principles and practices of their earlier history.

They tell us that the times have changed, that the world is progressing, that the churches must keep abreast of the times. They must meet these changed conditions. Pardon me for asking right here, How much of the change that we boast of is real progress toward the great object and end of human existence?

One writer has said, "The great war demonstrated that man has traveled a shorter distance from barbarism than had been supposed."

It is stated by good authority that there is more crime in proportion to population in this country to-day than there was a generation or two ago.

Are we really progressing in best things?

The world to-day is full of unrest. The people are constantly looking for new and more thrilling entertainment, and this desire for excitement is being met on every hand in many and various ways: and it has the effect to draw the minds of the people away from the more serious side of life, away from the real essential Christian services.

In an editorial in the *Christian Herald* recently appeared this statement: "While the people of all countries stagger under war debts that will require three generations to pay, 800,000,000 persons crowd the theatres annually in this country, and churches of 1,000 membership count less than 100 regular attendants once a week at a prayer meeting."

I do not take it that this means that the mid-week religious service is not needed to-day.

The people are seeking for more time to spend in sports and amusements. The laboring people are asking for shorter working days. The business men in the cities are asking to have the clocks turned ahead one hour so they can have more time for golf and other forms of recreation.

The church people have partaken of the spirit of the times. They feel that the rules and requirements of their organizations in the past are too arduous for the present times.

They are relaxing a little in their zeal for the religion that was so dear to our forefathers. In some places they have considered whether it would not be better to raise the ban on dancing and other forms of diversion, that have been prohibited in the past, and finally we come to the question. Does the world to-day need a mid-week religious service?

If I should answer this question directly I would say, yes, the world to-day needs mid-week religious service. I do not find it in my heart to lightly esteem the religious customs and practices of those early Christians, who saw the light, and heard the call, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be to you a God, and you shall be my sons and daughters."

"Will a man rob God?" Will the people to-day take the time set apart by the early Christians to worship Him, and appropriate it to their business interests, or to the pursuit of pleasure? True, we are living under changed conditions, but these conditions do not make less the necessity for religious services, but rather increase our responsibility.

Pure and undefiled religion does not change. "God is the same yesterday, to-day and forever." With Him there is neither variableness nor shadow of turning. What the world needs to-day is for the churches to turn to their first love, rather than to abandon any of the means whereby they may be strengthened, bound together and built up in the most holy faith.

How about Friends? Friends are a part of the world, and perhaps they have fallen short of their high calling in about the same proportion as others.

What the world needs to-day, Friends need, and what Friends need, the world needs.

There is one God, one faith, one baptism. There is one door to the sheep-fold, one straight and narrow way that leads to the Celestial City. The world to-day, and Friends in particular, need a mid-week religious service, and more, they need an everyday individual religious service.

BARCLAY C. DEWEES.

CHILDREN'S CORNER.

THE EMPEROR AT THE FORGE.—Boys often resent being called upon to do a piece of work which they think beneath them, especially if it is a task which properly belongs to some one else. But everyone should cultivate an obliging disposition, and be able to help in any emergency to the extent of his ability.

The Emperor Joseph set a good example in this respect when traveling one day in Italy. A wheel of his carriage broke down, and he repaired to the shop of a blacksmith in a little village and desired him to mend it without delay.

"I would," said the smith, "but this being a holiday, all my men are away at church; even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself," said the unknown emperor. So, taking his place at the bellows, instead of calling an attendant to do so, he followed the smith's directions, and worked as if for wages. The work was finished, and, instead of the little sum he was charged, the sovereign handed out six gold ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor as he entered his carriage, "an emperor should pay for such a pleasure as blowing the bellows."

I have known some shop boys who would have waited long, and sent far for help, before they would "come down" to blowing a blacksmith's bellows. It is not boys with the best sense who thus stand upon their dignity. A readiness to oblige, and to take hold of unaccustomed work when necessary, has often been excellent business capital for a young man; while the opposite spirit never wins friends.—*Youth's World*.

FEARLESS AND HONEST.—A Scotch lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an emigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy, "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell your story," he said kindly.

It was soon told that Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America, and given to him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Sandy's patron engaged him as an office boy. "I'll give you a chance," he said, "to show what there is in you. Write to your mother today that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his pa-

tron's confidential clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him. "You have made my fortune," he said, "and I cannot have luck without you." He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—*The Household*.

THE STORY OF A TOLSTOYAN COLONY.

[This article is reprinted from *The Friend* (London). It will remind some of our readers of the Brook Farm in which Emerson and some of his colleagues participated. Near Eagles Mere, Pa., there are also the remains of an experiment not unlike this at Whiteway.—Eds.]

There came times to most of us when we feel impressed with the hopelessness of efforts to direct the world as we see it towards our ideals, or even of seriously attempting therein to order our individual lives as we should wish. It is at such times that enthusiastic idealists (generally young in years) have from time to time felt impelled to seek, or to found some other society, either organized more nearly according to their principles, or offering a more congenial mode of life. The histories of the numerous "colonies" formed in this way are often amusing, as often pathetic, and in nearly all cases very interesting and instructive to those interested in economics, politics or social ethics.

A little over twenty years ago one such colony was started at Whiteway, in the Gotsdold Hills, by a party of optimistic pioneers, composed for the most part of Tolstoyans. Economically the venture was launched under more hopeful auspices than has been the case with many similar undertakings. The colonists, by pooling their resources, were enabled to buy a considerable plot of agricultural land, situated on a high plateau, as far removed from towns as could well be hoped for in this country. In addition they possessed a little working capital to carry them over until the time when the colony should become self-supporting. Having acquired the land by purchase, they promptly made a bonfire of the title-deeds! Like the early Christians they held all things in common, and whosoever wished might come and share such wealth as they possessed, rendering such return (or no return) as he felt disposed. In revolt against a society in which force was a dominating factor, the colonists sought to establish one from which it should be entirely eliminated.

The consequences have been as interesting as were to be expected. One of the original colonists remarked to the writer that those first days of emancipation and freedom provided a spiritual experience which, in spite of all the physical hardships which later attended the venture, she would never wish to have foregone. The thoughts of them will live as a cherished memory, in the minds of those early enthusiasts, to the end of their days.

The physical hardships, however, were quite serious enough. People arrived from nearly all parts of the world in considerable numbers, particularly in the summer months, when the colony naturally offered the most residential attractions. Many of these were excellent people indeed, but a grave disadvantage arising from their presence was the fact that the necessity in this world for hard physical work (and more particularly, as must inevitably be the case, when people are grouped in economically small communities) did not enter largely into their philosophy. The result was that the little society soon consisted, even more than the big world outside, of a section of hard worker, and another, all too large, of people who were economic parasites.

The repudiation of force was so thorough that all authority was rejected, and with it nearly all organization, in much of the work which was performed. There is an amusing story of how, upon a piece of ground on which one worker had sown potatoes one day, another would sow turnips the next, and still another parsnips on the day after that, whilst adjacent

ground would receive no seed at all. The inadequate supplies of both capital and labor were thus wasted.

The refusal to pay tithes the first year caused the authorities to levy execution upon the only piano on the colony—a loss naturally very much felt. But when the following year a similar refusal led to the loss of a large sack of potatoes which had been accumulated for the winter's food, much more serious inconvenience was caused. After this, the colonists so far compromised with their principles as to compound with the authorities for the tithe. All these things, together with the virtual secession of a section, taking with them half the capital, so impoverished the colonists that in the second winter they were reduced to life upon potatoes and parsnips and—their faith.

It was only to be expected that the advent in a country district of a body of people known to have such unusual ideas, whose dress, however rational and healthy, was a defiance of all the conventions, and whose attitude in regard to force caused them to deny the law any part in the regulation of sexual as of all other relationships, would cause some misunderstanding and unpleasantness with the folks of the countryside. It is surprising, however, with what comparatively little difficulty the exercise of the colonists' principle of goodwill appears to have overcome their prejudices.

But if effective with the local people, this principle was less so in the case of a quasi-colonist who, having himself lived on the colony, subsequently occupied a neighboring farm. He persisted in sending his cattle to graze amongst the colonists' growing produce, with results which may be imagined. Appeals were made to his sense of justice and decency, but these qualities, in this individual, appear to have been unusually inaccessible. The appeals were laughed to scorn; the cows still came. After a long time of suffering by this persecution, a burly colonist one day administered a sound thrashing, and drove the cattle away. This fellow colonist was deeply grieved at this lapse, as they considered it, but—the cows came no more! Against the background of a world of strife and war, how ineffably sweet, sweet as the gentle rain from heaven upon the place beneath, appears the act of mercy, or of sincere good-will towards men! It makes a unique appeal to something within us which makes us recognize it as of the highest. Yet, on the other hand, the erection to a dogma of the negation of force, the endeavor to apply rigidly the doctrine that force is always wrong led, in this instance at any rate, to results which, it must be admitted, were ludicrous. The effects of a little force, applied after a long period of forbearance, were salutary. A few days later, the beaten one met the colonist who had thrashed him; extending his hand he said, "Shake." The colonist shook, and the men remained friends.

After about three years, the pressure of circumstances, chiefly I think the fact that work upon a communistic basis was not sufficiently productive, led to the practical abandonment of communism. The land was divided amongst the colonists upon the basis of small holdings.

Though, however, the attempted application has led to the modification of some of the early ideals, many are still followed. The colony still persists, and, contrasted with the essentially rational mode of life there, its simplicity and wholesomeness, what madness seems all our toiling and struggling, chiefly for things which are not worthy,—our labored and wasteful production of things which have neither true use nor beauty! Returning to London after a holiday with the colonists, the writer felt that the latter had very much to teach this bewildered world of ours, if only it would listen.

H. L. SILD.

"In Christ we are face to face with God,"—W. B. BAIR NEATBY, in "The Message of Jesus."

The Quakers showed their fellows how men have within themselves a light of the Divine Spirit which, if followed, brings not only peace to men's hearts, but nobler and happier social conditions for the community.—*The Times* (London).

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SMALL INVESTMENTS IN POLAND YIELD BIG RETURNS.

It is surprising to see how much good a little money will do now in the devastated area of Poland. The rate of exchange which makes a dollar equivalent to a thousand Polish marks (before the war a dollar was four marks) makes possible great returns for small investments. A striking instance is that of a man in Terebin who had his lumber already sawn at the mill, but could not pay the freight on it to his village. By our providing him with seventy-five cents, his house will be finished.

A house was begun last year by the head of a family who was dying of tuberculosis. He was making a desperate struggle to leave a shelter for his family, but his struggle was in vain. The house remains unoccupied for lack of a roof. By our agreeing to hire a man to thatch this house it will be made habitable and this poor man's dying wish will be fulfilled.

Two sisters are living at Terebin, both of them widows, who are attempting to build a new house with the money that comes from the labor of one sister on her sewing-machine. At present they are occupying a dugout, which is remarkably clean and tidy, to be sure, but a dugout nevertheless. We have promised to furnish doors, windows and roof, and by so doing we shall make it possible for this house to be finished before cold weather.

Similar cases are all around us. The newly returned refugees are in worse plight than the people who have been here a little while. They arrive worn out with the privations of their long journey from the interior of Russia, and they lack money and practically everything. Next winter they will crowd into the homes of the people already established, and health conditions will be as bad as ever unless we can add largely to the house available.

NOTE—The *Public Ledger* of Seventh Month 5th reported that the Polish mark has dropped until now a dollar will buy two thousand five hundred marks. It is a good time to make contributions to Poland.

ARTHUR GAMBLE.

THE NEW POOR.

Instances of the greatest misery are now met with in Vienna among people who once were well-to-do. High state officials, civil engineers, university professors, baronesses, field marshals constitute "the new poor" of Central and Eastern Europe. The following incidents are from the latest report of Friendly visitors to our Vienna Mission.

A professor's wife, whose income, good enough before the war, is now a mere pittance, has made herself a dress out of an old sheet, having dyed it first. When I called, she had an old sack tied round her while she cleaned her little flat. She was wearing the sack in order to save her one dress for street-wear.

The wife of a high state official showed me the last shirts that her husband and son possessed. They were wonderfully patched; in fact, they were nothing but a patch which in its turn had worn out and the wife was about to cut up a threadbare sheet to repatch the patch. It was pathetic to hear her explain how she was going to try to lengthen the lives of those two last shirts.

Field Marshal Z. lived in a house which showed signs of former wealth and luxury. He had applied to us in desperation for clothes for himself and wife. A year ago he lost a young daughter of consumption, due to starvation. His monthly income was \$6, and he was selling piecemeal the beautiful old furniture. He was in great need of a pair of

shoes and showed me the only ones he had which in ordinary times would have been deemed fit only for the ash pile.

Finally—one could fill volumes with cases like these—there was dear, old Baroness V. Her income, poor soul, was hardly enough to keep her in bread alone. She has sold all her silver, the old family heirlooms and the beautiful old furniture and pictures. The carpets and curtains are gone, too, and finally she had to come to us for help. Her dress was threadbare and her boots were tied to her feet with paper string. They were down at the heel and the soles were worn through.

Do you who read these words realize that these old people of Vienna were once in comfortable circumstances like yourselves? That they have the same natural pride with regard to begging that you feel? And that it is only because the struggle has proven too much for them that at last they have had to come to us? They are a deserving part of the great host in whose behalf we are asking you to search your closets in the hope that you will find serviceable garments which you will send us. We believe that if you have clothes which you might possibly wear another season you may decide they will do more good to such people as these in Europe than they will do you. Be generous!

THE POVERTY OF THE CARPATHIAN VILLAGES.

We entered a hut and at first saw no children. The mother and father were there, the latter just returned from fetching firewood out of the forest. The atmosphere was stifling and hot, every crevice being stopped up. On looking round to the back of the big Russian mud stove, we dimly discerned some naked children huddled together. We called to them to come down. The biggest, a girl of about ten, reached across to the wooden cradle hung from the ceiling, in which the baby lay, and took out a linen shirt into which she hurriedly scrambled. The baby, thus deprived of its covering, began to cry.

The other children, boys of five and seven, quite naked, squatted on the first ledge of the stove and gazed at us with scared eyes. They were filthy; their hair was matted; and they were thin, with crooked little legs and enormous distended stomachs. Suddenly one of them took fright and fled to his mother's skirts for shelter.

We had come to tell the mother that she should take the children three miles down the valley to Ivan Gryga's house to be examined by a nurse for the child-festing.

"But how can I?" she exclaimed; "You see that they are naked, they would die of the cold."

"They have no clothes at all?" we asked.

"Yes, they have these two linen shirts, but what is a linen shirt on a day like this?" In the end the father took off his sheepskin and shoes and stockings and the older son lent his coat and peasant shoes. The shoes were filled with wrappings of rags since they were many times too big. Thus equipped, they set off with their mother, the two small boys on a little sled and the girl shuffling in their wake.

Now that the summer is here, the children are all at the kitchens. Many of them come in nothing but a festoon of rags. Big boys wear ragged shirts and no trousers. Sometimes a boy gets hold of a discarded piece of sacking and makes trousers of it. But when winter comes again, these children must climb back onto the stoves and crouch there through the winter, never able to go for a healthy run on a frosty day, never able to enjoy a snowball fight, never able to attend school. We must help them.

MAVIS D. HAY.

A LITTLE LAD AND A BAG OF BUNS.

He was standing outside a delicatessen shop, his great round eyes fastened on the good things inside. He could not have been more than seven years old, and he was very thin. His black school-apron partially concealed faded and patched clothes.

"Are you a Quaker Kind?" the lady asked.

"Yes, I am," he said, "but I don't get fed to-day. To-day is a holiday."

"Is there something in the window that you would like? Do you like buns?"

Startled, unbelieving, he could not speak. He looked at the lady, at her purse, at the window, and fairly panted with excitement. Then he nodded, his eyes wider than before.

"Could you wait here a minute?"

Oh, yes, he could wait as long as the lady wished, but he could only express his willingness by smiles and vigorous nods, while one thin grubby little fist screwed nervously in the palm of the other hand. The lady went into the shop, watched by a pair of hungry round eyes that were glued to the window while a small body trembled with expectancy. She bought a little bag of buns—they cost less than three cents in our money—and going out slipped them into two eager little hands.

What did the lad do? Did he open the bag and devour the buns? No, they never do that,—these hungry little children. They have learned to share their joys at home. He closed the bag more tightly and with a polite "Danke schoen!" that was full of suppressed excitement, he hurried away.

CAROLINE G. NORMANT.

FEEDING CHILDREN IMPROVES THEIR MINDS AND MORALS.

The last reports that have been made by physicians, teachers and welfare-workers of Germany concerning the effects of child-feeding, are more interesting than the usual run of such reports, inasmuch as they deal not only with statistics of physical gain, but with other forms of improvement as well.

It is pleasant to read of gains in weight of from two to ten pounds and of progress out of the class of dangerously undernourished children into classes higher up in the scale of nourishment. Thus in one school where 183 children of the dangerously undernourished class were being fed, 42 improved to the point of promotion into the class of seriously undernourished and 19 gained sufficiently to be classified thenceforth as only slightly subnormal. But the other marks of betterment reported are still more interesting.

"The nervous children are quieter. Children who were often absent now come to school regularly. The still and dreamy children are now almost too lively at lesson time. All take a more zealous interest in the instruction." These observations come from the teacher of a class of girls in Aachen.

A kindergartner writes: "The children are lively and ready to play and amuse themselves, while formerly they were too tired to do anything but sit listlessly about." Two young girls in the Kaiserwerth seminary who had gotten very much behind in school now belong once more to the good pupils. A school-girl in Sterkrade who was a decidedly bad scholar, has now been put into a higher class and takes an active part in the lessons.

The words of a Crefeld teacher have been particularly encouraging to our workers: "Children of whose heedless behavior one had continually to complain formerly, have become the good examples of the class. Their moral behavior, both towards their teachers and towards their fellow-pupils, has been considerably improved."

SUBMISSIONS received during week ending Seventh Month 2, 1921—51 boxes and packages received; 2 for German relief, 1 from Mennonites.

Contributions for week ending Seventh Month 2, 1921—\$3,832.01.

FRIENDLY NEWS NOTES.

THE London Meeting for Sufferings includes 212 names. Of these 38 are new members this year.

ABOUT thirty-five persons were present at the appointed meeting at Barnegat on the afternoon of the 3d inst. The fourteen resident Friends appreciate this monthly appointment during the summer. They regret

that more of the Friends sojourning at Beach Haven do not join in this public testimony. Fifty years ago the town had a fair proportion of Friends in its population and there is a strong sentiment of respect for the Society in the town.

YEARLY MEETING EXTENSION COMMITTEE (LITERATURE).—Two sub-committees have been active in examining existing literature, which in brief form presents Christian fundamentals as we see them; some original work has also been done in this direction.

Suggestive leaflets intended as aids for special reading are also in preparation.

"Some Aspects of the Quaker Faith," by R. Barelay Moon, which appeared in the last *Young Friends' Number* of THE FRIEND has been revised by the Extension Committee; the second edition being five thousand copies.

"An Invitation to Friends' Meeting," by Richard C. Brown, has just been issued by the Committee; this leaflet is intended for general distribution, and is in no way intended to compete with the "Invitation" written by Alfred C. Garrett, and which has been in circulation for a number of years.

"Enthusiasm for Jesus," by M. I. Reich, appeared in THE FRIEND some time ago; it has been revised and shortened; it is planned to include this in the list of publications as well as some essays by Rufus M. Jones.

These leaflets are intended primarily for Conferences held under the auspices of the Extension Committee, but it is earnestly hoped that Friends generally will interest themselves in their distribution.

WM. B. HARVEY,
Secretary.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Mary S. Allen, George B. Allen, John Thorp, Dr. R. G. Webster, Amelia Batten, Edward C. Wood, Charles F. Brede, Wm. A. Batley, Anna B. Griscom, Maria D. Lamborn, Joseph Rhoads, John E. Carter, Newlin Mendenhall, Anna T. Griffith, John B. Garrett, Phoebe H. Martin, Bertha O. Wildman, M. T. Atkins, Henry Hall, Deborah D. Maris, Wm. W. Bacon, Lydia B. Snedley, Paul D. I. Maier, H. Russell Worthington, Margaret B. Wiggins, S. Helena Sutton, Jean T. Hallowell, Wm. H. Gibbons, Ethel L. J. Wright, Rowland Evans, Frances E. Whitson, Phoebe T. Roberts, Deborah C. Leeds, Phoebe S. Gaxthorp, Austin C. Leeds, John B. Leeds, George Bacon, George B. Mellor, John V. Nolan, Charles Lee, James H. Moon, Edward R. Moon, Rachel T. Moon, Martha H. Garrett, Anna Morris, Susanna Kite, Lucy S. Satterthwait, David G. Yarnall, Sarah J. Elliott, Anna R. Ladd, Sarah D. Hoopes, Wm. H. Tomlinson, George Forsythe, Henry T. Moon, Wm. T. Elkinton, Benjamin Vail, Ralston R. Hoopes, Rebecca F. Evans, Anna C. E. Hoopes, Marshall F. Evans, Henry D. Allen, Martha A. Grogan, all of Pennsylvania; Hannah C. Reeve, Mary R. C. Reeve, I. Powell Leeds, Mary P. Nicholson, Sarah S. Carter, Martha E. Stokes, Howard Ivins, John E. Forsythe, Juliaanna R. Maule, Ella T. Gause, Thos. W. Elkinton, Delorah B. Wilkins, S. Harvey Wilkins, Sue W. Pharo, Rebecca H. Roberts, Emma Cadbury, L. P. Tomlinson, all of New Jersey; Bessie Pearson, Arthur J. Vail, Caleb T. Engle, Thomas P. Cope, Saretta B. Patterson, Helen S. Matteson, all of California; W. A. Tucker, Elma C. Levering, both of Massachusetts; Wm. F. Terrell, Margaret E. Crenshaw, both of Virginia; Arthur H. Wilkins, Elizabeth M. Brimhurst, both of Delaware; B. W. Stratton, Wm. Brantingham, Sarah E. Galloway, Franklin J. Hoag, Hattie E. Hartley, all of Ohio; Anton Tjenssen, Henry S. Conrad, both of Iowa; Everett Moon, Minnesota; A. F. Satterthwait, Missouri; John E. Hunsaw, Elizabeth W. Gage, both of Kansas; Charles T. Moon, Illinois; Adelaide Underhill, Mary E. Hoag, Maria Willets, Alice D. Mitchell, Henry B. Leeds, all of New York; Nelhe B. Nichols, B. Gilpin Smith, both of Maine; Anna H. Chace, E. M. Haeker, both of Rhode Island; Elizabeth B. Rutter, England.

DIED.—Sixth Month 10, 1921, MARY P. LEE, in the eighty-fifth year of her age; a member of Foster Particular and Philadelphia Monthly Meetings of Friends.

—, at her home, Chester, Pa. Fifth Month 22, 1921, MARY Y. HUTTON, a member of Chester Monthly Meeting of Friends, Pennsylvania.

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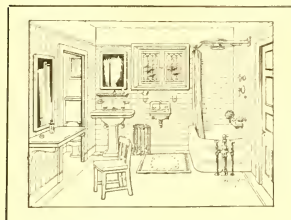
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THE FRIEND.

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"THE INNUMERABLE COMPANY."

Richard Roberts, in "The Untried Door," observes that the "springs" of the apocalyptic "are in universal human nature." In other words, we do all see visions and have dreams, whether we are carried away in the spirit to Patmos or not. But are we not all carried away to a Patmos as we enter into that experience of communion which we call worship? Is not worship a spiritual Patmos, after all, in which windows of vision are opened and seals of mystery broken? Might we not, many of us, after our quiet Friends' Meeting, record an apocalypse of our own, in which the past is put in glorious array and the future becomes real with presences of fire? We settle down into the quiet of an ancient meeting-house. We have come together from various occupations and environments. A weight of earthly care envelops our spirits. Our encounters with self have been losing encounters. Even our good has been misinterpreted, and misunderstandings have made the atmosphere heavy and unpromising, where we believe all should be sunshine and cheer. The ancient record that describes this state is forced upon us by memory. We, too, are like "a sparrow on the house top." The desolation of *aloneness* appals us. But how soon, as we make a determined effort to realize contact with the Highest, the scene changes. The almost empty meeting-house is thronged with presences of the past. Our forbears for three or four generations are there. Simple, devoted, godly folk they are. Like the righteous described in the Scriptures, "they held on their way," and now after a century of time, the timelessness of their virtues is as a sweet perfume about us. Their good was not "interred with them in the grave." And so the spirit of apocalypse possesses our spirits. We have made but a first step; others follow with much suddenness. That is the order of apocalypse!

The singing of worshippers assembled nearby is audible through the open windows. It doubtless is homely singing, but bears the spirit of devotion. We go out to this group and to many more like it. Our kindred purpose under varying methods brings us into one great assembly of harmonious intention. We follow, in feeling, the unnumbered groups, like

this as they encircle the earth and rest for a moment in a sense of wonder (did we not take the Way of Wonder?) at the reality of "the unity of the children of God." Our little Friends' meeting (there were but six present) has broadened into a great concourse. Past and present, near and far, blend into a blessed oneness. Some seals are thus broken, but not all!

A moment and the vision is forward. "One generation shall declare thy works to another and show forth thy wondrous acts." Generations yet unborn transmit the inheritance. The continuity of God's purposes is in no slight degree evidence of their reality. "Children's children shall praise him." The spring of hope is in this forward look. The bloom of eternal youth is upon the apocalyptic assembly of God. And thus is the circle of his family complete. Past, present and future: near and far, join at the table of his communion.

But is the circle complete? Is the satisfaction of such a united assembly a final satisfaction? Hardly is the question breathed till new seals are broken. A splendor of apocalypse not known before is directly upon us. The ends of the earth are once more disclosed. Multitudes of those who have not known God, the heathen of every land, the outcasts near and far, are all at once within the circle of our quickened interest and love. A brooding Presence speaks above the multitude and we hear the gracious words, "One is your Father, and all ye are brethren." In some such form as this we do all realize some measure of the expansiveness of worship. To the extremely practical type of mind it may not take the mystical form; this type is suspicious of mysticism. But practical type and mystic alike must be measured by a common test. Let us quote Evelyn Underhill: "What fruit dost thou bring back from this thy mission?" is the final question which Jacopone da Todi addresses to the mystic's soul. And the answer is: "*An ordered life in every state.*" Whether therefore our worship brings us into the "innumerable company" of the "communion of the saints," or whether in plain prose our worship is only "as dew to the dried grass," the issue is the same. Do we go from it to "an ordered life" in the environment in which we find ourselves? This ordered life is the most far-reaching testimony. In attaining it we may not see and feel the "innumerable company," but if we do attain it we become of that company and shall be satisfied "when we awake in His image."

J. H. B.

"GATHER us in, Thou Love that fillest all!"

Gather our rival faiths within Thy fold!

Render each man's temple-veil and bid it fall,

That we may know that Thou hast been of old;

Gather us in.

"Gather us in: we worship only Thee;

In varied names we stretch a common hand;

In diverse forms a common soul we see;

In many shapes we seek one spirit-land;

Gather us in."

MAURICE HEWLETT ON FRIENDS.

Last spring, Maurice Hewlett, at his suggestion, had a short tour to Quarterly Meetings and other gatherings of Friends to which he spoke on a League of Peoples rather than a League of Nations. His impressions form the subject of a most interesting article that appeared in the London *Nation*. In view of his high opinion of the Society, we thank him for his action in not informing the public of the fact that it has been the Quakers among whom he sojourned.

He says: "I can certainly say that I was uplifted; and again that I was restored to hopes which the last few years had done their wicked best to atrophy. . . . I found myself, then, in the end to have been the guest and, as far as might be, the intimate of a people in possession of some secret store of knowledge which made them not only serene and quietly happy, but even indifferent to the rubs of the world so far as they experienced them. . . . They did not ask to be shown any good, because they could see it for themselves, and never had their eyes off it for long together. It became clear to me that this something good was a thing which every one of them carried about within himself, and sometimes I was apt to think them backward in disclosing it. But on reflection I convinced myself of one or another fact: either the good thing, whatever it was, could not be imparted and must be individually sought and found; or it was impossible of disclosure to anybody not prepared to receive it. . . . Everywhere I had the same simple geniality of reception, the same candid intercourse, found the same innocence of heart, quiet gaiety, fine temper; and in all cases an ease, a leisure of address which made of life a comfortable, prosperous thing instead of what I had been finding it of late, a journey in bare feet and corns upon a French pave. . . . They used no titles of difference. Men and women alike are known by their names. Sex is marked, but by the first names alone. Age is not outwardly differentiated, nor quality. The ease which this gives to intercourse, to the commerce of every day, can hardly be described; but that, of course, is by no means the whole of the matter. The implications of it, not immediately apparent, go deeply into the relations of men and women, and the greatest of those, I suspect, is a fundamental temperance—so fundamental, indeed, as to be almost an affair of instinct—which makes such delicate commerce as that of the sexes of little difficulty to them—while to us, how full of pitfalls and quicksands!"

And his concluding paragraph begins: "It is exceedingly difficult to say what comfort resides in life modelled upon the Sermon on the Mount, to put it no higher; yet since comfort is a thing we all want if it is to be had, it is well worth finding out. Personally, I have always believed poverty to be the secret of earthly happiness; and it is only another way of putting it, perhaps, to say that riches may be it. It is the riches of my recent hosts which allow them their sincerity, their equality, their liberty to love, their serene indifference to the hammerings of circumstance."

LONDON. HUBERT W. PEET.

CORPORATE SILENCE.

[A subscriber has sent us a copy of *St. Andrew's Cross*, the organ of the Brotherhood of St. Andrew. Our readers will understand why he has marked this portion of an article on "Some Lay Thoughts on Christian Unity," by W. H. Jefferys, M. D.—Eds.]

Some past experiences in the fellowship of worship with Christian groups, other than those of our own Communion, have been among the happiest and most privileged hours of my life. The limits of this paper will not permit more than one illustration and this very briefly stated. Although a Philadelphian, it was my joy this autumn, for the first time, to be invited to worship with the Society of Friends. It was Sunday morning; there were three drunken men brawling on the pavement outside; but within the compound there was the utmost peace and rest. I went in and sat down, several perfect stran-

gers giving me a quiet nod of welcome. The hour was eleven; until eleven-twenty-five no word was spoken; there was a fellowship of complete silence. Then a woman spoke for about ten minutes, simply but thoughtfully, using David and Goliath for her text; there was a short period of quiet again, and then a young man spoke, for perhaps eight minutes, on the duties and opportunities of the Society of Friends in the field of Christian service. There was then a period of quiet until noon, when someone announced that the meeting was closed. There was no singing; there was no formal prayer; there was the utmost simplicity throughout. I do not think that I ever spent a more restful hour in my life. I felt perfectly at home, as if I belonged; I knew that I belonged; I knew that I was with Christians. I realized the power of silence in fellowship; I knew God was near; I felt the corporate communion.

It would be easy to point out much that was lacking, but that is not the purpose here. What there was is positive, of unquestioned and high value. It made me think regretfully of the lack of quiet and thought, and of the perpetual chatter of many services in other places. The Society of Friends has kept a lamp burning; but why it should be necessary to keep that lamp burning without the Catholic Church, I cannot conceive, so much would that light of mystical communion, of the apprehension of reality add to the whole Body of Christ, if the Society of Friends were in communion with the Catholic Church. Why withhold the light, since it is only partial and needs the whole? The Society of Friends, added bodily to the Catholic Church, would be an immense addition to it, not in numbers, but in mystical apprehension; and, I need not say, would itself be enriched an hundredfold.

"THE WORD IS VERY NIGH UNTO THEE."

How painfully have men sought to find God and delayed or missed the great discovery, because they sought Him afar! They looked to far-off places or to times of the remote past or the distant future, while God waited with infinite patience to be discovered in the things near and familiar. How true to modern experience are the ancient Scriptures! However long the years, there is no spiritual gap between ourselves and the writer of the great lines:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say,

Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say,

Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Whether God be sought or unsought, whether clearly seen or obscure, he is ever at hand, desiring to enter into the heart of man, that there he may make his dwelling place.

He is the reality within every truth that the mind of man discovers; he is the stability of every fact with which we deal; he is the foundation upon which all things rest. All affection which binds human hearts together comes of the Divine affection: every ideal that impels to better living derives its force from Him; every life which draws breath is an expression of His life; for "in Him we live and move and have our being."—*The Churchman Affid.*

Most modern Christians are made captive by religious organization. We admit, of course, that organization is necessary, but Divine results do not depend upon elaborate human apparatus. Indeed, the grace of God shows a curious preference for methods that are simple and channels that are unexpected. When costly aqueducts crumble and run dry, behold! in the wilderness waters break forth and streams in the desert.—*Ed. British W. rekly.*

*Our author uses Catholic in the sense that is customary in the Episcopal communion.

EDUCATION.

GERMANTOWN FRIENDS' SCHOOL NOTES.

The Commencement exercises of the Germantown Friends' School were held on the afternoon of Sixth Month 8th, when a class of thirty-four was graduated. The address to the class was delivered by John Erskine, Professor of English in Columbia University. Of the class an unusually large proportion are expecting to enter college this coming autumn,—all the eleven boys, and all but four of the twenty-three girls.

The school year just closing has been an interesting and successful one. The academic work of the School has been maintained in a creditable way, and the various student activities conducted by the pupils themselves have shown unusual powers of organization and intelligent direction. More and more it is the policy of the School to throw responsibility on the students so far as they are able to bear it, and so far as it is best and legitimate in the school work. The Student Council continues to be a decided strength and help. In addition to the work already assumed by the Council, near the end of the school year they took the responsibility for the conduct of study periods in the High School Department without a teacher present. The Junior Student Council, to be effective in the Intermediate Department, was also organized at the end of the school year, and will definitely start its work next autumn. In addition to these agencies, the boys' and girls' Athletic Councils have large responsibilities in connection with the sports of the School, both the color contests between the different sides chosen in the School itself, and games with outside schools. The boys again won the inter-academic soccer championship for the fourth successive year, and the girls were hockey champions of the Private School League of the city.

A special collection was made early in the year to help the work of Mary McLeod Bethune in her school for Negro children at Daytona, Florida, and several other minor collections made in response to special appeals. Throughout the school year the various classes have continued to support children recommended to us by the Germantown Branch of the Society for Organizing Charity. Thirteen boys and girls have been taken care of in this way, and the total collections by the various class Treasurers, mostly in weekly payments of from five to ten cents per person, have amounted to more than \$650.00.

The Beta Sigma, the Christian Association of the girls, has had a particularly active year. The leadership has been earnest and efficient, and the standards set for the older girls in their work have been above the average.

We were fortunate at the beginning of last school year to have few changes in the teaching force, and there will be still fewer the coming year. Elizabeth K. Brown, Jr., after eleven years of unusually efficient service in the Primary Department, has resigned to be married this summer. Her place will be filled in the autumn by Anne E. Maxfield, for many years connected with the Moorestown Friends' School.

Katharine E. Dobson has been granted a year's leave of absence, and her place is filled by the appointment of Eleanor Shane, a graduate of Goucher College, who taught last academic year at Friends' Select School.

Jane S. Jones will be given leave of absence for part of next school year, and her work will be assumed by Sarah B. Kohler, an experienced teacher who has long been connected with the Germantown Friends' School as a substitute and special tutor.

Helen Victoria Brown, the Assistant Instructor of Physical Education, has resigned to take a position in California, and her place is filled by the appointment of Frances Perkins, a graduate of the Germantown Friends' School, who has just completed her course at the Boston School of Physical Education.

Throughout the school year several of our teachers have visited some of the leading schools in New York and in other nearby cities. This has helped our school work, and the teachers have brought back much inspiration and helpful

suggestion. Elizabeth T. Roberts, the head of the Primary Department, was granted a leave of absence for six weeks and made a fairly extended tour through the middle west in visiting a number of interesting experimental and other well-established schools.

Jane S. Jones, Helen M. Zebley, and Joseph H. Price were appointed readers, respectively in Mathematics, Latin and History, under the College Entrance Examination Board.

The teachers will be represented at various summer schools, by D. Lawrence Burgess and Dorothy Brooke at Columbia, Hadassah J. Moore at Johns Hopkins, Eleanor Shane at the University of Pennsylvania, and Elizabeth E. Todd at a special training school for hand-work held at Greenwich, Connecticut.

Irvin C. Coley is traveling in Europe, chiefly in France and Italy, and Edith H. Knight, Hildegard B. Shumway and Jules M. Wilmart, all of the French Department, are spending the summer in Paris.

H. A. Dominovich and Alfred A. Smith are conducting Flying Moose Lodge Camp for boys, East Orland, Maine, assisted by Joseph H. Price and Herman P. Breininger of our teaching force.

Two announcements of great interest from the material point of view were made at the end of the school year. The individual Friends who started Ivy Lodge a few years ago as a home for the teachers, have presented their equity in this fine old estate to the School, which will from now on own and direct it. This represents a very generous gift, amounting to about \$9,000 on the part of a few Friends, and gives as a permanent possession of the School a home which makes possible delightful living conditions for ten or more teachers. Already Ivy Lodge has become a centre of hospitality and pleasant social influence in the life of the School, and it is expected that this change will still further promote the object of the original donors and founders of the enterprise.

The large additional Athletic Field, which was acquired by the School a year ago, largely by the generous gift of one of the owners, Agnes Brown Leach, is this year being fully graded and equipped. It is hoped that by the spring of 1922 the new field, to be known as Wistar Brown Field, will be used by the boys, and the girls will use the present field, Clark Field, which has been the boys' Athletic Field for a number of years. This change will give the girls a fine hockey field and track, together with six tennis courts in addition to the three they already have at the school. The Wistar Brown Field will have two full sized Athletic Fields for the boys, which can be used for rugby, soccer and baseball, ten tennis courts and a standard running track, jumping pits, etc. This development completes the athletic equipment of the School for outdoor sports, and makes the Germantown Friends' School, so far as we know, the only private day school in Philadelphia that owns an Athletic Field for its girls.

Minor improvements in the buildings will be taken care of in the summer.

The enrollment for next school year is already complete, and it exceeds by a small number the enrollment of last school year.

One of the most encouraging features of the year's work to the Committee and the teachers has been the increased interest taken in the work and development of the School, not only by an Alumni body which is constantly growing in power and influence, but by the Monthly Meeting and the individual members of Germantown Meeting. A special Tea Meeting to consider the life and needs of the School was held this spring, at which various features of the school work and plans for future building extensions and development were presented by members of the Committee and the teachers. Papers were read by Marion H. Enlen and Elizabeth A. Lueders, representing the Committee and former teachers, and by Jane S. Jones, H. A. Dominovich, Alfred A. Smith, Dorothy Brooke and Stanley R. Varnall. Morris E. Leeds, the Clerk of the Committee, presided and summed up the achievement

and needs of the School admirably in his opening and closing remarks.

Altogether, the results of this school year have been a source of satisfaction to the Committee and the teachers, and the prospect is good that the friends of the School will respond in a material way to further the educational service of the School, and to supply its needs to do this work more efficiently in certain departments which are now cramped for room.

“THE WISDOM OF THE WISE.”

Commencement oratory was for so long a time in the hands of new graduates that the habit of jeering at it seems pretty well fixed in American life, if newspaper pleasantries can be assumed to reflect this life. As a matter of fact, however, of recent time our leading colleges, and in some cases our schools, make a point of including in commencement programs some of the most distinguished speakers available. Thus we do have utterances of great moment representing the flood-tide of thought upon momentous subjects. It is a great pleasure to submit some selections for our readers.—[Eds.]

President Lowell of Harvard is reported as follows:—

“The world is in confusion—the natural result of the turmoil of thought, the ebullition of feeling that accompany and follow a great war. Men's minds are like the sea after a storm, where, although the wind has gone down, the billows still roll and break irresistibly in their huge mass, and threaten to founder even the ship that has ridden out the gale. Conditions have not yet returned to a normal state; nor has the world adjusted itself to them. In such a state of bewilderment, of misunderstandings, of cross purposes, what is needed? The answer is, clear thinking.

“In this matter of patriotism, it is the duty of every man to think clearly what, if any, are its moral limitations and what duties and responsibilities it involves. It is his duty to try to discover, when and where and how moral obligations limit those that he owes to his country, and how far his country is limited in its moral freedom of action by the duties it owes to other portions of mankind. Future wars, future calamities, future miseries incalculable; or, on the other hand, future prosperity, future intellectual and spiritual advance, may depend upon solving these questions aright. And by the solution of these questions I mean their solution by the balance of the opinions of all individual men.”

As is well known, President Arthur Hadley has just retired from Yale. This excerpt probably represents his highest thought as to the functioning of college life in service:—

“We have spent these last years together in a place where for more than two centuries men have consecrated their lives to the service of others; where teachers have worked hard for small worldly rewards; where they have been more concerned to follow out the truths of science and philosophy than to gain ease and comfort by so doing; above all, where men of distinguished talents and eminence among their fellows have been making an honest effort to follow the teachings of our Lord Jesus Christ according to the measure of their understanding.

“Out of their self-sacrifice has grown a spirit of self-sacrifice. By their example even more than by anything that they taught in the class-room men have been prepared to render public service in Church and civil State.”

President Hibben of Princeton “sounded forth” a welcome note of patriotism and put the realization of a new world splendidly:—

“There is a cry to-day which is heard throughout our land, ‘America First.’ If this signifies, as I am afraid it is so often regarded, a self-centered policy and program for our international life, I resent it with all my being. I believe, however, most profoundly in the idea of America first if we interpret this national slogan as America first in the service of the world; first in its ready response to the world's needs and its wise and generous leading of the nations of the earth into the larger life of mutual understanding and concerted action in

obtaining the liberty, equality and fraternity which form the reward and the glory of all human endeavor; first to use its great power and influence to realize the desire of all peoples of the earth, the disarmament of the nations and the permanent peace of the world.

“Although the beginnings of this century record the most terrible and disastrous war of all history, it may yet be known as the century of peace, if you and the men of your generation so will it. Although the first years of this century are characterized by materialistic doubt and materialistic drift, it may yet be known distinctively as the century of moral and spiritual progress, if you so will it. Although a pagan philosophy of life may seem unduly to prevail in many minds at this time, nevertheless this may still prove to be the age of reviving faith in God and this century the consummation of the promise and the potency of our Christian civilization. The dream may come true—if you so will it.”

At our own University of Pennsylvania President Ernest M. Hopkins of Dartmouth was on the program. His utterances are of special value for ardent liberals as well as for reactionaries. He hardly has the potency of phrase that we might wish, but his thinking is clear and to the point.

“We have not done well in our institutions of higher learning so largely to forget the religious impulses which led to our foundations and so completely to shrink from responsibility for the soul's nourishment while we have so zealously tried to feed the intellect. Yet we need not discuss these functions separately, for the best education must accept the principles of the best religion, and the inspiration of both is ‘Ye shall know the truth, and the truth shall make you free.’

“Furthermore, making all due allowance for the aggressiveness necessary for those who in attacking fallacies of the existent order would avoid futurity, it still remains a fact that liberal thought suffers and is handicapped in accomplishment by the bigotry of liberals, men who in revolt against the intolerance of conservatism swing to position of the other extreme and there implant themselves with an intolerance as great as that of the group against which they strive.

“And as for false emphasis, the spirit of propaganda has never, of course, been absent from the world. Yet the explanation of its prevalence at the present time seems to me to lie largely in the artificiality and extraneousness of the habit of war and its customs, recently imposed of necessity upon every detail of human life.

“However unsavory the odor of the reflection now, apart from the exigencies of the struggle, the fact remains that breeding of morale in the people for war involved, in the censorship, the suppression of truth as well as of falsehood; and in the policy of propaganda involved the enthronement of part truths and emotional appeals above complete truth and the dictates of reason. But now that war is passed the spirit of propaganda still remains in the reluctance with which there is returned to an impatient people the ancient right of access to knowledge of the truth, the right of free assembly and the right of freedom of speech. Meanwhile the hesitancy with which these are returned breeds in large groups vague suspicion and acrimonious distrust of that which is published as truth, and which actually is true, so that on all sides we hear the query whether we are being indulged with that which is considered good for us or with that which constitutes the facts. Thus we impair validity of the truth and open the door and give opportunity for authority which is not justly theirs to be ascribed to falsehood and deceit.”

Dartmouth was this year celebrating its centennial. This occasioned numerous valuable addresses, but one quotation must suffice. It is from Professor J. M. Tyler.

“We must train a great many more ministers and teachers, for they—not our lawyers, business men and economists—are the real and immediate teachers and leaders of the people. They are the rock against which barbarism breaks and falls back, and against which the gates of Hell shall not prevail.

“You business men control most of the material wealth of this country and, as a rule, use it wisely and generously. Every

year you absorb in your offices two-thirds of all our graduates, many of whom are exactly the men whom we have selected to mold and train our youth as heads and leaders of our schools, colleges, universities and other institutions of power. We cannot compete with you in attracting and securing their services. Yet to-day leaders and graduates are of far greater vital importance and value to this country than the most rapid and successful exploitation of its resources or accumulation of its wealth. Is it not your duty to inspire your children and the young people of your acquaintance to become men and women of leisure in Aristotle's sense of the word, the hardest working-men in the world?"

At Ann Arbor, Michigan, Sir Auckland Geddes, British Ambassador, was the principal orator. His words were heard with interest on both sides of the Atlantic. We quote from the *Ledger* report:—

"Even the most prosaic of thinkers to-day 'dream of an age in which war shall be no more,' Sir Auckland Geddes, British Ambassador, said, in an address to the graduating class of the University of Michigan. 'But only the most optimistic,' he added, 'dream that that age is at its dawn.'"

"The optimists are probably wrong in the detail of time," the speaker said, "but they are indubitably right. The age will come when war will be no more, when peace will reign all round this spinning globe, for the choice which lies before humanity is between a peace of reason and the peace of death."

On the "young recruits of the army of university men and women" such as those he addressed, Sir Auckland said, rests the great responsibility of aiding the less educated to grasp the great conception of peace "as the spiritual thing which it is." The university-trained mind, he declared, was "international" because it combined the thoughts of great men of all countries.

The *Boston Transcript* with the caption, "Over-Uniformity in Education," has this editorial note. It puts the plea of President Lowell for new foundations on the spiritual basis. In a way this is the dominant note in all the addresses quoted, and in many more quite as worthy of serious notice.

A vigorous plea for fostering the spiritual side of education was contained in former Governor McCall's recent address at New Hampton. "Our educational institutions," he said, "have become such enormous affairs that much of the personal touch is being lost, and the product is becoming more and more standardized. . . . A practical efficiency is doubtless promoted but with a corresponding loss in the vigor of those spiritual forces necessary to resist the overshadowing materialism of the times. Our growth in the practical has not been balanced by an equal growth in those moral forces which should always control the races." And he prophesied that the "mighty instrumentalities which modern science has uncovered will make short shift of civilization, and even of the race, unless we shall sternly assert the dominance of the spiritual forces."

LONDON YEARLY MEETING

(Continued from page 16.)

THE STATE OF THE SOCIETY (CONTINUED.)

Guilelma Crosfield quoted the saying that "God never sends a vision to any man but it leads straight to a task. Refuse the task and the vision fades; we see no meaning in it; it is only an empty dream." She felt that everything depended on whether we had a vision or not. She hoped we should rise to our visions in the fullest sense for the world's good.

Rachel B. Braithwaite urged devotion to the need of the poorest and weakest as well as of the purest and the most elevated. Did not service lie much in the things around us?

Ernest E. Unwin desired to carry the thought of Yearly Meeting to the vision we had had in that meeting-house, particularly that morning, similar to the vision, he devoutly believed, of the upper room at Pentecost, as we had seen something of what was meant by the continuity of the Spirit of God. We had been gathering up something of the life of

Friends of the older days as well as being on the threshold of new discoveries. He had wondered if we could take the next step after seeing the vision and becoming conscious of the Holy Spirit coming upon us and linking us with the great spirits of the past in a life of devoted service. For that service there must be full dedication of life. The failure of Christianity and of Quakerism had been that our Christianity had only been partial instead of infusing the whole of our life. "As we went forward to dedication he believed we should be conscious of the Divine power helping us."

John William Graham remarked that when the war broke out Friends were called to a testimony and a service which we had not expected, and it might be that the turmoil of home affairs might be bringing us to a more serious testimony still. It was not the place of the Yearly Meeting to decide for or against the various plans for the reconstruction of society, but it was our duty to attain such a spirit as would lead us to a right attitude of mind. If we were to be able to take our proper place in the affairs of the nation, we must sit loose to our own possessions in the name of humanity. He did not mean that we should give up all these things, but that the higher love must cast out the lower loves, and that the love of God would be such that we should not mind the loss of these other things. For where our treasure was there would our hearts be also. If we could do this in any measure, Friends would experience a wonderful liberation of spirit and become what our Father would have us to be.

William Noble believed we wanted the spirit of the early Friends, who realized that when God wanted anything done, He sent a man or a woman and not a committee to do it.

Arthur Dann had had the privilege of preaching the gospel for forty years; but he had never realized its power until the last few years, for unless the preacher spent more time upon his knees than on his feet, his preaching would be ineffective. To younger Friends, he would say, "Don't burden yourselves by trying to understand all the mysteries in life or even in the Bible, but give all your faith and love to the Lord, offering Him the sacrifice of a contrite heart, dedicating yourselves, soul and body, to His service."

Alexander S. Fryer thought if we were going to reach the men and women around us we must be prepared to make common fellowship with them. Men and women were longing for an understanding, without any touch of superiority. We must learn to do away with class distinctions, and he believed that such distinctions would be found to fall away in the process of work. But he believed the grace of God was needed to lift us above these considerations, which could not perhaps be abolished, but must not be allowed to hamper us in our service.

LITERATURE.

Anna L. Littleboy hoped the Clerk would allow her also to speak to the report of the Central Literature Council, which was an allied subject, and that Friends would realize the essential importance of these matters to the Society. For one person who listened to the spoken word there were hundreds who took note of the printed word. If Friends would look into it, they would be surprised at the enormous trouble taken from the beginning of the Society, over the printing and distribution of literature. There had indeed been a brief period during which that work declined; but it had been again revived, on the appointment of the Central Literature Council, which was the centre of all Friends' literary agencies in this country. One of the activities of the Council represented an attempt to inform Friends respecting existing literature. Lists had been drawn up and visits had been paid with the view of informing Friends on that head. She thought Friends would probably greatly miss the book-stall at the Yearly Meeting, now well established. This work should not only be carried on centrally, but in the various meetings. The fresh interest which the Council had been able to excite was, she believed, leading to good results in increasing the means of circulation of Friends' books and pamphlets and the keeping of existing libraries in better order. Our secretary's touch with journalism had enabled him to

get into the daily papers various interesting particulars of useful Friends' work which would otherwise have escaped attention. In these days we had great difficulty in meeting the expenses of new work, but she hoped that the Council would be rather continued as old and beneficial work. The Committee had spent £850 this year, £200 of which had been separately subscribed by Friends and by other means. With regard to the current year, at least £120 had been promised, and we might expect some more, possibly £50, and these sums had to be set against the total cost falling upon the Yearly Meeting Fund. The printed word was largely taking the place of the pupil and the platform, so that it was the more important to do our utmost for our literature. The press was too often applied to base ends. All the more need therefore that we should attempt to raise it to a higher plane.

FRIENDS' BOOKSHOP.

The report of the Friends' Bookshop was next taken. Details from the report have already been given; but the following statement with regard to the character of the sales will be of interest. "Of the more particularly Quaker books, perhaps the best sellers were the two Swarthmore Lectures, and J. W. Graham's *Faith of a Quaker*. There was a good demand for such books as Glover's *Jesus of History and Jesus in the Experience of Men*, Micklem's *The Galilean* and the works of Fosdick. By an *Unknown Disciple* and Moffatt's *New Testament* have had a steady and continuous sale. Books on social questions, such as Tawney's *Sickness of an Acquisitive Society*, have found many purchasers, and there has been the usual demand for pamphlets, handbooks, etc., more than 1,000 copies of the Adult School Handbook for 1920 having been sold."

Friends could scarcely expect a large profit on the shop, or even to pay expenses, even if the turnover went on increasing. The work of the Bookshop was essentially propaganda work, and as such Friends must be content to regard it. The practical way to assist the Shop was to purchase from its stock.

FRIENDS' TRACT ASSOCIATION.

The report of the above, showing an increase in the number of tracts and pamphlets sent out during the year, to 61,925, was next taken.

Ernest E. Taylor introduced the report, believing with increased intensity in the importance of this work as part of the literary expression of the Society. He mentioned also the happy literary co-operation between Friends on both sides of the Atlantic, due to the All Friends' Conference.

RELIGIOUS SERVICE ABROAD.

The report of the Meeting for Sufferings on the liberation of Friends for Religious Service abroad was presented.

Robert A. Penney reminded Friends that the Society had at the present moment eight Friends who were in different parts of the world holding credentials for foreign service, apart from many other Friends serving abroad in connection with other committees. F. F. M. A., Council of International Service, etc. With regard to the service of Henry T. and Elizabeth J. Hodgkin in China it was wonderful what openings they were finding with the Chinese and the missionaries of different denominations there. It was interesting to hear from him that though he had been away from China for ten years, he was able to hold a good deal of conversation and to do a certain amount of preaching in Chinese, though some of his addresses were delivered through an interpreter. He felt that it was a great thing indeed that we had at the present time in China so powerful an advocate for Peace as Henry Hodgkin. It might have a real influence in the prevention of war, not only as between China and Japan, but also in the whole world.

SEVENTHS.

The Summary of the Tabular Statement was presented, showing a total, including the foreign membership of the Council for International Service besides members in America, Australasia, etc., of 10,604 (10,180 males, 10,805 females), a decrease of 20 on that of the previous year. Habitual attenders totalled 5,853, a decrease of 250; Associates 720, a

decrease of 83. Convincements, etc., were 382, against 185 resignations, etc., births 103 against 292 deaths, and removals out of the Yearly Meeting 22 against 10 removals in. The number of Recorded Ministers has declined a further 14— to 251, a decrease of 143 in the last fifteen years. The number of members married was 207, compared with 204 in 1919 and 150 in 1918.

(To be continued.)

BOOK REVIEWS.

"A SERVICE OF LOVE IN WAR TIME."

DR. JOHN VAN SCHAICK, JR.

[This article is kindly forwarded to THE FRIEND by Lillie F. Rhoads. It appeared in the *Universalist Leader*. In addition to the valuable appreciation of "A Service of Love in War Time," it gives Friends another opportunity (the war has afforded many) to see themselves through other eyes. Without accepting Dr. Schaick's argument in regard to pacifism we can see that it is an argument we need to be prepared to answer.—Eds.]

The Congressional Library in Washington acquired last year over 7000 volumes in the German language alone which dealt with "The Great War." At the same time there came into the library other thousands of volumes also dealing with the war and written in Italian, French and various other languages. As for books in English, there are many stacks filled with histories, biographies, adventures, letters, memoirs of commanders, memoirs of second lieutenants, and accounts of all kinds of special services—women in war, dogs in war, homing pigeons, spies, aviators, St. Mark's School and almost every other school, and the "27th Division" and all the other divisions.

Into the midst of this mass of great books and trashy books there comes a book which is unique among them all: "A Service of Love in War Time," by Rufus M. Jones, professor at Haverford College and head of the American Friends' Service Committee. It is the account of what the United Quakers of the United States did during the war, principally in France, but also in Russia and Siberia, and since the armistice in Germany and Austria.

I have met Rufus M. Jones a number of times, and I have heard him speak in Quaker meeting. He is an Orthodox Friend, so called, but he might as well be called Hicksite or Universalist. I was genuinely impressed by the breadth, beauty and deep religious feeling of his utterance.

Those are the qualities which characterize this new book. It is a trustworthy account, but it is also an interpretation. Here were people who labored in war time at vital tasks and who glorified their service.

The book tells, for example, about sawing boards, or putting in window sashes, or hanging doors for destitute peasants in destroyed villages along the Marne and in the Somme, but the Quaker boy who nails and hammers writes:

"Oh, patient master workman of the world,

Shaper of all this home of human kind!

Teach me the truer trade of making doors and windows for men's souls:

Windows for letting in love's widening dawn,

Doors swinging outward freely on Truth's pleasant ways."

In France the work was divided into six departments: medical, building, works, manufacturing, agriculture, relief. Three other services had to be added: transport, maintenance, equipment. The work they did was high grade. No organization in Europe surpassed the Quakers in quick adaptability and hard common sense. They did the thing needed and did it with unusual intelligence. And they all fell to with their hands as well as their heads.

It is of the Quaker spirit, however, that I write. Prof. Jones reveals it in every page of his book, and that is why the book will feed the fires of devotion.

Here were men who felt that they could not engage in war,

but who felt just as emphatically that "they could not meet the issue passively and do nothing to manifest their courage and their positive faith in the power of love." They had to go to war, face the dangers of war and by their lives testify to love in the midst of war.

When the first fifty-four Quakers reached Paris in 1917, J. Henry Scattergood, who had crossed with our Red Cross Commission, met them and said: "We are here because we feel that we must do something, not expecting an easier life than the millions who are following their light in other ways, and we are ready to do the hardest and the lowliest kind of work. It is not that our blood is any less red or our patriotism any less real. It is that we are conscious that we are the servants of a King who is above all nations—the King of Love, and we must live out His Gospel of Love."

General Forwood, of the British Army, said to me of the English Quakers: "We don't accept their principles, but they have kept their word, played the game, and showed real courage."

I personally knew many instances where Quaker boys in relief work displayed very conspicuous courage under shell fire, in the gas, or in bombed towns—at the work of "seeking and saving that which was lost." Several were decorated by French, Belgian and British authorities.

Though he tells the story with true Quaker kindness, it is hard to realize what happened to some of the Quakers, drafted and sent to camp, who refused to perform military duties. Only a few camp commanders failed to live up to the spirit of the exemption law, but these few apparently made it very hot for the conscientious objectors. The patience of the boys under the contempt, buffeting, and actual gouging makes one think of Calvary.

Quakers keeping out of war, however, is an impossibility. There is nobility but no logic in conscientious objection. In war time whoever raises wheat or corn or cotton makes war, and that in no Pickwickian sense.

We won the last war not simply because Foch and Pershing and Sir Douglas were better generals than Ludendorff and the old Marshal Hindenburg, but because we had more iron, wheat flour, cloth and hog fat.

Whoever keeps society going in war time helps keep the army going. If it's wrong to drive an ammunition wagon, it is wrong to drive an ambulance and wrong even to drive the mail truck or farm wagon back home.

The Quakers were gloriously illogical. These American Quakers in France and their backers here at home helped defeat Germany by keeping up the morale of civilians in France. Strong, tender Quaker hands helped carry our wounded boys coming back from Château Thierry and Soissons. It was magnificent, but it was war.

But, logical or illogical, they draw the line at killing and even at hating. They say, we will do any hard, dangerous, dirty, necessary job no one else wants to do, we will work patiently where no one sees us, no one praises us, we will stand hatred and injustice even, but we won't violate our consciences by standing up and killing our fellow-men.

We bloody militarists who want more war had better let these Quakers go their own gait. We had better see to it that the laws exempting them are carried out "next time." We will need all of them to pick us up, and it will be a stupid waste to shut any of them in prison when they might be at work.

If that "next time" comes the front line trench will be in every dooryard, and a man will need his gas mask in Kansas as well as Flanders.

Better still would it be if we Universalists would join the Quakers now in time of peace in their testimony against war and keep our madmen from hamstringing civilization.

The service of love in war time was this: They went into the Jura mountains, felled trees, sawed lumber, manufactured portable houses, rebuilt burned villages, evacuated refugees, operated maternity hospitals, cared for the tubercular, fought contagion, picked up the wounded, helped in schools for the *mutiles*, worked at making artificial limbs, conducted chil-

dren's colonies, ran tractors, plows, reapers, etc., to help peasants get in their crops, and did it so as to make the French love them. The typical French peasants didn't understand them for a long time—and maybe never—but were devoted to them.

Now these same Quakers are feeding Germans and Austrians, who are without question in terrible condition. "Mad, quite mad, my lords and gentlemen." Where are all the sound doctrines of sound theology?

But our Universalist Commission on the Public Welfare will be much interested in this:

"The Service Committee is calling upon young Friends throughout the country to look toward volunteering for at least one year of service for others before entering upon their life career in business vocations. Many types of community service are being proposed for their consideration, while the Service Committee stands ready to open the door for each specific line of activity and to provide financial assistance for the experiment. It is hoped, of course, that many qualified persons will thus be turned permanently into avenues of public and community service."

SPECIAL BOOK BULLETIN.

ISSUED BY THE FRIENDS' CENTRAL LITERATURE COUNCIL, 140, BISHOPSGATE, LONDON, E. C. FOR QUAKERS OVERSEAS—ESPECIALLY IN AMERICA. MIDSUMMER, 1921.

HUBERT W. PEET.

[These books may be ordered through Friends' Book Store, Eds.]

Special attention should be paid to Neave Brayshaw's admirable little book—"The Quakers: Their Story and Message," which fully justifies the high hopes entertained regarding it. Perhaps of special value is the notice he gives to failures and half successes, and their lessons for us.

Dr. E. Vipont Brown's "Quaker Aspects of Truth," in the popular easy style of his addresses, presents the message of Quakerism in a form easily "understood of the people," and meets a very definite need.

"The Long Pilgrimage," by T. Edmund Harvey (late M. P. and so well known to all Relief workers) was the Swarthmore Lecture for 1921. Its scope is indicated by the sub-title—"Human Progress in the Light of the Christian Hope."

The Student Christian Movement (Associated Press, New York, in most cases) again have helpful books to their credit. Chief is Dr. Glover's "Jesus in the Experience of Men," "The Universality of Christ," by the Bishop of Manchester, "A First Century Letter," and "Towards the Brotherhood of Nations," the latter a good book from the League of Nations standpoint. Our friend Inazo Nitobe has also written a pamphlet on the latter subject entitled, "What the League of Nations Has Done, and Is Doing."

No title has yet been fixed on for Maurice Rowntree's book on the social principles of Jesus and their relation to our life to-day. It is hoped that it will be ready in time for the study circles for the autumn.

There are constant inquiries for Rufus Jones's "Social Law in the Spiritual World," and "A Boy's Religion from Memory," but the demand is not quite strong enough yet to encourage the publisher to consider another and almost certainly a revised edition. An indication from your side as to what support reprints of these books would get, would be of great assistance.

At the Woolman Bi-centenary last year the different editions of Woolman's Journal were practically exhausted. Some unbound sheets of the Chalfont Edition with a Whittier preface have now been discovered.

FORTHCOMING BOOKS.

Rufus Jones's "Later Periods of Quakerism" is promised for next month. It will be published in America by the Macmillan Co., New York.

A pamphlet on "The Sacraments" by A. Kemp Brown is shortly expected (York 1005 Committee.)

A Digest of the "Standard Quaker Histories," by Rufus M. Jones and William Charles Braithwaite, is being prepared by Elizabeth B. Emmott, sister of the latter and of Anna B. Thomas of Baltimore, and author of "The Story of Quakerism." This looks like being a bulky volume itself and no date can yet be given for publication.

"The Life of George Lloyd Hodgkin," by L. Violet Hodgkin, will be ready almost immediately. It will be privately published but copies will be available at the Friends' Bookshop, London.

FOR CHILDREN.

"Paths of Peace" (Part I, Part II)—peace pioneer biographies are going well, and we welcome the Philadelphia Friends' "The Children's Story Garden," for the sale of which permission has just been granted in England. A Friend, Olaf Baker, has written a good animal story book, "Shasta of the Wolves." The stories in "The Invisible Sword" volume will be found suggestive for Children's Meetings. The surplus stock of "Four International Patriots," lessons on Elizabeth Fry, Froebel, Booker Washington and Kropotkin, is obtainable.

Frank Pollard's "Education and Progress" (from the *Friends' Quarterly Examiner*) is reprinted as a pamphlet. "The New Era in Education" contains a series of valuable articles on juvenile educational experiments of all sorts.

Sir George Newman's essay on "John Keats: Apothecary and Poet," which appeared in *The Friends' Quarterly Examiner*, has been reprinted in an attractive form.

OUR GREATEST NEED.

Spirit of God, who in time's early morning
Moved o'er the darkened and chaotic deep,
Into our sinful, storm-tossed world we pray Thee
Come, and our race from utter ruin keep.

Creative Word, Thou Son of God, most holy,
Thou who art still the Life, the Truth, the Way,
Through Thy atonement and redemptive mercy
Rescue our world from sin's destructive sway.

O Thou whose mighty love to man was focussed
In Thy great Gift, Thy loved and only Son,
We crave the blessing, compassing all blessings,
Thy kingdom come, Thy holy will be done.

—SARAH J. TROTTEL.

Genesis i: 2; John i:1, 2, 3; John iii:16.

TEACHING HISTORY.

"A new scheme of work," states the *International Review of Education*, published for the German League of Nations Society by Dr. Elisabeth Rotten and others, "has been introduced into Swedish schools this year. The following is an extract from the 'instructions' for the teaching of history.

"The teaching of history must be planned and carried out in such a manner as to make the development of peaceful culture and of a political system of government throughout the centuries its chief object. The real purpose of history is to present a true picture of past times, so accounts of wars cannot be omitted. But at the same time it should be impressed upon the student of history that the greater the progress of culture the more has war been looked upon as an evil, and attention should be drawn to the misery that war always brings in its train, though at the same time the difference between defensive wars in order to protect the independence and rights of a nation and aggressive wars for the mere sake of conquest should be emphasized.

"The teacher must take pains not to foster hatred and enmity towards other nations and should impress upon his pupils that peace and a good understanding between all nations is the chief condition upon which the common progress of humanity depends. Children must be made to feel strongly that heroes in the work of peace exist and that through their courage and self-sacrifice their countries have been well served, so that they richly deserve gratitude and admiration."

H. W. PREL.

CHILDREN'S CORNER.

BE CAREFUL HOW YOU JUDGE.—When Florence Nightingale was a girl, her playmates used to smile at her and think her singular. This was because, even as a child, Florence Nightingale's thoughts were turned toward human suffering. Her child sympathy for the sick about her father's estate was marked. She thought of them, and went to see them. She was never happier than when carrying food, clothing or some other gift from her parents to these needy ones, who, of course, loved her in return.

Not only toward sick persons, but toward all helpless, living things, Florence Nightingale was tender far beyond the wont of a child. Yet Florence Nightingale, born of wealthy parents, attractive in personal appearance, gifted with winning social qualities and with quick, natural intelligence, and possessed of all benefits which education could give, was the woman who became the "angel of the Crimea."

Is there anyone among your companions who sometimes seems to you a little queer? Be careful how you smile at her. For perhaps what you call queeriness in her is the result of a bigger brain or a bigger heart than God has given to most of us, and which is to fit her to fill a great and needed part in this world.—*Selected.*

READY TO SERVE.—Mother Porter took down from her pantry closet shelf a large box of prepared breakfast food. Across it was printed in big letters:

"Ready to Serve."

"These ready-to-serve things are certainly handy to have for the children's breakfast," she said as she opened the package and arranged several dishes of the food on the table. "They tire of the hot, mushy porridges, and like these lighter things for a change. I suppose they are good for them, too."

"No doubt," returned her visiting sister. Then, without apparent cause, she laughed suddenly.

"I was just thinking of Sally Brown, at home," she explained quickly. "Somebody told her once that she was like that breakfast food, always ready to serve. It fits, too. Sally doesn't have to fix and fuss and make long preparations, when she's asked to do anything for anybody. She's ready right on the spot, whether it's a neighbor's sick baby, or somebody out of work, or a stray cat or dog that needs a friend. It's a real pleasure to have Sally do anything for you, because she is always ready and willing and eager to do what she can for anyone who needs help."

Mother Porter looked smilingly over the array of ready-to-serve dishes of food that had been so easily set forth for breakfast.

"I suppose we all ought to try to be like that," she said thoughtfully. "Our Lord was so. When the call came to Him, day or night, from rich or poor, from near at hand or far away, when He was fresh and rested or when He was worn and weary He was always ready to serve those who needed Him; ready to help and comfort them all. It's a good thing to remember, Emily."—CORA S. DAY (*Selected.*)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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JAMES A. NORTON, Assistant Secretary.

FREDERICK J. LIBBY, Publicity.

ELIZABETH T. RHODES, Women's Work.

Associate Secretaries.

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BERNARD WALTON

THE CLOTHING CAMPAIGN LOOKS HOPEFUL.

The united drive that is being made by the American Friends' Service Committee and the American Red Cross is beginning to take on an importance commensurate with the need abroad. The publication of our joint appeal in the *Literary Digest* of Seventh Month 2nd, the *Saturday Evening Post* of Seventh Month 6th, and in other important publications is giving it the nation-wide currency that it must have

in order to be effective. Still more important, perhaps, is the appeal that has gone out from the National Red Cross Headquarters through the division heads to every Red Cross chapter in the United States to give all possible aid to the effort by local publicity and personal endeavor. Thus it is hoped to reach not only the cities but the remote towns and villages, and to enlist the services of a host of volunteers whose hearts are touched by the distress of their brethren across the seas.

The importance of this campaign as a constructive peace movement, supplementing the present movement towards disarmament, cannot fail to be appreciated by every thoughtful Friend. Professor William I. Hull in a recent article discussing disarmament wisely pointed out the importance of emphasizing the deeper and more fundamental aspects of the problem at a time when the economic motive is so prominent in the press. While others talk of the burden of taxation, it is for Friends to continue to maintain, as they have done for two hundred and fifty years, the moral and religious motive for the abandonment of war. At the same time they need to go still further, if they are to be true to the spirit of Christianity, and build tirelessly the structure of world peace upon the enduring foundation of Jesus Christ. Love is the watchword and service of the distressed is its expression.

Many Friends who would gladly participate in this great outpouring of love, will find that earlier generosity has left them with no clothes to give away. We hope that such Friends will contribute money specifically earmarked for the purchase or shipment of clothes. It is not at all improbable, indeed it is likely, and greatly to be desired, that we shall soon have in our warehouse, or as our share of the stores in the Red Cross warehouse in Brooklyn, a quantity of clothes which will need money to transport across the ocean. Money contributed, therefore, to pay freight charges on clothes will perform a service to the destitute that will be far beyond its intrinsic value. Some gifts of money have already been sent in. Will you who read these words consider whether you, too, are in a position, by the grace of God, to do a little more than you have ever before done, perhaps, in participating in this holy crusade, not against human beings, but against unspeakable misery and in behalf of abiding peace?

SILESIAN CHILDREN BAREFOOT IN THE SNOW.

"Seventy per cent. of the children of Upper Silesia went through the whole of last winter without shoes or stockings," says Howard H. Brinton, of West Chester, who arrived home last week from Silesia and Berlin. Howard Brinton spent most of a year in Upper Silesia, which now is the storm centre between Poland and Germany. He was engaged in feeding the undernourished children as a member of our relief mission.

He states that the majority of the school-children came barefooted to our feeding stations through slush and snow. Sometimes a so-called sandal was worn, consisting of a piece of board shaped to the foot and tied on with string. No stockings were worn.

The suffering and disease occasioned by these conditions cannot be measured. German children are no harder than American children. They are less able to resist cold because of their depleted physical condition. No effort should be spared to prevent the repetition of this unhappy situation the coming winter.

BERLIN ENTERTAINS OUR REPRESENTATIVES.

We are indebted to the Philadelphia *Public Ledger* of Seventh Month 12th for the account of a dinner which the city government of Berlin recently gave to Alfred G. Scattergood, Chairman of our German Relief Mission, William Eves, Vice-Chairman, and other members of the organization. The coming of the summer holidays and of the first harvests will rapidly reduce the feeding operations from the million mark, recently required by the food situation, to a relatively small number, and many of the workers will come home. Alfred Scattergood and William Eves were each presented with the

Berlin medal of honor and a collection of souvenirs made by the grateful children.

The ministerial counselor, in the name of the Government, and the German Central Relief Committee, conveyed through Alfred Scattergood deep and sincere thanks to the Americans who have sympathized with the plight of the European children. He expressed the gratitude of the German people for the great achievement of supplying more than 150,000,000 meals during the past year and a half at a cost of \$7,000,000 of American money.

Alfred Scattergood, in reply, said that the Quaker Mission had acted chiefly as the medium for the transmission of gifts from all America. He paid a tribute to the co-operation received from the German authorities, who now were bearing the large share of the expenses of the children's relief work. A delegation of children present as guests entertained the departing Friends with songs and recitations.

VIENNA TO-DAY.

Queues of weary people lining up for hours on end for the sake of a can of cocoa, some soap, or a petticoat or shirt at one of the relief missions; school-children on the streets carrying not toys nor satchels but cans or pails to hold their one daily meal at school; ex-soldiers waiting about on crutches with nothing but rags hanging upon them; tiny babies wailing all day long because of hunger, or wrapped in newspapers even in the hospitals because there are no clothes to put them into—this is Vienna to-day. Even the animals are better off than many of these human beings, for they at least have their fur to cover them.

I came into one house and asked why the children stayed indoors in good weather. "They have no clothes to put on," answered the weary mother.

Three university students came to our rooms and kept their coats resolutely closed, though we asked them to unbutton them in order to take their measurement. Why? They had no underclothes on underneath their coats. At a recent meeting of professors a census of shirts was taken. Not one in ten was found to have a shirt on!

All classes are suffering together. Baronesses sleep on straw; old women of seventy are dependent on foreign food for their very lives. Nine-tenths of the children are rickety or tubercular.

One other day there sat beside me in the street-car a young man and woman sitting with arm locked in arm. They were white, trembling; they could hardly talk. They stared miserably into space. Obviously they had had nothing to eat for days. The young man's cheeks were hollow, his eyes sunken; his belt was tightened over his thin, wasted frame. When the tram stopped he got up unsteadily, helped the girl to her feet, and holding on to each other apparently for sheer physical support, they wormed their way to the door. On reaching it the boy took off his hat and wiped the sweat from his brow, which was dripping with the exertion.

The children who are sent abroad for a few months gain rapidly. They have been known to gain sixteen pounds in six weeks. They come back hopeful and happy, too nearly normal to be admitted to the jealously administered foreign relief kitchen. In a few months they lose the color and the weight they have gained and, apathetic and listless, they become once more candidates for the American Relief Administration meal.

One little tired-out mother said to me: "Things are not so bad now as they were last year. I had six children then to feed and clothe, but now I have only three."

Practically no Viennese of the working or middle classes have been able to buy any clothes since 1913. What they have left now, that is not worn out or threadbare, has to go to the pawnbrokers, where most of the furniture and bed-linen have long since gone, in order to get food and perhaps a little fuel. The weekly ration of coal last winter was seven pounds, which was enough to cook only one hot meal a week,—no more!

Garments received by Viennese mothers for their children to-day mean perhaps more joy and hopefulness than can be brought by one person to another by any other single deed. These people feel deserted by the world, dying in despair and loneliness. A little frock that you may send for a child means more than it seems to; it is a sign that there are people abroad who sympathize with their lot, that they are not entirely forgotten by man and God.

ELLA WINTER.

SHIPMENTS received during week ending Seventh Month 9, 1921—124 boxes and packages received; 1 from Mennonites; 3 for German Relief.

Contributions for week ending Seventh Month 11, 1921—\$8,060.53.

FROM THE CENTENARY OF THE PEACE SOCIETY IN LONDON DURING THE SIXTH MONTH.

Lord Parmoor in his presidential address said in part:—

"We have to ask ourselves quite directly and without leaving loopholes for compromise, whether we are prepared to substitute the idea of brotherhood for the idea of dominance, and the duty of charity to others in place of the assertion of right for ourselves. The whole future of humanity depends on the answer. Unless the answer is in the affirmative I see no prospect of settling the sectional disputes which discount national solidarity or the racial disputes which threaten the permanency of international peace."

"The reality of the perils which beset progressive civilization at the present time needs no emphasis. The war is over, but peace lingers on the lap of outrage and violence. There are danger spots in many places, and it cannot be said that racial animosities have become less acute. In this field as in many other directions there is an urgent need to spread the teaching of the Peace Society to use every effort to bring about a state of world tranquility and world restoration."

Dr. Orchard sent the following message:—

"It is my belief that Peace will never be secured for the world until men and nations are willing to take the same risks for it as they are in having recourse to the arbitrament of war. I believe that the delusion of war will never be broken until some nation is willing to disarm and face all the consequences; there is no telling what those consequences would be, but even if it meant the entire destruction of that nation, I still hold that its action would in time help to emancipate the world from the terror of war. This seems to me to be the application of the Spirit of the Cross in International Affairs, and I do not think that any other methods will give us the same assurance, though I am in favor of everything else being tried."

[AFTER A QUARTERLY MEETING.]—"A number of offerings in the forepart of the meeting; not perhaps without their special savour, yet it is possible the secret bearing of some of these burdens might have profited the meeting as much as the expression of them. Ministers have indeed need of a single eye and of great watchfulness in these large meetings, and those especially who have been newly called to the work are much to be felt for, but I often wish there were amongst us more ability to appreciate the value of a secret travail of spirit for the body's sake."—MARIA FOX.

FRIENDLY NEWS NOTES.

THIS item in regard to two of our English boarding schools affords some interesting points for comparison:

Two school reports have reached us, from our two largest boarding schools. Ackworth (average number 336) and Select (160 at the end of the year). The percentage of Friend pupils or those closely connected with the Society was respectively about 50 and about 70. The respective deficits on the year were £4,634 and £2,151. The average cost per child was, at Ackworth, £28.66, and at Select £13.28-10d. The fees for non-members have therefore been raised respectively to £110 and £126

and the minimum for members to £90 and £102 (subject to bursaries). Ackworth notes the "momentous change" in the headship, from Frederick Andrews to Gerald K. Hibbert, and remarks that it "has been made smoothly through the loyal co-operation of all concerned." The belief is expressed that "the past traditions of the School will be worthily maintained, and that further progress will be made."

PARIS QUAKER EMBASSY.—Two very valuable contributions have been made to French Quaker literature during the last few weeks. The first is an excellent adaptation of "The International Situation" (the statement issued by the Special Meeting for Sufferings last spring), made by Henri Van Etten and distributed throughout the Protestant world of France. Its appeal for a great act of healing and reconciliation between nations should prove of great use on the Continent at this time. The second publication is a French translation, by Matilda Melford, of the London Yearly Meeting Epistle (1921). It was read at a meeting of the France Allowed Monthly Meeting held the nineteenth of Sixth Month and was much appreciated. A limited number of copies are available of both these leaflets.—From Mark H. C. Hayler, "Les Amis" (Quakers), 20 Avenue Victoria, Paris (1er Arrt.).

THE summer Quarterly Meetings will begin with Philadelphia on Eighth Month 1st and 2nd. The Meeting of Ministers and Elders Second-day, Eighth Month 1st, at 2.30 P. M. The general session is on Third-day, the 2nd, at 10.30 A. M.

Abington occurs during the same week, viz.: Fifth-day, the 4th, at 3.30 P. M.

THOMAS P. COPE writes to THE FRIEND from Berkeley, California, under date of the 4th: "It may be of interest to know that the Friends' Meeting in Oakland, which the late Edward A. Wright was active in organizing, is still held every First-day morning, at 11 A. M., in the Young Women's Christian Association Building, Fifteenth and Webster Streets, Oakland. A cordial welcome will be extended to any from the East, who are either stopping in Oakland or Berkeley or who may be passing through."

MARY MENDESHALL HOBBS has a large number of friends in the circle of Philadelphia Yearly Meeting. These will recognize the appropriateness of the honor just conferred on her by the University of North Carolina. She was given the degree of Doctor of Literature. She has had the scholarly instinct all her life, and has always made good use of her scholarship as a loyal Friend. The Raleigh Times recognizes this in a caption as follows: "Friend Mary Hobbs, Doctor of Literature."

WE are indebted to Sarah B. Leeds for an important correction. General Bliss has been widely quoted by Friends as having said "if there is another war the Christian people will be to blame." In the General's actual statement it appears that Christian people is qualified by the significant adjective "professing."

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Herbert M. Lowry, Mary D. Malone, William B. Rhoads, Hannah E. Sheppard, Hannah P. S. Downing, Jane B. Jacobs, Hannah B. Evans, Annie Martin, Samuel W. Jones, George Coleman, Martha G. Thomas, Alfred E. Maris, Mary S. Walton, Elizabeth D. Edge, Mary E. Williamson, all of Pennsylvania; Alfred Lowry, Mary L. Roberts, Virginia Nicholson, Mabel A. McKewen, Margaret T. Engle, Wm. C. Allen, M. Emma Allen, Lydia A. Haines, Jesse Sharpless, A. R. Sharpless, Joshua S. Wills, all of New Jersey; Elwood D. Whinery, Chalkley L. Bundy, William P. Taber, all of Ohio, Benjamin Johnson, Indiana; Jasper Watt, Francis W. Pennell, both of New York; Richard Maris, Delaware; Lindley E. Parker, Edith W. Silver, both of Maryland; Agnes W. Brumfeldt, District of Columbia; Henry A. Hunt, Georgia; Elizabeth W. Griseom, Henry B. Ward, Mary A. Cowgill, all of California; Ume Tsuda, Matsui Tsuji, Ryu Sato, all of Japan; Ida Worm-Berck, Denmark; W. H. Davidson, China; John W. Graham, J. Rendel Harris, John Wm. Hayland, Thomas P. Starkhouse, all of England; H. Virginia Blakeslee, Africa; Edwin Squire, Ireland.

MARRIED AT FRIENDS' Meeting-house, Fourth and Arch Streets, Philadelphia, Sixth Month 25, 1921, HAROLD HEACOCK QUINN, of New York City, and ELIZABETH ALICE CHAPPELL, of Lansdowne, Pa.

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MESSAGE TO THE PRESIDENT, UNDER DATE OF SEVENTH MONTH 11th.

"To Warren Gamaliel Harding,
President of the United States,
Washington, D. C.

"The Society of Friends of Philadelphia publicly expresses to President Harding their satisfaction that he has taken initial steps to call an international conference on disarmament. We believe that such a conference is the heartfelt wish of the citizens of the United States, and that they and the peoples of all other civilized nations await the outcome with the most earnest desire and hope that a new world order may take the place of government based on force and fear.

"The scope of the proposed program as outlined in the report of the press of Seventh Month 11, 1921, indicates that the conference may be one of the most influential in history not only to nations, but to the lives of individuals.

"In the spirit that recognizes the solemn responsibility and fundamental import of this conference, we urge upon the President that no acts of his Administration will be more momentous to mankind, or more far-reaching in results than the careful preparation for this council of nations, and the choice as delegates to represent the United States of statesmen of the highest type who will regard the peoples of the world not as members of hostile races but as parts of a common humanity.

"We extend to the president our sympathy in this great duty and responsibility that our country has placed upon him, and our hope that in the hand of God he may be used to lead the nations toward true brotherhood.

"Signed by authority and on behalf of the Representative Meeting of the Religious Society of Friends of Philadelphia Yearly Meeting.

"GEORGE M. WARNER,
Clerk.

"WILLIAM B. HARVEY,
Secretary."

TO THE CLIMBERS OF MT. EVEREST.

Those far, thin heights we know they will attain—
Earth's last, defiant, unsealed mountain peak,
They left the easy low-grounds for those bleak
Mysterious altitudes, long sought in vain,
Where the wild storms sweep many a vasty plain
Of sliding ice, where frost and darkness wreak
Swift vengeance on the timid and the weak.
Where man must either conquer or be slain.

The spirit hath her pinnacles more steep

Than Everest, and happy vision views

Her stern, unconquered, gleaming summits where

World peace and brotherhood dark secrets keep,

But if that high attempt we dare to choose,

Our feet some day will find the pathway there.

—LESLIE PINKNEY HILL, in the *Public Ledger*.

DEPRECIATION OF MORAL VALUES.

Depreciation has come to be one of the most common words in the vocabulary of daily experience. A great many people look upon it in the light of a contagion. Like the ordinary round of children's diseases they expect it to pass, and to be speedily followed by what our president calls "normalcy." Such are too apt to ignore the fact that multiplied millions of value have been destroyed. What must it mean in dollars and cents (or in francs) to have the producing population of France reduced by 10,000,000! Does it seem sacrilege to mention such a loss in dollars and cents? And is such sensitiveness other than part of the blindness which obscures fundamentals like this: that we cannot destroy a thing and immediately have it back again? Wealth, strength (of body and character) are matters of creation and growth. Stock exchanges and departments of commerce, even with Hoover as head, cannot speak them into being! If the world was normal before the war (who can think it?), many of us shall not live long enough to see it restored. And what is to be said of moral standards during this general bankruptcy of values? One needs but to go to the nearest grocery or to buy even an ice cream cone to perceive how value has gone out of staples. It is sober commercial papers, or widely-famed financial writers in our great dailies, who bemoan the "lost morality of trade." Is it quite fair, however, to attribute all this to the war? Is it not possible that a depreciated morality had a measure of responsibility for the war? Some principles of grave import are disclosed by these questions and it is worth while to attempt "to think the subject through" as clearly as possible.

The so-called revolt against Puritanism has been a two-handed warfare. Radicals have renounced the whole system. To them the dogma "obedience to law is liberty" has invaded the domain of "personal rights" and they will have none of it. The movement against prohibition is in essence of this character. It largely ignores the plain teaching of physiology, of social well-being of economics, of the rights of the unborn. So plain, thirty years ago, were these matters that it was not impossible to include them in the regular courses of study in our schools. Must the radical be governed thus by one principle when he finds he is affected by it, or by a reasonable resultant of many? Was Puritanism so definitely one-sided that we are forced to be wholly for it or wholly against it? A large class of people would quickly reply to such a question. "by no means." Puritanism to them was right in aim—its method only needs revision. Things are not abstractly right

or wrong. They are only relatively so. And thus begins a process of revision. The old-time austerity must yield to liberalizing influences. Self-denial, such say, must surrender to self-expression.

It is needless for our present purpose to follow either of these reactions to its extreme implication. Many sober people honestly think they both lead to the same philosophy, "Let us eat and drink, for to-morrow we die!" This dilemma now and again urges people on both sides of the globe to forsake the world and to seek life in secluded prayer, or in Nirvana, if they have the Oriental nature. Our special object in this editorial is to confess to a surprise at facts of our national life recorded in an editorial in one of our great dailies under the caption, "Prize Fighting in America." Our readers will form their own conclusions as to the bearing of these facts upon what is so generally named "The revolt against Puritanism." Says the editorial:—

People who never read the sporting pages of the newspapers are unaware of the great number of professional boxing contests that take place each year.

The premier heavyweight fights, like that between Dempsey and Carpentier, challenge their attention because the reports of them usually overshadow all other events of the day. But these championship battles are not often staged. In between there is constant activity in pugilistic circles.

The *New York World* almanac for 1920 devotes four solid pages of fine type to the boxing events of the preceding year.

The record shows that several hundred fights between professional boxers "of prominence" were staged in that year. If all professional contests of high and low degree were counted, the number for 1919 would doubtless rise well toward 1000. And the number of amateur bouts under the auspices of athletic clubs and associations would remain to be considered. It is obvious that the boxing industry enjoys a high degree of prosperity in this country.

Omitting the portion of the editorial dealing with gate receipts, in which the growth from \$4000 to \$400,000 is dealt with, we quote one of the concluding paragraphs. The significance to our discussion rests in the way in which the sport has been "refined."

The apparent popularity of professional boxing, or prize fighting, can be explained, however, without necessarily attributing to the American people an increasing degeneracy or coarseness of taste in their amusements. In consequence of the deserved attacks on the older prize fighting, the bloody beastliness of it was considerably curbed. Boxing with bare fists is no longer tolerated as it was in the period of the great Sullivan's primacy. "Finish fights" are under the ban. No state in the Union, not even Nevada, would now permit such an exhibition as the Sullivan-Kilrain fist fight to a finish in Mississippi a generation ago. Most of the States have laws that place public boxing under the regulation of a commission, and while the number of rounds permitted varies in different States, the extreme limit is fifteen in New York and Connecticut. New Jersey allows pugilists to "go" twelve and no more.

Our great daily gives us no clue by which we can reconcile the defense against "increasing degeneracy" with the staring headlines, used by it and by most of the higher-toned dailies, calling attention to the "*Brutality*" of prize fighting. It can hardly be brutal on one page, and "not degenerating" on another!

But is not this whole process "of degeneracy by refinement" the most threatening peril of our day? Is it not manifest in growing degree in the moving picture shows by which the stage has come to be an every-day influence in the lives of multitudes of our fellow-citizens? It is the testimony of a Friend who has seen numerous popular reels that she has yet to sit through one in which, in the interludes at least, there have not been some degrading spectacles!

Are we driven back after all to the austerities of Puritanism? Is the morality of religion compatible with the rush and tumble of life in a human society like ours?

It may not be wholly apart from the mark to appeal for a better understanding of the ideals and methods of Puritanism. Did it actually aim to expunge the esthetic nature? Did it aim at nothing better than an atmosphere of gloom? One of the great University Extension lecturers from England in this country had no more attractive lecture than that on the Puritan. His picture was of the positive side,—of the culture of restraint and it would be difficult to imagine a higher and more lovely type of home life and of civic virtue than that he presented as normal to many Puritans in the seventeenth century. Similarly, as has been before noted in these columns, it is no less an authority than Thomas Wentworth Higginson who pictures the extreme type of ancient Quakerism (his picture seems like that of Gertrude W. Cartland) as the very acme of attainment in culture and taste. Has the fact that Puritan and Quaker have too often ignored this side of their natures had a part in a general misunderstanding of their aims? Self-denial—the cross if you will, leads to the table-land of refinement in culture as well as to the full fruition of the spiritual life. If Quakerism is to be presented as "a way of life" to an inquiring world is it to cultivate the austere virtues of restraint—the positive side of these virtues, or is it to attempt to suppress the grosser elements in the usual round of interests, classed by an ancient writer as the "lusts of the flesh and the pride of life?"

J. H. B.

"The ministry, as it is recognized amongst Friends, is so unshackled—such liberty is given for the exercise of the gift bestowed, so extensive the field . . . and so varied the services to which [ministers] may be called, that it is peculiarly important all the means that can be employed for the help and instruction of these should be brought into exercise. Many young ministers (perhaps older ones also) do, I believe, suffer greatly for want of timely counsel. . . . Whilst we must not in any degree diminish the importance of ministers looking with a single eye to their heavenly Leader and Guide, . . . they must bear in mind that whilst to one is committed the gift of prophecy or preaching, to another is given the discerning of spirits; and that it is the Lord's will that this people should be subject one to another, that all may learn and all may be comforted."—MARIA FOX.

"The Way into the Great Values" then is to be willing to take pains with our inner life, and to give free play to those deepest instincts of our nature which lead us to respond to the things of eternal worth."—EDWARD GRUBB, in "The Religion of Experience."

LONDON YEARLY MEETING

(Continued from page 30.)

IRELAND.

The report of the Committee for Relief Work in Ireland was presented, with certain minutes also of the Meeting for Sufferings.

John Henry Barlow referred to his having been one of those who, some little time back, had visited Ireland in the interest of peace, reconstruction and reconciliation. Was it not an amazing thing that while thousands of pounds were pouring into Ireland the reason was, not that there was a famine or anything like that, but that there was practically a state of war there. The conditions had resulted in a policy of reprisals, the policy of an eye for an eye, a tooth for a tooth and a life for a life. Arson and murder were abroad naked and unashamed. With regard to the query what should we do? there was no single solution. We need not, however, therefore despair. He would appeal to Friends to use every opportunity that might arise to improve the situation. We needed patience with Ireland, with the Government, with the people of England. Whatever might be said, Ireland had undoubtedly suffered grievous wrongs at the hands of England, and she, being the stronger, should make the first approach to peace. England had tried over and over again to help Ireland; but, with the best intentions, had failed. Let us each pursue the spirit of reconciliation. But that was not quite all. Did we believe in prayer? Ireland believed in prayer. Then let us pray. We had and we were praying. Might we then continue to pray as we had never prayed before for peace in Ireland. And while praying, let us not ask for vengeance, but that God would send out His light and His truth, that His spirit might touch the hearts of the people of England and Ireland, might heal the sores, the wrongs and sorrows of centuries past.

Charles E. Jacob acknowledged the help rendered by English and American Friends. He believed much could be done in the way of loans rather than doles. On the point of reprisals and evil acts of the other side, he felt strongly. He believed that if the newly started boycott continued, England would find her patience sorely tried. He prayed that the English people might be granted patience. Sinn Fein started with high ideals, but for what was now going on, Ireland was in danger of retribution and even of losing her own soul. The great hope was that there might be a truce between the parties, though how it was to be brought about he did not know, but Friends could pray that the opening might come.

Gertrude Webb felt extremely grateful for the work Friends had done in Ireland. There never was a time when the two countries should be more closely drawn together. England could never crush the soul of Ireland, which was more alive than ever. Though Friends could do but little, what they had done was extremely valuable.

W. Blair Neatby was glad that we had been called to our duty in this matter, but thought we should have something definite before us. He doubted whether the withdrawal of the armed forces of the Crown from Ireland would be a good thing, because of the probable consequent alarm of the moderate men and women in Ireland, those who considered themselves loyal. That would not make for a calm consideration of the subject. If there were withdrawal it should be done partially and gradually. The practical step which he would suggest was that all parties should meet to discuss the position without any restriction whatever. He believed in talking frankly to people in their own homes to find out the real position. He believed that Protestant ascendancy in the Northeast portion of Ireland was collapsing; and in many other ways he could see the wisdom of a free convention of all parties in Ireland.

Bertram Pickard remarked that no one acquainted with the facts could doubt the reality of the Irish war, the outstanding need being that that condition should cease. First there should be a truce, and then negotiations between the parties. Beyond that he did not see that much could be done.

We had a committee concentrating on the work of relief in Ireland, and it would not be sufficient to make a general pronouncement from this Meeting and leave it there. He thought we should work in co-operation with the Dublin Committee in favor of a truce and open negotiations to follow.

PEACE AND DISARMAMENT.

Marian E. (Lady) Parmoor introduced the report. The world, she thought, was sick unto death, and Ireland was a symptom of the disease. What were we doing to bring the world back to the will for peace? To do that we must go back to our doctrine of the inner light and its relation to world peace. All the difficulty of the present moment came from the too common belief in the power of coercion. When in Austria recently, she and her husband were amongst people who had been driven to desperation. All these great questions hung round the principle of consent as against coercion and conscription. The only real and true sanction for government was the sanction of moral weight, and the Society must bring this to the mind of the world as against domination and coercion. That was the first question. The second was disarmament. There would be no sanction of consent until we had got rid of the whole military system. The third point was our idea as to the League of Nations. Friends had a duty to put before the world what was right and what was wrong in connection with the League of Nations. The American Ambassador the other day suggested the idea of a Federation of Free Nations. It might be that the present League would come to nothing, and if so, she hoped it would go forward into the real Federation of the Nations of the World which we all desired. Might this question so take hold of us that we might each go forth as an apostle of peace. And might not the Continuation Committee of the All Friends' Conference call together from the ends of the earth all members of the Society of Friends to deal with this question at as early a date as possible.

John William Graham, speaking to the Lancashire minute, described armaments as the outcome of mutual fear, with which were associated commercial interests, and the oldest profession among men, that of the soldier, two of the strongest forces in a country. This demanded a frontal attack, as well as an appeal to people generally. The only reasonable chance of the world, practically bankrupt, returning to stability lay in the extinction of armaments. Among threatening clouds on the world horizon was the promotion of a new Defence Act in Australia, with the likelihood that it would provoke Japan, to which the Premier of that Colony was apparently looking forward. A danger to peace was the rivalry between this country, the United States and Japan, and though we could hardly imagine the possibility of war between ourselves and the United States there were conditions which tended in that direction. He hoped Friends would support, so far as was possible, the work of the Disarmament Committee of the League of Nations, but above all work earnestly towards instilling in the minds of men the utter utility of the use of all material force in the settlement of disputes.

Frederick Merttens said that for two years we had had a man-made Peace. Friends should seek to promote a Peace of God, uniting humanity.

Francis E. Pollard laid stress on the fulfilment of our local responsibilities in the promotion of the peaceful and peaceable spirit.

Joseph Bevan Braithwaite urged our support of the League of Nations, which had done wonders with regard to disarmament during the short time of its existence. Herein Friends would find their most effective influence could be thrown.

TEMPERANCE.

Arthur Dann said we had been thinking about peace and the use of force, and he knew no greater enemy to peace in the home than this monster liquor traffic. In a short journey in London the other evening the doors of licensed premises being open, he saw a great deal of evil going on inside; but even that was as nothing compared with the evil scenes out-

side, with the crowds of little children at the doors. The Prohibition movement in America had been a great success in most respects; and at home our enemy was amongst us much more seriously and threateningly. Let us pray for the abolition of this traffic and seek to make England a sober nation.

WAR AND THE SOCIAL ORDER.

The report of the Committee on War and the Social Order was presented during the three Committee Conferences held during the year,—at Ockley, Scarborough and High Ashurst, besides the International Conference held at Oxford shortly after the Conference of All Friends. The Committee also sent in a minute urging the application of the Eight Foundations of a True Social Order in our Society life and organization; and in regard to industrial problems expressing a sense of "the immense possibilities contained in the conception of each industry organized as a self-governing public service."

[This minute will appear separately in our next number.]

Malcolm Sparkes said it was none of their aim to attack employers, whose good intention he would acknowledge. He did not feel that Friends had been misled. The Guild was an attempt to put into practice the ideal of building for public service and not for profit. The fact that the employers did not join was the reason for the Building Guild not having won universal acknowledgment. "Service substituted for servitude" was the description he applied to the Guild system. It was a big change, and the results would be a colossal improvement. The men working in the Guild understood that they had a work which was their own, and by removing the fear of unemployment enthusiasm took the place of indifference, and the work was well done. Surplus funds, instead of paying dividends, went to the improvement of the service. The present condition of industry was an impossible one; there was no solution in State control, and therefore they came to the point at which a self-governing industry had arisen, the new idea being that an industry should organize itself to give service to, rather than get service from the community, a system in which nobody was an employee and nobody was an employer. The capitalist used to hire labor, but under the new system, labor would, if necessary, hire capital. He admitted the enormous risks of what they were doing, but if they accepted the principle they must not flinch from the risks.

(To be concluded.)

EDUCATION.

MOORESTOWN FRIENDS' SCHOOL.

The first year of the combined schools (Friends' High School and the Moorestown Friends' Academy) ended Fifth Month 9th, when Commencement exercises were held in the East Meeting-house. The Senior class numbered nine, five girls and four boys, of whom six were Friends. Three of these read essays, all of a high order of excellence. Roger Test's subject was "The United States and Haiti," Elizabeth Walton gave a well-proportioned and illuminating résumé of the work of Friends abroad, and Robinson Cole spoke on certain aspects of the Negro question in the United States. Following the distribution of diplomas, Professor Paul M. Pearson addressed the class.

In several of the classes enrollment to capacity had occurred before the close of school this spring. A few will leave, going to Westtown, George School, the Baldwin School, etc. Any day school must expect the boarding-schools to claim a proportion of its older pupils, but our losses this coming year promise to be numerically slight.

The following new teachers have been engaged: for the Junior High School, Sarah R. Haines (B. A., Vassar College); for the Elementary School, Rebecca E. Walton, Fifth Grade, and Ruth C. Russell, in the Kindergarten. Louisa M. Jacob returns after a year's leave of absence. Several of the faculty are taking summer courses.

The boys' locker-rooms are undergoing alterations, and steel

lockers for the older boys are being installed. In two or more of the class-rooms, more modern arm chairs will replace the stiff, formal benches and desks.

Hopes are high for the School the coming year. The following sentence, taken from the opening paragraph of the new catalogue, we feel to be entirely justifiable: "The success of the first year has more than met the expectations of those who were instrumental in bringing about the union."

W. ELMER BARRETT.

COUNTRY DAY SCHOOL FOR CITY BOYS.

[NOTE.—The multitude of school children imprisoned by circumstances in the city limits must often appeal to the thoughtful as a serious problem. Not only do such have a right to the great out-of-doors, they have a necessity for it, if their physical development is not to be impaired. The experiment reported in the following article may be a prophecy for the future. With some adaptations we have reprinted it from the *New York Evening Post*, which maintains an important educational page.—Eds.]

Those who believe in the country day school—the type of school that has grown up around most of our large cities, where there are parents who wish to keep their sons at home and yet wish to give them the benefits of the out-of-door life during the day—will draw encouragement from the experience of the Polytechnic Preparatory School of Brooklyn, which has now had four years in its country environment.

When "Poly Prep" left her old home on Livingston Street, where for more than sixty years she had dispensed education to several generations of Brooklyn boys, there were many who feared for the venture and not a few who openly prophesied failure. In her new home at Dyker Heights, close by the sea, flanked on either side by Fort Hamilton and the golf links, away from the many distractions of the heart of the city, the school had all her old good points, however, save nearness, and added the advantages of new, well-ventilated fire-proof buildings and twenty-five acres of playing fields close at her doors so that every boy should have the chance to develop his athletic side and play as the country-bred boy may, outside the "little red school house." It was found, too, that the all-day feature brought much closer touch between masters and boys and between the boys themselves, giving the brotherhood of boarding school life during the day while keeping the boy in touch with the influences of his home and his church, with the conditions of the community in which he will probably live and with the boys who will be his probable associates in the work-a-day world later.

"Four years is long enough to test the wisdom of the trustees and of those who prophesied failure," said an official of the school. "During these four years we have had a war that called away many an older boy and brought to every school a sense of unrest that bore hard on the quiet forces of school work; we have also had a winter of coldest weather and the deepest snows known to the oldest inhabitant. Certainly the test has been severe enough. What of the results? Do they seem to justify the change? From the first year the school has been full; last year many boys were turned away for lack of room. This year forty-six Poly boys will go to colleges, as follows:—

"Williams, 13; Princeton, 7; Harvard, 5; Cornell, 5; Poly Institute, 3; Amherst, 3; Yale, 2; Dartmouth, 2; University of Pennsylvania, 1; Long Island Medical, 1; Hamilton, 1; Lafayette, 1; Colgate, 1; Stevens, 1.

"Four boys will go directly into business. Of the thirty-one boys who went to college from Poly last year, not one has been dropped for failure in studies or for other reasons.

"It seems fair to say that the trustees and not the prophets of failure were right, that the change has been a success in every way and that it has solved a serious problem for those parents who honestly wish to have their sons at home with them, yet given the chance for out-of-door life during the day removed from artificial amusements that city streets afford in such abundance."

HUMAN RELATIONSHIPS.

SEEING OURSELVES AS OTHERS SEE US.

To see ourselves as others see us is a wholesome experience at times and generally proves interesting. The following by a well-known Oxford man, R. H. Tawney, should give us pause. He is speaking to the Conference of the Student Christian Movement in Glasgow,* the main note of which was, in his thought, the consideration of methods by which Christian propaganda may be made more effective among non-Christian people. "But," he says, "propaganda is a matter of action and not of words. What persuades men is not speech or writing, but a way of life visibly expressed in a society which they feel enlarges their personality and makes them conscious of new powers. The main testimony to Christianity ought to come, not from Christian apologetics, nor even through individual Christians, but from a Christendom which is greater than them both."

"And it is from Christendom, its international relations and its economic order or disorder, that the main argument against it is derived."

"It is idle for the emissaries of Christendom to endeavor to persuade non-Christian people to believe that the Christian faith contains a solution for their problems as long as Christendom itself preserves its purity by jealously guarding that faith from contact with its own." If this is true, foreign missions need missionaries at home as well as abroad.

"I remember very vividly," Tawney says, "a conversation which I had some years ago with an Indian friend and the retort which I provoked when I tried to speak of the social ethics of the Christian religion. 'I do not allude,' he said in effect, 'to the periodical paroxysms of mutual destruction which overtake European nations, to the systematic immorality of their great cities, or to their occasional lapses into government by terror among those races which are temporarily so unfortunate as to be subject to them. These things (he went on) are sins of the passions, from which, however odious, few peoples can escape. What bewilders the observer is not the occasional aberrations of the Christian nations, but their habitual conduct and organization; not their failures, but their standards of success; not their omission to live up to right principles, but their insistence that wrong principles are right. Your religion (he said) is a noble if paradoxical creed, which affirms that all men are brothers; that humility and poverty are blessings, and riches a dangerous misfortune; that the way of service and self-sacrifice is the way of happiness. I do not blame you for not reproducing those theories in your practice; evidently they are esoteric and not meant for daily life. What surprises me, however, is that in your practice you erect into a system the duty and happiness of practising precisely the opposite. The normal condition of your social order is an economic civil war, which you hardly trouble to conceal. Your industrial system involves the regimentation of the masses of mankind by a few thousand rich men, who are individually, no doubt, innocuous, but who quite frankly regard their subjects as somewhat rebellious and inconvenient instruments of production. The normal canon, by which you judge those who have deserved well of the commonwealth, is how much money they have amassed, and to them you sell political power. Your creed is exalted, but your civilization is a nightmare of envy, hate, and uncharitableness. I would forego the former in order to escape the latter, and I hope that my fellow-countrymen will escape the contamination of Christian society in order that they may continue to retain some of their own, not wholly un-Christian, virtues.'"

These words of an East Indian call to mind similar ones written by one of our own American Indians, Charles A. Eastman: "From the time I first accepted the Christ ideal it has grown upon me steadily, but I also see more and more plainly our modern divergence from that ideal. I confess I have wondered much that Christianity is not practised by the very

people who vouch for that wonderful conception of exemplary living. It appears that they are anxious to pass on their religion to all races of men, but keep very little of it themselves. I have not yet seen the meek inherit the earth, or the peacemakers receive high honor."

"Why do we find so much evil and wickedness practised by the nations composed of professedly 'Christian' individuals? The pages of history are full of licensed murder and the plundering of weaker and less developed peoples, and obviously the world to-day has not outgrown this system. Behind the material and intellectual splendor of our civilization, primitive savagery and cruelty and lust hold sway, undiminished, and as it seems, unheeded. When I let go of my simple, instinctive nature religion, I hoped to gain something far loftier as well as more satisfying to the reason. Alas! it is also more confusing and contradictory. The higher and spiritual life, though first in theory, is clearly secondary, if not entirely neglected, in actual practice. When I reduce civilization to its lowest terms, it becomes a system of life based upon trade. The dollar is the measure of value, and *might* still spells *right*: otherwise, why war?"

And again, "I was constantly meeting with groups of young men of the Sioux, Cheyennes, Crees, Ojibways, and others, in log cabins or little frame chapels, trying to set before them in simple language the life and character of the Man Jesus. I was cordially received everywhere, and always listened to with the closest attention. Curiously enough, even among these men who were seeking light on the white man's ideals, the racial philosophy emerged from time to time."

"I remember one old battle-scarred warrior who sat among the young men, got up and said, in substance: 'Why, we have followed this law you speak of for untold ages! We owned nothing, because everything is from Him. Food was free, land free as sunshine and rain. Who has changed all this? The white man; and yet he says he is a believer in God! He does not seem to inherit any of the traits of his Father, nor does he follow the example set by his brother Christ.'"

"Another of the older men had attentively followed our Bible study and attended every meeting for a whole week. I finally called upon him for his views. After a long silence, he said:

"'I have come to the conclusion that this Jesus was an Indian. He was opposed to material acquirement and to great possessions. He was inclined to peace. He was as unpractical as any Indian and set no price upon his labor of love. These are not the principles upon which the white man has founded his civilization. It is strange that he could not rise to these simple principles which were commonly observed among our people.'"

"These words put the spell of an uncomfortable silence upon our company, but it did not appear that the old man had intended any sarcasm or unkindness, for after a minute he added that he was glad we had selected such an unusual character for our model."

What is our answer to words like these? Is Tawney right when he says, "The real enemy of Christianity is not ignorance or apathy or indifference—the real enemy is a virile and militant creed, which affirms that the main end of man is to obtain the mastery over his fellow-men which is conferred by economic success. That faith is in itself a kind of religion. It is established at the very centre of our industrial organization, and only a faith can overcome it. If Christians are to be true to their creed, they must not nibble with pious phrases at the circumference, they must strike at the citadel and decline to be intimidated by talk of economic expediency into distrusting the social ethics of their own faith."

"When I am told that though the hearts of Christians burn within at the spectacle of social injustice, yet they are restrained from expressing their opinion by deference for economic principles or because they do not know what to do, I confess it appears to me a piece of self-mystification which is singularly lacking in plausibility. Christians need not feel that exaggerated reverence for economists. Economists rarely feel it for

*See Report of same, published under title "Christ and Human Need"—1921.

themselves, and they never feel it for each other. And, after all, Christians have both a right and a duty to let their attitude towards the main social issues of our day be known. . . . They (the churches) could see that every individual who comes in contact with them learns what Christians think and what the Christian tradition is with regard to matters of economic conduct and social organization. They have a public position and status. They can let the powers of this world understand the sensations which are raised in their minds by the decision to save money at the cost of the rising generation, as though children were the one class which you never do wrong to defraud; by the spectacle of unemployment, of which we have been warned again and again during the whole of the past six years, and for which during these years up to this very evening no adequate provision has been made; by the mendacity which induced a body of trade unionists to suspend their strike on the promise of an inquiry, and when the strike was averted, broke the promise to carry out the report in which the inquiry resulted. . . . We cannot evade these responsibilities by saying they are economic or political instead of describing them as what they are—issues which are moral because they concern the relation of man to man and the conduct of human society. The world is waiting to-day for some voice which will lift these questions on to a spiritual plane. Its unrest is not merely economic, it is moral. Men seek not merely greater comfort, but a society which may offer freer scope for the development of personality and may be guided by nobler motives than those of personal gain. They desire, though they do not always know it, some synthesis of religion with the practical interests of their lives which may give their work a new dignity by relating it to a spiritual aim. I believe that, if they are true to themselves, the Christian Churches have it in their power to offer it. I believe that by restating the social ethics of their own faith they can point the way to a society which may enjoy not only greater material comfort, but spiritual peace, because its social institutions and its industrial organization, and its economic activities, will be an expression not merely of economic convenience, but of righteousness."

ADVANCEMENT OF COLORED PEOPLE.

A DEPARTMENT CONDUCTED BY JOHN T. EMLEN.

NATIVE AFRICANS IN AMERICA.

One of the outstanding results of the World War has been the awakening of the nations to the needs and advantages of education. On all hands we hear the cry for schools and more schools, and now from Africa comes the same appeal.

There have come to this country from Freetown, Sierra Leone, on the west coast of Africa, two native women who bring an appeal from their women to the people of America, and from Zululand on the east coast comes a tall, powerfully built Zulu, once a student of Hampton Institute.

It is the intention of the women of Sierra Leone to study American schools with the object of starting the first vocational school for girls in West Africa, and to raise sufficient funds to enable them to take advantage of their government's offer to give them one-half of what is needed for the building and equipment, provided they raise the other half. The African woman has not yet had her chance. The boys of West Africa have an opportunity for every kind of training. There are good industrial and technical schools, as well as high and grammar schools, and even a college, but for a whole thousand miles there is not a single school that caters to the vocational education of African girls.

The Zulu has started four schools for academic training, but he finds it more difficult to start a vocational school in his section. There are two important reasons for this: one is, that the white mechanics and tradesmen dread the competition of the Negroes; and the other is, that the employers do not want to lose some of their best skilled labor from agriculture and mining.

These leaders from among the African people have visited many of the large colored schools in the South, for they believe

that the Negro in America has better opportunities for education along all lines than in any other place in the world. The Zulu, Cele, is expecting to have all of his children educated in America, while he and his wife work among their people in Africa.

The purport of the message that the women bring is the need for a new type of education in Africa, an education that will keep the best in the native life and customs, and graft on to them from western civilization all that is needed for the development and progress of their people along modern lines. The native African is naturally not ashamed of working with his hands, but this is certainly not true of the so-called educated class, which is still under the influence of the Victorian tradition that "a lady shall not soil her hands and a gentleman must be engaged in one of the professions."

In speaking of the conditions in West Africa, one of the ladies from Sierra Leone, said, "The keynote of the twentieth century is Christian efficiency. Some twenty years ago one could keep body and soul together in West Africa for ten or fifteen cents a day. The impress on West Africa of Western civilization, however, has broadened the ideas of the African. How can the economic change be met? We believe it can be met through Christian efficiency. This is what we propose, with the help of our friends, to give to African girls. The missionaries already working in Africa are doing an excellent work, but the field is so vast that we feel that Africa will never be won for Christ unless the African himself, and especially the African woman, is trained to take a share in the work. Many think of Africa as a land of savages, but it is a misnomer to call people savage who do as beautiful art work as do the Africans who have never come in contact with white people, who engage in communal life, who have such a deep veneration for motherhood, such innate ideas of politeness and such a romantic and spiritual outlook on life. Many of these so-called savage people are worshipping the unknown God and are far nearer the principles and ethics of Christianity in their simple native life than when brought into contact with the worst of western civilization, which is invariably the first to reach them. Our object is to train girls who will feel called to go into the interior and bring light and understanding to those people before the introduction of new railroads, etc., brings commercialism into their midst. We also want to help the girls who will remain in the city. It is so hard for them to keep their self-respect without any money in their pockets, and it is impossible for them to earn any without training. It is astonishing to think that in a city with a population of a hundred thousand there is not a single trained domestic science teacher, stenographer, typist, book-keeper, dressmaker or milliner. There are girls who have an elementary knowledge of some of these things, but no one who is sufficiently well trained to earn her living by it."

"We, too," said her companion, "have been swept by the nationalistic impulse which is afflicting so many of the peoples of the world, but ours is a cultural rather than a political viewpoint. We wish to preserve the African instinct to beautify everything. The people in the interior, among whom I have lived, have very decided artistic longings. They decorate every conceivable object,—wooden spoons, calabashes, trays, horns, and even discarded whiskey bottles and cigarette tins. They work straight away on metal, leather and wood, and do most beautiful work in gold with very crude tools. The costumes which we wear are woven by our own people on native looms. The wonderful colors are native dyes and the designs are the expression of the beauty they see around them in tree, plant and animal life. We in Africa feel proud of American Negroes and we want them to take a greater pride in their ancestry. Indeed, we wish people everywhere to see and know about the work that has been done by Africans who have not been influenced by outsiders."

These two ladies say that they are deeply impressed by their cordial reception in America and appreciate to the full the right hand of fellowship which has been extended to them by both races.

TEMPERANCE.

A department edited by BENJAMIN F. WITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

WITH clear insight and common sense we have amended our Constitution and have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment. I believe that the economic value of prohibition will eventually be an influence for the prosperity of society the like of which will amaze ourselves and the world.—FRANK A. VANDERLIP.

OPPOSERS of Prohibition are saying, "The people of this country were never allowed to vote squarely on adopting this Eighteenth Amendment." The answer is—the Constitution of the United States is not amended by popular vote. No previous amendment has been enacted by a direct vote of the people. If a "square vote" instead of a vote by two-thirds of both Houses of Congress and three-fourths of the States is so highly desirable, why was it not urged before? For many years the prohibitionists labored in every State of the Union for the popular vote in areas large and small, and their opponents used every means they could, both fair and foul, to prevent the issue from coming to a vote. It will become them now to reverse themselves and criticize the fair and legal process by which their case has been outlawed.

The talk of the "wets" should not be taken too seriously. They have shown themselves to be poor prophets and unscrupulous transgressors of laws, big and little. They predicted a general strike of labor when prohibition went into effect. They said, if there is to be "no beer, no work." They were mistaken. Recently they said there would be a protest parade in New York City of 100,000 men or more, and possibly some of their leaders may have wired to their Congressmen to this effect, but the fact is well established that the maximum number in line, including hired musicians in ample force, did not exceed 14,000. The demonstration was, perhaps, more gratifying to the prohibitionists because of its failure to represent in numbers or character of participants the spirit and nationality of our country, than it was to the organizations opposed to prohibition, who complained that the weather was too hot and dry.

Is there any "revulsion" against prohibition? *The American Issue* answers as follows, referring to the vote taken on Seventh Month 5th:—

The lower house of Congress passed a bill prohibiting the use of beer for medicinal purposes by a vote of 251 to 92. The Congress which voted so overwhelmingly against the brewers was elected last autumn, and the wet and dry question was an issue to a greater or less extent all over the country. These Congressmen are fresh from their districts, and in last fall's campaign had the opportunity of finding out the wishes of their constituents on this as on all other questions at issue. When the brewers and their supporters can line up fewer than 100 Congressmen out of a total of more than 400, it is difficult to see that "revulsion against Prohibition" about which we hear so much from the wet camp.

FACTS TO BEAR IN MIND.—Independently of the Eighteenth Amendment, we have nineteen States under prohibition by their own constitutional provision, fourteen more, in addition Alaska and the District of Columbia, are under statutory Prohibition, and of the remaining States nine have passed codes to enforce the Amendment. Of the remaining States two have passed such codes, but one was vetoed by the Governor (Wisconsin) and one was declared unconstitutional by the Attorney General (Massachusetts). In California the proposed code has been referred to the people. In three States the matter rests with a future session of the Legislature.

HAS CRIME INCREASED?—Recently the Anti-Saloon League made inquiry of the District Attorneys of Pennsylvania as

to whether there had been in their respective counties an increase or decrease in crime in recent years. Comparison was asked between the years 1914 and 1920 as to the number of cases returned to Court for trial by committing magistrates. Thirty counties, including Philadelphia and Allegheny, sent in careful and definite reports. The area thus covered includes over sixty per cent. of the population of the State and is thoroughly representative of the State as a whole. Eleven of the counties reporting show an increase in the number of commitments and nineteen counties show a decrease. It should be borne in mind that during the interval between 1914 and 1920 the population has increased considerably, but notwithstanding this, the showing in figures is as follows:—

	1914	1920	DECREASE
Philadelphia	8,621	8,446	175
Allegheny	4,267	4,083	184
Other Counties	8,982	7,594	1,390

As to the number of cases returned for infraction of liquor laws, the reports showed a decrease of twenty-two per cent. The latter point is especially interesting, showing as it does that violations of liquor laws are probably no more numerous under prohibition than under the former license system.

FIGURES FROM SAN FRANCISCO, forwarded by our friend Walter E. Vail, as taken from the police records of that city, show that total arrests per annum five years ago were 51,430, whereas the total of the last annual report was 26,673, a decrease of nearly 50 per cent. The decrease in the number of arrests for drunkenness is 500 per cent. per annum. In spite of these facts, the wets have been asserting that drunkenness and major crimes have increased under prohibition.

THE CAMPBELL SUPPLEMENTAL PROHIBITION BILL, which passed the House (as before stated) by a vote of 251 to 92, offsets the Mitchell Palmer ruling by preventing the use of beer as medicine on a physician's prescription; prohibits the manufacture and importation of liquor until present stocks held under government order are exhausted; limits the number of prescriptions a physician may write to ninety in three months; and applies the prohibition act to Hawaii and the Virgin Islands.

THE Federal Prohibition Commissioner now under appointment is Major Roy A. Haynes, of Hillsboro, Ohio, formerly an editor and active in the temperance reform. He is about fifty years of age and a member of the Methodist Episcopal Church. He believes in enforcement and has made some very encouraging promises to conduct the work of the office with "efficiency."

THE Federal Prohibition Director for Pennsylvania is William C. McConnell, of Shamokin, whose headquarters will be in Pittsburgh. He has been prominent in Republican politics for many years. His department will have about 160 agents and other employees, with a total salary list approximating \$300,000. The expense of operation, however, should be fully covered by fines collected. His appointment was the suggestion of Senator Penrose, and has not been received by the temperance forces with enthusiasm. However, he has taken the trouble to 'phone to the Superintendent of the Anti-Saloon League to assure that organization that he intends to enforce the law rigidly to the utmost of his ability. In this he should have the hearty support of every good citizen.

COLONEL HARVEY DRINKS WATER.—At the Pilgrims' banquet in London, Ambassador Harvey responded to all toasts with clear water, refusing all the alcoholic courses. The Colonel even refuses to compromise on grape juice.

THE Republic of Finland put the National Prohibition policy into effect one month before the United States went dry under war-time Prohibition. There, as here, there has been continuous effort put forth to break down the law and

create a situation whereby the people will become disgusted and demand the return of the license system. However, in a recent vote in the Parliament on a measure sponsored by the liquor interests the "wets" are reported to have been defeated overwhelmingly.

SCOTLAND has recently closed 350 saloons out of the 440 that the London *Daily Chronicle* says were marked for extinction. Forty were in the city of Glasgow. It appears that the "liquor trade" in Britain is of the same stripe as in this country. We read that twenty-five public houses near Glasgow are "doing business as usual," in defiance of law. There is a measure of anxiety, however, among the sponsors of the business.

The Brewers' Gazette, a British liquor paper, says, "If Local Option obtains a footing in England, as it may do now in Scotland, then very quickly Prohibition will follow on its heels. It behooves us to battle strenuously against the thin end of the wedge, and not to bolster ourselves up with the delusion that Prohibition is outside the range of practical politics."

RETURNS IN IRELAND.—Ulster elections—all temperance candidates were returned, several at head of the poll, and there is a probable strong temperance majority in Parliament. The leading publican and anti-prohibitionist in West Belfast only polled 311 out of 56,000 votes. The president, four vice presidents and two members of the executive of the Ulster Temperance Council all were successful.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

FREDERICK J. LIBBY, *Publicity*.

ELIZABETH T. RHOADS, *Women's Work*.

Associate Secretaries.

WILLIAM B. HARVEY

WALTER C. WOODWARD

BERNARD WALTON

THE NEXT YEAR.

Just how much longer is the relief work in Europe going to continue? Hasn't the time come when we ought to do more for our home people and let the European people take care of themselves? Aren't the Germans so prosperous that they are able to take care of their own poor? The above represents the questions that have been asked me since Rufus Jones and I returned from inspection of the European fields. They demand an immediate and emphatic answer.

The need for relief for European women and children cannot be met for many years. The long period of undernourishment and the effects of the depletion of the reserve stocks of clothing and food will be felt for many years to come. It will be many years before the average families in Austria, Germany, Poland, Russia, or other of the newly-created eastern States are able to provide for their own needs. The real question is, how long is it desirable for foreign relief agencies to co-operate in such countries? To really pauperize would be worse than to starve the people, and the serious question is, how much longer should an agency such as the American Friends' Service Committee continue to give relief to these war-stricken countries?

At the present time the German mark is selling at 65 for the dollar. Previous to the war they sold 4 to the dollar. At the present time the Austrian kronen is selling 665 for the dollar; before the war it sold five for a dollar. At the present time the Polish mark is selling for over 2000 for the dollar, the pre-war value being 5 for a dollar. Salaries and wages have been increased in all of these countries but living costs have soared. It is very evident that a family of five with a total income of the equivalent of \$7 per month cannot possibly get ahead. This economic situation must be taken into consideration if our question is to be answered.

During the war practically all the countries of Europe made war materials. Little if any attention was paid to the necessities of the civilian population. Mills and factories had sufficient reserve stocks to supply the immediate demands of the great majority of the people. With the cessation of the war, however, and the falling value of the currency, mills and factories were not able to produce. Raw materials could not be procured, and little by little the people were brought down to the barest necessities.

Until the governments quit making war materials it is absolutely impossible for the mills and factories to turn again to the manufacture of articles for civil consumption. Until the governments of the world quit juggling with the exchange and extend credit on raw materials to the impoverished nations, it is impossible for them to meet their own needs. It therefore resolves itself into this. Either the relief work for these countries must be continued during another year at least or the people must die. The clothing situation will be more desperate this coming winter than at any time since the war began. The three-and-a-half-million children who have been fed through the American Relief Administration and through the American Friends' Service Committee show great improvement. Food cannot be procured locally, however, to keep them in a normal condition and there are still many hundreds of thousands who need supplementary food. The business conditions in America are not as good as they were even six months ago, but living conditions in America as compared with living conditions in Europe are as different as day and night. The waste of America would feed Europe. The cost of one battleship would supply one supplementary meal a day for three million children in Europe. The need is there, the wealth is here, and under such conditions it is quite evident that a Christian people cannot refrain from doing their part.

It is to be hoped, therefore, that sufficient funds will be found in America to enable the child-feeding work in Germany to be continued on the basis of supplying food for 500,000 children a day for eleven months, beginning with Tenth Month, 1921. That in addition to this, at least \$500,000 worth of clothing and cloth in the bolt can be distributed among the most needy people. The agricultural, seed distribution and general relief work in the devastated areas of Poland and among the Russian refugees should be continued. In Austria, where Herbert Hoover's organization is now supplying the food for all of the children, it is desirable for Friends to administer relief for the salaried and professional classes of people, who on their present income have not sufficient provisions to keep body and soul together. The light of the little candle of the hospital in Serbia, which is set upon a hill, must not be allowed to go out. As the one foreign relief agency working in Russia there is a door open before them which no man can shut. The little babes born in the hospitals in the Friends' Maternity Home at Chalons-sur-Marne cannot be left to die.

Jesus Christ is being interpreted to the peoples of Europe through the food and clothes and service which Friends are giving at the present time. More than the material relief is the re-awakening of faith and hope and courage in the hearts of the depressed peoples. It is not by might, nor by power, not in the quantity of canned milk that is being sent in, but the "In His Name service" which is being rendered at the present time that salvation is being brought to the world. This is the day for which we have prayed. We have put our hand to the plough and cannot turn back. Let us continue to pray for the spirit of Christ to dwell in our own hearts and for the material things which will enable us to minister to the needs of the world.

WILBUR K. THOMAS.

THE FIGHT.

It was during the Russian retreat out of Poland soon after the Great War began. A fur-capped, bearded man clad in sheepskin, a revolver in one hand and a burning torch in the

other, burst into the house with a curse and shouted that in half an hour our home would be burned. We collected what things we could in our wagon and fled to the east. Looking back, we saw our village go up in smoke and flames.

It was not a lonely trail, this one that we were taking. The battered track that wound across the plains towards the eastern horizon rumbled with the thud of retreating men and horses and guns. Scattered among them were frightened refugees like ourselves, some of them driving cows and sheep, blocking the way and being cursed and hurried by the impatient soldiers.

On and on we went, past village after village, finding carts, livestock, children and soldiers everywhere. Streets were full of camping families, using their wagon as a shelter. No food was to be bought for man or beast except here and there secretly a little at exorbitant prices. Our money came to an end, the savings of years gone! The mounted military with their awful whips cutting the air shouted their orders to us to move on. Horses were out on that ceaseless dusty march; cattle became crippled; acute fatigue and dysentery claimed our little children and our old men. The road began to become the Way of the Cross. A horse or a cow had to go for a bushel or two of potatoes, or a father's best coat for some bread. But it was still on and on, day after day. "Get on, don't take our food!" was the greeting everywhere from the distracted villagers. At last the time came when our most prosperous farmers were reduced to beggary and their children to stealing such scraps as could be found.

Since baths were unheard of, disease began to be rampant among us. Typhoid and typhus crept in, claiming thousands of victims and strewn by the roadside a trail of rude crosses.

At last we reached a railway junction. Here the military authorities commanded us to board the train. We had to part with most of our remaining possessions. Our precious horses and carts had to be left behind. We got for them what we could, but there were many sellers and few purchasers. In the scramble for places, parents lost their children and their baggage. To be left meant utter destitution and each one fought for himself.

The train was sent off, as we learned afterwards, without instructions as to its destination. We were passed on from one station to another to get rid of us. Babies were born in the moving train. Men and women died there. Days stretched into weeks and weeks into months. Feeding and medical organization along the railways broke down utterly under the endless stream of human victims of the barbarity of war.

At last, after months like this, remnants of the families that had left what is now the eastern border of Poland forsook the train in towns and villages in various parts of Russia, and some, we learned, found themselves in far Siberia and Turkestan. We from our village, what were left of us, stopped in the Samara district and there we spent, in a life-and-death struggle with hardship, the remaining years of the war.

THE RETURN.

Six years passed thus, hard, sad years. At last the endless war was over. Many of our number had died. We lost two of our own little ones during the famine-winter. Some of our friends had started on the long trail back to Poland and we became impatient to go. Report said that one could now safely cross the border. We had accumulated a few things which we were able to sell and buy a thin horse and a rickety cart. The rest of our personal effects we were able to tie up in a few bundles, and with a couple of bags of rye we set out in our turn, my wife and I and our two remaining children, one 12 and the other 10.

I will not tell you in detail the history of that weary journey of more than a thousand miles. Enough that we lived through it and arrived, just as the water began to freeze in the ponds, in sight of our own familiar fields. You can imagine our excitement. We knew that our village had been burnt when we went away, but one cannot help hoping that some miracle may have happened to make things look somewhat as they used to be. Alas! no miracle had taken place. The nettles

were growing four feet high on the ruins of our former home. Little heaps of mud and ashes on both sides of the road were the only evidences that once houses stood there. Occasionally a part of a stove, built of clay in the Russian fashion, stood gaunt and solitary in the midst of weeds.

As we drove along, the tears streaming down our cheeks, we came at last to a stack of straw near which two children were playing. Some boards standing against the stack indicated that it was occupied. We stopped our tired horse and went in. A neighbor's family which had returned in the spring was living here. A hut made of wattles and straw stood not far away in which, we were told, lived other neighbors who had come back the autumn previous. Three other families similarly situated completed the population of our once prosperous village.

For ourselves there was nothing except to dig a hole in the bank beside the road and construct a dugout. A door of twigs and straw would keep out the wind. Perhaps the coldest nights we should be able to crowd into one of the already overcrowded huts of our more fortunate friends.

This we did. As you see, we survived the winter. Here we are. Thanks to the Friends' Relief Mission, we were able to plow our land this spring and plant it with seed which they gave us. Our children eat at the kitchen of the Americans. These clothes that we have on came also from the Friends. Without the Relief Missions we should be dead. Apart from what the children get at the American kitchen we are subsisting on nettle soup and bread made of the potatoes which we have begged wherever we could find them. Our only hope is to keep alive until better days shall dawn. The Friends are talking of helping us to build houses, the Government furnishing the timber. It seems as if we could not exist through another winter like the last. May God grant that they will be able to help us! And may God bless the kind men and women abroad whose hearts have been touched by our great misery!

GREGORY WELCH.

SHIPMENTS received for week ending Seventh Month 16, 1921—132 boxes, 2 from Mennonites; 2 marked for German Relief.

Contributions for week ending Seventh Month 18, 1921—\$4,580.42.

CHILDREN'S CORNER.

THE CASTLE HOME.—Deep in the heart of a German forest lived little Nana and her brothers and sisters. They were the children of the forester, and Nana was the eldest. She was very happy in her life, although it was a narrow one. She helped her mother with the housework and the children, and brought fagots for the fire, but when her mother wished her to learn to read or to sew she was impatient and unwilling.

"Surely," she would say, "I know enough for the life we lead; why should I trouble myself with what is above me?"

One day her mother, who had been lady's maid at the castle before her marriage, said to Nana: "Put on your holiday dress to-day. I am going to see my mistress, and I shall take you with me."

With a glad heart Nana got ready, for it was a great joy to know that she should at last see the inside of a beautiful castle she had admired so often from a distance.

The noble lady received them very kindly, and her little daughter Therese was charmed to have a playmate, and earnestly begged that the little girl might be allowed to stay; and so it was arranged that Nana should spend a few days at the castle and sleep in the housekeeper's room and help to amuse Therese, who was just recovering from an illness.

The week that followed was one of unmixed delight to the forester's child. A new world opened to her. To her surprise she found that Therese, who she had supposed lived a life as free from care as a bird or butterfly, was day by day expected to perform her appointed tasks and duties, and submit to the firm but gentle rule that was exercised in the castle; and with

wonder she saw the beautiful work that came from her brush or her needle.

When she returned to her forest home it was with the promise that, if she would fit herself for the position, she should, when she grew older, become the lady's maid of the little mistress of the castle and live there always.

And now what a change was wrought in Nana. No longer did her mother have to struggle with her to force her to attend to her instructions. Earnestly did the little girl plead with her to teach her all that she knew, and patiently hour by hour did she apply herself to her task, until her clumsy fingers grew nimble and skilful, and she could do beautiful work, of which Therese herself might have been proud.

Not less marked was the change in her whole manner and mode of thought. When little Carl broke the lovely cup she had prized so highly in the past, instead of grieving as she would have done a few months ago, she bore the loss quite calmly.

"I shall have so many beautiful things when I go back to the castle," she said, "what does it matter?"

When the children were rude or troublesome, instead of being angry she would say gently, "It will be such a little while that I shall be among them; surely I can be patient while I stay."

When her companions' rough ways annoyed her, she would think, "I should be sorry for them, they know no better; they have never been inside the castle; they do not know how they should conduct themselves." And so, as time went on, it seemed as though the thought of the castle life became the reality and her daily life the dream.

I wonder if the children who are reading this story know why I have told it to them? We, too, have the promise that we shall live in the palace of the great King. Are we fitting ourselves for that life? Does the thought of the joys that await us make us able to submit patiently when the joys of this life are taken away?

When those around us trouble us, does the thought of how short a time we shall be among them help us to bear with them uncomplainingly, and instead of being angry, do we grieve for them—because they have no hope of ever living in the King's beautiful home?

Let us try to realize that the life to come is a very real life, and that in a little while we shall have our part in it, and that the object of living is to be ready when the King calls us to come to Him.—ALICE BROOKS, a Friend of Baltimore, Md. Taken from "Nettie's Early Days." Published by John C. Winston Co., Philadelphia.

FRIENDLY NEWS NOTES.

By invitation as representatives of London Yearly Meeting, Robert O. Mennell and Perry Bigland attended a Conference of Mennonites at Lunteren, Holland, Sixth Month 13th to 17th. Both Friends had opportunities to speak and their messages were well received.

THE mid-summer number of *Friends' Fellowship Papers* is at hand. The editorial on London Yearly Meeting is revealing. John S. Hoyland (whose recent marriage to Jessie Marais is noted) has a fine article on "Jesus and Nationalism." A brief article from Canada is the only American voice. "Prisons and Prisoners in Vienna" is handled ably by Olive Hestline. She has this statement, "the moral acts of compassion a man hath the greater is his soul." Young Friends in New Zealand are clearly depicted in their name and activities by A. B. Pudney. The editor, Elizabeth B. Howard, makes "Three Note-worthy Books" seem indispensable to Friends, viz.: "The Quakers, Their Story and Message," A. Neave Brayshaw; "The University of Christ," William Temple; and T. E. Harvey's Swarthmore Lecture, "The Long Pilgrimage." The three make a good summer program of reading for Friends.

In reporting California Yearly Meeting, the *American Friend* notes that there was "an epistle from the Esquimes of Alaska in their own quaint English, signed by four of their number."

At the conclusion of the term at Westtown last Sixth Month, one

applicant for admission next year, under the rule admitting children with one parent a member, was on the list. Those who anticipated a great influx will be surprised at this.

DEBHAM QUARTERLY MEETING, England, has a very practical way of keeping in touch with the children of the meeting at boarding school. *The Friend* (London) notes that a picnic was arranged for those at Ackworth from this Quarter, and "four carloads of visitors and children spent an enjoyable time in the woods concluding with sports and games."

PENDING direct information we are able to report from *The Friend* (London) that Abner and Ella Newlin were with A. Kemp Brown at Bergen on the fifth of Sixth Month, and in attendance at the General Meeting for Norway on the eleventh and twelfth of the same month. It is noted that Thorstein Bryne "interpreted excellently clause by clause for the visitors." "The following week both parties were leaving for Germany."

IN a communication to *The Friend* (London), Dr. Henry T. Hodgkin has this very interesting paragraph:—

"Perhaps the most significant and in some ways the most hopeful fact in China to-day is the New Thought Movement. It is an idealistic movement, a revolt against organization and outward authority and dead traditionalism, and a searching out after truth, after a better social order and after a greater measure of individual freedom. The moving spirits are young men who have been educated abroad, largely in the United States. The centre is in Peking. They are not opposed to religion, but they have no confessed religious basis. They seem to me to have a good deal in common with the *Frei Deutsche Jugend*, and they seem to turn their thoughts more directly to social betterment and to be stronger on the practical and perhaps weaker on the mystical side. I am hopeful that we may find so much in common that I may be able to help them to see how to relate their movement to Christian thought. It seems to me that this is a place where the Quaker presentation of truth may come in just at the right time and save some of the finest young life in China from drifting into antagonism to all religion."

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Albert H. Savery, James R. Pennell, Edward M. Jones, Elizabeth T. Bettle, Mary Mickle, George Wood, Sarah T. House, Lena H. Sharpless, Anne E. Peirson, Mary Troth, Enclaine P. Newbold, Charles Grimshaw, Margaret Maule, A. C. and S. H. Letchworth, Jacob R. Elfreth, Anna P. Chambers, Alfred Sharpless, Deborah J. Windle, A. and F. Zook, Susanna Brinton, Amanda A. Taylor, Wm. E. Wood, Elizabeth F. W. Russell, Elizabeth W. Bacon, Tacy M. Bines, James G. Biddle, Esther L. Heston, Elwood Cooper, William Biddle, Elizabeth B. Jones, Wm. S. Varnall, Albert H. Votaw, all of Pennsylvania; Abigail Willits, Emma W. Peaslee, J. Harvey Darnell, Fredk. Lippincott, Dr. Wm. Martin, Maurice W. Haines, Everett H. Haines, Anna W. Haines, Jane D. Engle, Mary R. Lippincott, Marion S. Bettle, Benjamin Cadbury, Rachel R. Cadbury, Joce Cadbury, Sarah W. Stokes, Howard Evans, Wm. J. Hamlin, Rebecca S. Hall, Josiah P. Engle, all of New Jersey; Martha W. Post, Stephen W. Post, Emma H. Dolbs, Annie F. D. Hoag, Dorothy Biddle, all of New York; Henry J. Cadbury, Massachusetts; Horace B. Foster, Lois A. Greene, both of Rhode Island; Elsie B. Steer, M. and S. Doudna, both of Ohio; Mary J. Peacock, Ezra Barker, both of Indiana; George J. Foster, Illinois; Malinda A. Thompson, Anna T. Tostenson, Ole H. Bryngelson, George J. Olson, John E. Hodgkin, all of Iowa.

NOTICE.

WESTERN YEARLY MEETING (Conservative) will convene this year at Sugar Grove, near Plainfield, Ind., as follows: Meeting of Ministers and Elders, Ninth Month 2nd, at 10 a. m., Representative Meeting same day at 2 p. m., Meeting for Discipline Ninth Month 3rd, at 10 a. m., Meetings for Worship on First and Fourth-days, at 10 a. m. and 2 p. m.

DIED. On Seventh Month 6th, JOSEPH S. LEEDS, of Moorestown, N. J., son of Charles and Susanna R. Leeds, aged fifty-nine years; an Elder of Chester Monthly Meeting.

At Westfield, N. J., Seventh Month 9th, ANNA WOOD RICHIE, wife of Dr. E. Roberts Richie, of Brewster, N. Y., in her forty-sixth year.

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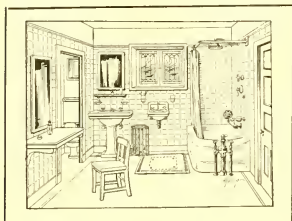
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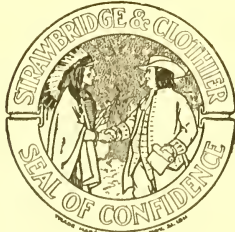
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IDEALISM IN ACTION.

The general depletion of civilization, now so much and so often the topic of public speech and of the newspaper press, has one outstanding refutation that must give thoughtful persons everywhere a thrill of hope. We refer to the almost electric effect throughout the world of every expression in high places of a noble idealism. The last year of the war with its consummation of human misery was sustained by this idealism. The voice by which it was expressed seemed to speak in terms of world leadership. Even yet it cannot to many seem possible that the great forward steps toward world-order, then apparently so imminent, were vain steps. Be that as it may, we are again under the spell of this thrill of idealism. The gulf-stream of better things has once more swept toward shore and the warmth of a new order is in the air. President Harding's call for a Disarmament Conference puts him for the moment in the class of world leaders. Can the great resources that have been stirred by his call be made active for world progress? Or shall we fall back again into the arms of despair and its attendant misery?

It behoves us all in the face of such great promise, and especially in remembrance of former defeats of such promise, to inquire how idealism is to be translated into action, how it is to be harnessed to the rough and tumble of a practical world? And first of all if we are to understand the larger bearings of this problem, must we not inquire how each one of us may become a practical idealist? Is it not probable that the process in its individual bearings is closely related to the larger aspects of it in its bearing upon world processes?

Let us then admit that much idealism in personal as well as in national life does fail of its end. The very common expression, *he is a mere idealist*, reveals this common failure. It is a charge that many of us have had to face. Have we candidly attempted to analyze the reason for it? Is not this very general criticism based on the thought that idealism belongs in the world of sentiment as distinguished from the

world of action? Do we belong to that large class of those who do not take the pains to express our sentiments in acts? Does our lofty thinking, our noble feeling exhale as a mere mist without "watering the parched ground?" These queries may serve to remind us that idealism only becomes practical fact by a process of down-right hard work. The practical idealist is the hardest worker in the catalogue. Early and late, "in season and out," to use the Scripture expression, he is tireless in his energy and determined to let no difficulty "stay his hand." But such an attitude reveals the further, perhaps the absolutely essential element, in any honest effort to translate idealism into life. It can only be done by sacrifice. One must give up ease, pleasure (in the limited sense of that word), the rosy path, to climb the heights and attain the goal. As common as this philosophy is, as evident as the principles behind it are, we live in an age that does very much overlook it.

Idealism for the state as for the individual demands work, demands sacrifice. Who are they to pay this price? Where, particularly, now the war is over, are those to serve the country for the joy of service? How much and what sacrifice do we willingly make for the State? If we think about it for a single moment we see how much inclined we are to expect declarations and pronouncements to work themselves. They simply will not. They demand something of us. Prohibition, disarmament, international and inter-racial amity, demand something of us if they are to become practical policies.

And do we not in our own individual lives reflect something of the difficulty that does actually annul world idealism? Is it not a common effort everywhere to escape sacrifice. Our forefathers in the Truth were determined to express their sense of brotherliness, of truth-speaking, of restraint and simplicity, at whatever cost of sacrifice. On that foundation they created a type of service and of character. Do we desire to claim the type without the cost? However limited our circle, however obscure our path, we may be able to make a contribution toward world idealism, if we take the right path, if we meet the conditions of persistent hard work and of sacrifice in expressing our own idealism.

J. H. B.

THERE never was a time when folk of every class and kind searched more hungrily for spiritual Reality, for Purpose in their lives, for the real significance in personal and social life of the teachings of Jesus; for ways to invest personality in activities that really count. In every corner of the world men and women are thinking urgently of these things, seeking to find The Way.

They will not be satisfied with formalities, however ancient, nor put off with phrases, however eloquent or entertaining. If anything is happening to the Church, it is due to its failure to know "the day of its visitation." If anything is discrediting the ministry, it is because it has lost the missionary spirit and no longer feels in its soul the "Woe is me if I preach not the Gospel," no longer cries "Here am I, send me!" This is no time for perfunctory job-holding in the places of inspiration and leadership.—N. Y. *Evening Post*.

LONDON YEARLY MEETING

(Concluded from page 40.)

THIRD-DAY MORNING, TWENTY-FOURTH OF FIFTH MONTH.

The pressure of business in recent years tended to crowd out the meetings for worship to which the morning of this day of the Yearly Meeting was devoted. The frequent occurrence of this condition led to the decision to substitute for the full morning's meeting "a prolonged period for worship," prior to the opening of business. This period—from three-quarters of an hour to an hour—was used on this occasion, as previously foreshadowed, by Ella Newlin, from Iowa, who, in a sermon of some length, expressed her concern with regard to a lack of spirituality among Friends as among other religious bodies. Repentance, she feared, was a word out of use in the present day; but the Church must come back to it before it could do acts "meet for repentance," a thought on which our Friend impressively enlarged. Previously she had appeared in supplication.

SCHOOLS COMMISSION REPORT.

The following points of that report seem to find an echo in American experience:—

THE HIGHER COST IN THE SCHOOLS.

"Meantime [in the last six years], the cost of education has increased so much that the normal fees for Friends at our schools are now roughly double what they were in 1913. It is true that the cost of living may go down and give some relief, but the charge for teachers' salaries is likely rather to rise than the reverse. The future cost of education at our schools is likely to vary from £80 a year upwards, and there is abundant evidence that many Friend parents are finding that this is beyond their means. Subscriptions come from the margin of income, and it appears clear that on the whole Friends are poorer as a consequence of the war. The income from endowed funds has not been increased; these in most areas are drawn upon to the full, and are said to be 'at the breaking point.' The appeal for the Central Endowment Fund has so far been an almost complete failure.

THE NECESSITY OF REDUCING THE NUMBER OF SCHOOLS.

"Under these circumstances we cannot expect to carry out the recommendation of the Education Commission and increase the number of Friend children at Boarding Schools by one hundred; rather is it quite unlikely that we shall be able to keep up the present number, 750. The question is forced upon us how many schools the Society can afford to maintain efficiently, and the situation clearly suggests a general policy of concentration."

The conclusion of the report is in this sentence:—"After the history of the past one hundred and fifty years it is almost impossible to conceive of the Society of Friends existing without its own system of education, yet Friends should realize that the present crisis and present tendencies in the Society already require us to face this vital problem."

John W. Graham remained opposed to the abolition of a single Friends' School, as a centre of happiness, of dearly won tradition, of Quaker instruction and influence.

Ernest E. Unwin did not agree with the last paragraph of the Commission report and hoped that a Conference would be called. A John Bellers might arise to lead us forward. A new organization must follow the moving of the Spirit and not precede it. The living Spirit of Education needed passing on from one to another and this could only be done by the living soul. In the hope of getting the Society enthusiastic for education he hoped a conference might be called.

Lucy F. Morland thought we should consider how to meet the difficulty that rising costs were driving Friends' children out of Friends' Schools. She feared that many of these were among those who most needed such training. The best we could offer should be given, irrespective of financial ability or social position. Neither should it depend upon local trust funds or the presence in a Monthly Meeting of wealthy Friends.

While thinking of the possibilities of improving our schools—we should make everything of the best possible—we must take a wide view of our responsibilities. We could not provide Boarding Schools for all our children; therefore the next important thing to consider was the position of those children who could not attend our schools in this country, including those who ought to be there but were not, and who needed the fostering care of the Society.

THIRD-DAY EVENING.—HOBART SCHOOL.

The remaining subject on the agenda for the day was the report from Hobart School.

Lucy F. Morland said the school had a great hold on Friends not only in Tasmania, but throughout Australia; in fact, it would not be too much to say that Hobart was one of the great links binding Friends together in the whole Commonwealth. She thought that the school could hardly be rated too highly in the service it rendered to the Society. The accommodation, especially for the staff, would be considered quite inadequate for our English schools, though the brighter climate allows of so much outdoor life that this did not matter so much as might be feared. The school ranked as a secondary school, but had not achieved quite the level of similar types of school in this country. On the other hand, the standing of the school left nothing to be desired; it was most highly thought of by others not connected with Friends. The great difficulty facing the school was finance. Costs had risen seriously and would rise still more. There was no chance of raising fees either for day scholars or boarders. There was therefore a great demand upon the generosity of Friends at home. If the General Meeting of Australia could have the control of the school it would probably make all the difference in its prospects. It would be possible to attract teachers from England with a real concern for the spread of Quakerism in Australia. Perhaps Friends there had not yet sufficiently appreciated their responsibility for the proper maintenance of Hobart School.

FINANCE.

The minutes of the Conference on Yearly Meeting Finance held last autumn, the Yearly Meeting Accounts and a minute of London and Middlesex Quarterly Meeting with regard to the raising of its quota to the Yearly Meeting Fund were before the Yearly Meeting at the closing session. The Accounts showed that only five of the Quarterly Meetings, two of them among the smallest, had made up the quota asked for a year ago, and the total, £5,763 11s. 1d. (including amounts paid by six Quarterly Meetings after the accounts were closed) was £1,763 8s. 11d. short of the £7,500 asked for.

The reading of the Epistle was followed by a period of worship, at the close of which the concluding minute was read.

Notwithstanding some feeling of disappointment, the Meeting closed on a clear note of hopefulness, beautifully expressed by Rufus M. Jones in the final session. He desired that we might have our souls lifted above the discouragements, defeats and disillusionments and go back to our tasks with the vision of hope. The prophets had three ways of facing the difficulties and catastrophes of their times. The first was the way of Amos, who regarded them as a revelation of the eternal justice of God—God holding a plumb-line, the everlasting law of moral gravitation. But justice is not enough. The second was the way of Habakkuk—the way of resignation. "Although the fig-tree shall not blossom, neither shall there be fruit in the vines," etc., "yet will I rejoice in the Lord, I will joy in the God of my salvation." Whilst it was well to be strong in spirit, it will not do to say, under the bludgeonings of chance, "my head is bloody but unbowed." There was a third way, the way of Hosea, who saw something higher than either of the other two. Though his wife had been unfaithful, had sinned greatly and been sold into slavery, yet he did not cast her off, but loved her all through, sought her out and loved her back to him again. Hosea found God was like that and that the valley of trouble was a door of hope. Rufus Jones hoped Friends would go home with a triumphant sense

of the infinite power of God and His love, praying that we may be the organs of that life, spirit and love and may be baptized in a faith that cannot be overthrown.

MINUTE SENT TO LONDON YEARLY MEETING BY THE ENGLISH COMMITTEE ON WAR AND THE SOCIAL ORDER.

[NOTE.—London Yearly Meeting in 1920 adopted a Minute requesting the War and Social Order Committee to formulate practical proposals, and authorizing them to arrange for a conference in this connection. The Committee held a conference at High Ashhurst in Third Month and adopted a Minute to be sent to the next Yearly Meeting. I have received from the Secretary a copy of this Minute, which appears below. It is marked "Confidential until after Yearly Meeting."—E. W. E.]

"We have given careful consideration to Minute 96 of last Yearly Meeting requesting us to formulate practical proposals.

"It has not been possible to arrange for a conference, but we put forward the following suggestions which, if the Yearly Meeting so decides, might be submitted to a conference to consider and work out the details more fully.

"Starting from the Eight Foundations of a True Social Order adopted by Yearly Meeting in 1919, we urge that the Society of Friends should itself act honestly and courageously upon its professed belief in equality of opportunity. This involves:—

"(a) Such financial arrangements as will ensure that the management of the Society's affairs shall be no longer so largely in the hands of men and women of leisure and assured income. All should share according to their concern and capacity. No financial stringency of the moment is an excuse for shirking this obligation.

"(b) A genuine effort to bring about equality of opportunity in education. The difficulties of the day threaten to accentuate the present inequalities. The prospect of Quaker Education being limited to the children of those who can afford to pay high fees is one which we must all deplore.

"In our consideration of industrial problems, we have been impressed with the immense possibilities contained in the conception of each industry organized as a self-governing public service in which all sections pull together as one team for the common object, and no longer pull in different directions for the disposal of surplus profit product. This gives hope of removing many of the grave evils of the present régime; it satisfies the test which our Society has itself approved; it appeals to the great motives of service, adventure and comradeship; it will enlist for constructive purposes much of the enthusiasm and energy at present seeking a disruptive outlet.

"We recognize that this conception will need working out with care and expert knowledge, and that varying methods of approach and diverse schemes of organization may be desirable. In the Building Industry a beginning has already been made. The Mining and Transport Industries, the Distributive Trade, Education, Banking, to mention only a few instances, may all adopt it in varying form.

"We welcome the signs that the Trade Union Movement, no longer merely defensive and resistive, is becoming constructive, and is rising to this new vision of creative service. We ask the Yearly Meeting to declare for this new industrial Democracy, for a system in which management becomes leadership, deriving its authority no longer from the shareholders, but from those who do the work, and harmonizing public ownership with full industrial self-government.

"While we are not unmindful of the risks to the whole community, we think they should be faced in responding to the call of this great venture, the re-organizing of our industries and vocations for service rather than for gain. Industry for service, developed throughout the world, will ultimately destroy the roots of war, and render armaments absolutely meaningless in face of the rising spirit of human comradeship."

FRIENDS IN DETROIT.

A REPORT AND AN APPEAL.

[NOTE.—The work of Friends in Detroit is of wide interest, as it combines the members of various Yearly Meetings in a common effort. Our correspondent (a Philadelphian) reports that a prominent Friend of the Middle West has said, "I wish there were more Philadelphia Friends here in this meeting—those of you who are here have a real service in maintaining a proper balance."—Eos.]

Friends of the meeting in Detroit feel that they would like to share with others some of the satisfaction which they obtain in a review of the first year's work ending Sixth Month 30, 1921.

Until the Third Month, meetings for worship and First-day School were held in a club-room on Adams Avenue on First-day mornings, with occasional evening meetings either there or in the homes of our members.

Early in the Third Month, through the generosity of a visitor to our meetings, Augusta Voight, the large home at Second and Ledyard Street, owned by her, was given to us for use, pending a final disposition of the property, and since this date full advantage has been taken of the gift by fitting it up for a real Friendly centre.

Meetings are held regularly on First-day morning at eleven o'clock, preceded by a First-day School at ten A. M. A meeting under the care of our younger members is held at 7:30 First-day evening, while on Fourth-day evening a meeting for worship is held, usually led by one of our members or by a visitor who may be with us. Our Monthly Meetings follow this meeting on the first Fourth-day of the month.

Class meetings of the First-day School are frequently held, with light refreshments during an evening, and women Friends meet one day a month for sewing and for the study of Discipline. The encouraging feature of these meetings is the attendance figures.

Out of a record membership of eighty, divided into three classes: (a) *active*, those who have joined by convictionment, or by removal certificate from some Monthly Meeting under the Five Years' Meeting, (b) *associated*, children of active members, and (c) *affiliated* members, these being members of some Monthly Meeting other than the Five Years' Meeting, who may be temporarily residing in or near Detroit; we have an average attendance at our First-day morning meeting of seventy-five, and about one-third of this number regularly attend the other meetings. For the quarter just ended the First-day School reports an average attendance of forty-five with sixty-two listed as members.

Roy Wallam, a Pastor from Spiceland, Ind., has been released by the Indiana Yearly Meeting and the Five Years' Meeting Board for service here and has been actively engaged in co-ordinating the various interests and especially visiting each of the several hundred people whose names we have, who should become interested in this meeting. Inasmuch as this meeting in its membership is represented almost wholly by those who have come to Detroit to work, it has in it much of the pioneer spirit of earlier days, and the loyalty of our ancestors is witnessed here in the desire to serve the community under the standard of Quakerism as far as it can be applied within a cosmopolitan environment.

With one or two exceptions (chiefly among those not active in the meeting) there are no persons of material wealth in the meeting, yet during the past year about fifteen hundred dollars have been raised to meet the expenses of the meeting and to assist suffering people in other lands. The subscribing of such an amount has meant a very considerable sacrifice on the part of many, especially during the hard times of the past six months.

In justice to the Indiana Yearly Meeting and the Five Years' Board, it can be said they have arranged to help support this meeting, believing that the success attending the efforts of those active in the meeting merits their consideration. Inasmuch as the membership of the meeting comes from such widely different sections of the United States and Canada and

even Australia, the writer feels that the time is now at hand when Friends generally can help with a modern Friendly work of prime importance to the society at large, by taking this meeting under their prayerful consideration, and as way may open either visit it in person, advise us of any Friends who may be in this vicinity, send Bibles, books or literature of a timely interest for our Library, or help in a financial way.

If in the next six months we can prove to the donor of the magnificent home, that we are carrying on a meritorious work that has the approval and support of Friends generally, permanent arrangements for the continued use of the property by the Friends is more than a possibility. Centrally located as the house is in a big apartment house section, with but one church for many blocks around, it would seem to all that unusual opportunities are before us, and the fact that twelve or fifteen non-Friends from the immediate neighborhood are usually in attendance at our First-day morning hour for worship encourages us in the belief that more will be glad to worship here when it becomes better known.

Another feature which has possibilities is that one of the larger daily papers has signified its willingness to print on the church page each Seventh-day an article prepared by our committee on "Friends and what they have been doing." A committee is under appointment to prepare such matter for publication, but feels the subject needs very careful consideration in order that the matter submitted may have a live interest.

This meeting is represented officially with the Detroit Federation of Churches, and their annual report, just issued for the past year, gives a total of twenty-two thousand admissions to church membership within the fourteen Protestant denominations associated, during the past year, of which number sixty per cent. confessed no previous church membership.

A very large proportion of the million persons in Detroit is made up of those who have come here to work. Large numbers of these are comparatively young people. This presents an unusual field for religious effort, and nowhere is there a better opportunity than here to present the Friendly message. Friends are doing excellent work in the foreign fields, there seems to be little difficulty in arousing interest in movements far away, and yet Detroit is a rich field, ripe unto the harvest, just at our doors. It offers untold opportunity for those who care to have a part in a service at home, and the writer can assure such that they will be welcomed, whether for a brief visit or an extended sojourn.

A real service may be rendered by sending us the names of Friends who may be living in or near Detroit, or by informing them directly of this Friendly centre.

W. G. HEACOCK,
468 Penobscot Building, Detroit, Mich.

OUR OPPORTUNITY I

THE CHRISTIAN MESSAGE AND THE ORIENT.

JOSEPH E. PLATT.

(Joseph E. Platt for a number of years past has served as a Y. M. C. A. Secretary in China. He is to return to his work there within a few months.)

Some of us heard Frederick Libby's strong appeal at George School—all of us should ponder his article in the *Intelligencer*, and the editorial of Walter Abell in the issue of Sixth Month 25th. These and similar calls and challenges that beat against us continually demand a response. What are we going to do about it? The hour for the Society of Friends to rise and function in a larger way is here. If we are really in earnest we cannot shift this responsibility.

We hear much to-day about the early Friends and the spirit that drove them forth as messengers. In the lives of those Friends and of others who have been used of God there is one outstanding impression—the contacts these men have consciously established in two directions. It is because of

these contacts that men and groups function. They cannot help it. Great results are as inevitable as is the starting of a motor when the switch is thrown in. These two lines of connection are first with the living God, and second with men and their need. Here are two concrete tests that we should be consciously and constantly applying to our individual lives if we desire to be classed as followers of Him who came that men might have life and have it more abundantly. Is our contact with God vital and deepening from month to month? Are we actually touching the lives of men? Life on these terms costs, but it is the way into which Christ calls us to follow.

This, as it seems to me, is our "next step" in preparation for the great work ahead. We want the Society of Friends to function fully in this hour. We want to feel that at this time of need and opportunity our contribution is extending the boundaries of the Kingdom. As far as we personally are concerned it depends on connections. We must make them. That is our task. We do not need to worry about the big results. They are God's concern. He functions through our connections. We see it clearly in the Friends' Service work. As we have broadened our vision and established new contacts God has liberated forces that amaze us. Why limit Him in the face of greater and more urgent need?

Japan, China, the Orient, the Pacific—what problems and fears and speculations these names suggest! Consider the rising tide of interest and attention in that quarter. Here a great new drama in human history is being enacted. What a challenge to the Christians of the world! One of the most constructive and progressive minds of the new China is Chang Po Ling, President of the famous Nan Kai government school in Tientsin. Once a Confucian scholar, he is now a prominent Christian educator and would be classed easily among the first half dozen Christian leaders in North China. Recently on his return to China after an absence of two years, he expressed his impressions as follows: "China's fires have gone out. They need religiosity."

They are already being relit. There are some—and they are in control now—who are relighting them with embers from Japan and Germany. It is entirely possible that the centre of militarism may soon shift from Europe to the Far East. Others are relighting them with sparks from that relentless furnace of modern industrial competition. The Renaissance movement among the educated classes is a rising tide of the greatest significance, calling for a reconsideration of all established customs and values, and tending to substitute the intellectual and esthetic for the religious. Into this situation, the Christian forces are penetrating—though as yet very inadequately—with the dynamic of the living God. Now is the hour to mold the future when everything is in flux; to sound the message when leaders are asking what is fundamental in the civilization of the West. Here is one of the great storm centers of the world. The clouds are already above the horizon. It is the simplest kind of Christian strategy to pour our forces there now in this hour of great plasticity.

Henry Hodgkin, former Secretary of the English Friends' Foreign Mission Board, now on a tour in China, writes of more opportunities than he can cover to speak in government schools and before groups of educated men. There is deep response to his message of the Christian way of love and peace as we see it. There is need; there is danger; there is urgency; and there is opportunity and response and desire. And the Christian church of the West is often living in comparative ease and luxury. Oh, that we might establish more contacts and quickly! The heart of God reaches out with just as much longing to every man, woman and child beyond the Pacific as it does on this side; but it is also true there, as we see it here, that for some reason He depends largely on human connections to release His power in the lives of men. It has always been so. Human messengers, interpreters, connectors are needed. We found God and life in that way, and there is abundant evidence that He is present there to-day vitalizing the connections made in His name.

A true story was told at George School of a Christian

minister who dreamed that Christ came into his church and stayed through the service. He got to thinking about it, and wondering what Christ would think of all the different things he was doing, to such an extent that it resulted in a complete transformation of the life of the church. If Christ were to come and sit through one of our Meetings, or our First-day school, or our business meetings, or our breakfast table conversations, or spend a day in our homes, or with us in business, one wonders how much of it He would like to see changed. Would that we might be gripped by such a sense of the reality of the presence of Christ as to impel us to live daily lives that will be counting for the Kingdom. In so far as we are striving to make new contacts with our Father in Heaven and to live in line with His will, and also as we are endeavoring to touch the lives of men where the struggle is fierce, can God release power through our lives and can the Society of Friends rise to that for which God is calling it in this hour.—*From Friends' Intelligencer, Seventh Month 23rd.*

AN APPEAL TO THE YOUTH OF GERMANY.

[While this article is specifically an appeal to the "Youth of Germany," it may well (and easily) be expanded into an appeal to the *Youth of the World*. As such we gladly give it a place and bespeak for it a thoughtful reading.—Eos.]

"God has given to the English the sea, to the French the land, and to the Germans—the air."

These words were written by that great German, Jean Paul Friedrich Richter at a time when the navy of England had conquered at Trafalgar, the armies of Napoleon had swept over Europe and the great German idealist philosophers, Kant and his successors, were setting up their empire in the minds of men.

A hundred years have passed since Jean Paul wrote. The wooden navy of England has vanished, but a new one rules the sea, the empire of Napoleon has been destroyed, but a new French imperialism aims at dominion over Europe. Can the analogy be followed further that we might find in the Germany of to-day the successors of Kant, Fichte, Schelling and Hegel?

It is this question which the youth of Germany must now answer.

Nelson no longer rules the sea, nor Napoleon the land, but Kant is still one of the rulers of the air. When the first developments of modern science threatened to destroy the ancient faith of humanity in the supremacy of human values, in a universe with a plan and purpose, Kant saved the day and restored man to his old supreme significance. The new science had found in the external world only a fortuitous concourse of atoms, and in the internal world only a chance combination of sensations. All was on a dead level of value. Kant found in the very soul and nature of man that which justifies his prayers and hopes. This old idealistic faith of humanity which subordinated all things to the development of personality and gave value to material things only insofar as they serve that end, found its beginning in the reasonings of the Greek philosophers and its supreme exemplification in the teaching and life of Jesus. Its greatest modern impetus came from the German philosophers of the early part of the nineteenth century. They used the critical methods of the new science which threatened to destroy humanity's faith in itself to build up that faith anew on a surer basis.

Much of the structure which they reared will endure forever, and much of it has been destroyed by the attacks of modern criticism. The world within which Kant and his followers discovered and which they showed merged into the life of God Himself, giving thus an infinite value to every human life, has been subjected to the merciless analysis of modern psychology. All the old values are again challenged. To this new science man's highest ideals and lowest instincts are of equal significance and of equally humble origin. It would reduce man to a mechanism controlled by blind instincts, desires, environment and not by an ideal of the infinite

God-given possibilities latent in the humblest human beings. To science alone a man becomes a thing, a means and not an end, a tool in the hands of stronger men and no good reason can be advanced why there should be any more evil in shooting down a hundred men than in cutting down a hundred trees, except that a hundred men are of more use for economic purposes. The most recent development of this psychology is the most dangerous to the self-respect of men. Propaganda has become almost an exact science, and whole nations can be made to love or hate, praise or execrate, at the will of those who control the machinery of publicity. No greater degradation of humanity has ever been devised or carried out.

The progress of science marks the progress of the race, but only under certain conditions. "Knowledge is power" is a true saying, but it is also true that knowledge may be power to construct or power to destroy. The war through which we have just passed, has shown that modern science, which we supposed was devised to further civilization, can be used to reduce man to a beast, and destroy what the years have built up. Plato, the first great idealist, pointed out that a physician might know how to save life, but of what use is his knowledge, if he does not know, whether it is better to live or to die. He might ask equally well to-day, "of what use is an aeroplane, if the man who is in it does not know whether it is better to drop bombs or to carry mail." Of what use is all the development of our science, if the end is greater guns, greater armies, poison gas, and hatred. Obviously, the end is destruction unless man can be restored to his old position of infinite value and supreme significance.

Here then we see clearly the choice which must now be made by the youth of Germany.

It is a choice between Caesar and Christ, Napoleon and Kant, materialism and idealism.

Here are two worlds, both waiting for strong men to rule. One of these worlds is a world which science, when bereft of idealism, declares to be a mere conflict of contending forces, which produce and destroy men as they produce and destroy things. In this world strange plants flourish. This is the world of Mammonism which would destroy man in factory or mine to produce material things. It is the world of militarism which treats men as things and succeeds in so far as it reduces the soldier to a mere mechanism without any will of his own. It is a world of imperialism which treats nations of men as things and succeeds in so far as it reduces nations to mere tools, to further its own ends.

But on the other hand, there is the world of human values, of art, literature, music, personality, the world where the human being is the one thing of infinite importance. In this world man is no more a means than a great picture is a means to any other end than itself. Here science flourishes as well as in the other world, but only to develop and never to destroy human beings. Militarism, imperialism, mammonism, cannot live here for the great reason, that they treat men as means and not as ends, and so do not recognize the sanctity of every human soul, rich or poor, high or low. They are by their very nature self-destructive, for they develop forces which, being as blind and as ignorant of value as they are, destroy whatever is at hand, including themselves. Those who spread a doctrine that men are things, are ultimately treated as things themselves.

Germany is now at the parting of the ways. Pulling her toward one side is the old military party demanding revenge on its enemies. Pulling toward the other are those young men and young women of the new Germany who have caught a great vision and who would bring Germany back to the idealism of the early nineteenth century. They see in the growing militarism of their conquerors these very elements of self-destruction which destroyed the militarism of Germany and in this they see the opportunity for Germany to assume her old spiritual leadership.

Such a leadership involves first of all a spirit of service. If in the world where men are things, mere means to material ends, leadership comes through force; in the world where men

are themselves the only ends, leadership comes through service and love. In the first world, growth comes by accumulation from the outside as a crystal or anything inanimate grows. In the second world, growth comes by the reaching out from within of that ever-expanding inner principle of life which grows in so far as it overleaps what would confine it and, through service, merges its life in what is beyond it. Such a spirit can no more be confined by the narrow boundaries of egoism and nationalism than a living thing can be confined in a rigid case. Every great thought involves a world-wide vision, a passion to find lodgment in the minds of all men of all races everywhere. The speculations of philosophers and the dreams of poets must be brought out of the smothering atmosphere of the study into the open air and incarnated, in the men who toil and struggle, that they might have hope and faith.

And the great paradox is, that this leadership in the realm of the spirit is possible not in spite of, but because Germany is a defeated nation.

The analogies of history help us to see why this is so. We owe the foundation of our European civilization not to the Roman but to the Greek. The Roman sword could only kill, but the Greek ideas gave life. But though these ideas first developed in the days of Greek independence, it was not until Greece became a vassal state that she entered upon that missionary career which made her the "mother of civilization." Of the Roman Empire there is not a trace left, but the Empire of Greek thought "will remain," in the words of Macaulay, "fresh in eternal youth, immune from mutability and decay, eternal as the intellectual principle from which it derives its origin and over which it still exercises its control." But if we owe our civilization to the Greek, we owe our religion to the Jew. It was not until Judea lost its independence that the missionaries of monotheism and Christianity set out on their career of world conquest by which Christianity has become the professed religion of most of civilized humanity.

These two tiny nations, Greece and Judea, overwhelmingly triumphed in the realm of the spirit where they still rule long after the empire of their conqueror has been laid in ruin.

It was a defeated Germany which gave us modern philosophic idealism, and if Germany has triumphed before she can do so again. The world is in pain. Men have lost their way. Another war will bring a new age of darkness, and yet every move of the diplomatists of Europe increases the probability of another such war. There is no one to assume spiritual leadership and restore man to his faith in himself and his neighbor. Again and again does history repeat the old theme that "they that take up the sword shall perish with the sword," and again and again do prophets arise and cry out that "the fruit of the Spirit is life eternal." If the youth of Germany can see this, they may yet save Germany and the world.

Well did Goethe write:

"Thou hast destroyed it, the beautiful world,
With powerful fist in ruin 'tis hurled
By the blow of a deniged shattered.
The scattered
Fragments into the void we carry.
In thy own bosom build it anew.
Let the world commence
With clearer sense
And the new songs of cheer be sung thereto."

HOWARD H. BRINTON.

To be a Christian is to have arrived at the faith and fellowship of Jesus, as settlers arrive at a new land whose resources they must develop, whose conditions they must study, and to whose atmosphere they must adapt themselves: it is to enter a sphere or environment in which our relationship to Jesus must be allowed to regulate the entire course of our life. We engage to refer everything to His authority, to catch our inspiration from His motives, to be interested in His interests, and to set before us at every turn His standards.—DR. JAMES MOFFATT.

FROM JAPAN.

NOTES.

Our missionaries in Japan are soon leaving for the mountains and seashore for a much-needed rest. Gilbert and M. P. Bowles and E. Newlin will be in a new place this year beyond Karnezavia, at Nojiri. Alice Lewis and Edith Sharpless are to be at Takayama near Sendai, Rosamond Clark goes to Karuszuiva and will be near Thomas and Esther B. Jones. Gordon Barker sails for this country the second of Seventh Month to spend a year with a cousin in Southern California before entering college. Herbert L. and Madeline W. Nicholson are taking the six weeks' course in Dr. White's Bible Training School, in New York City. They expect to spend part of Eighth Month with Friends at Pocono Manor.

Gurney and Elizabeth Binford report a very helpful Yearly Meeting in Canada, at which Max Reich was present and gave much inspiration in his Bible teaching. They will be in Ontario until Eighth Month 20th, doing deputation work for the Canada Friends, by whom they are supported.

A farewell meeting was held by the Executive Board of the F. M. A. on Sixth Month 26th for Esther and Margaret W. Rhoads who are sailing for Japan on the *Shinyo Maru* Eighth Month 23rd from San Francisco, and for Wistar Wood, a member of the "Committee of Ten," who sails this month for a term of teaching at the Canton Christian College, China. Dr. Wm. W. Cadbury and his wife were present at this meeting. It was thought to be a very helpful occasion.

Detailed plans and elevation of the new meeting-house about to be built in Tokio are received. The plans are very pleasing and we feel sure will meet the needs of the Tokio Monthly Meeting with its various interests. We will remember that the money for this building was given for a memorial to Elizabeth W. Farnum, and Mary F. Brown.

J. C. C.

A BEGINNING IN SOCIAL WELFARE.

"I congratulate you," said Baron Sakatani, "on being the first Province in Japan to carry out a Social Welfare Campaign. Two or three of the largest cities have attempted something similar, but this, to my knowledge, is the first campaign in the country." This was the comment of the chief speaker at a mass meeting held in the city of Mito during a recent Social Welfare Campaign in the province. The "Ibaraki Province Social Welfare Society," to translate the name literally, had been planning for months a very modest series of meetings and almost held their breaths to see how their efforts would succeed.

The "Society" with its long name really consisted at first of what we would call a committee of interested men chosen by Thomas E. Jones from Mito and three other towns scattered over the province. Their plan was to approach the people from three standpoints, an exhibit, moving pictures and meetings addressed by prominent authorities.

For several days before the fifteenth and sixteenth of Fifth Month, the Jones's home presented an interesting sight. In the study were perhaps five boys distributed over the floor in different postures, or at desks; one busily translating Child Welfare posters borrowed from the National Sunday School Association, another absorbed in putting the finishing touches of color on a huge pile of advertising bills made for the campaign by the students in the advertising class at the Commercial School. Still another was perhaps writing announcements—a fourth, letters; while out in the yard a boy split bamboo to make rods for posters, and in the kitchen a man made a huge quantity of flour paste. On the parlor floor three more students hunched themselves over their copying of translations for posters for the exhibit, and in the bed-room off the front hall a moving picture mechanic and his assistant tinkered with the rented machine. The little maid ran out to order in hot noodles with egg for the boys' supper, and an obliging student was off on an errand for red ink and writing brushes. A hurried call from the hospital across the street very likely meant a telephone call from Tokio, where the Bowleses were

making various arrangements for us, and if a telegram or a guest did not come while the harassed housewife was answering the phone, it was fortunate. For the master of the house had to keep right on with his full days of teaching during all the preparations.

But all these details were forgotten when on the morning of the 15th, the people began to pour in to see the exhibit, held in three rooms of the Municipal Building. It consisted of about 150 posters on Child Welfare, Pre-Natal Care, Diet, Tuberculosis, Alcohol, Tobacco, Good Roads, Good Housing, City Planning, Efficient Schools, etc., together with various educative models and literature for sale and distribution. That evening the large hall in the same building was packed so that people had to be turned away a half an hour ahead of time.

The Vice-Governor, Honorary President of the Social Welfare Society, introduced the speaker, Toraji Makino, of the Social Welfare Bureau of the Home Department, who gave an able lecture, before the films, which showed life-saving in mines, welfare for employees in factories, and kindred subjects. Till twelve o'clock the faithful students helped clear up the hall. The next day streams of people still filed through the exhibit, and in the afternoon Baron Sakatani, Shuzo Aoki of the recently organized Citizens' League (prohibition society) of Japan, and our friend Makino addressed a very representative audience.

By next morning the exhibit and moving picture machine were all packed up and on their way to Minato, a seashore town where the hall was packed with 850 people to hear Makino and Aoki. The next stand was at Shimodate, in the far Northwest corner of the province. Here people not only came to the exhibit, but brought note books and copied down facts which interested them while 1500 assembled for the pictures and speeches, in the evening.

Rain poured down in Tsuchiura the following day, so the Exhibit was comparatively deserted, only three or four hundred visiting it, but the evening meeting when the Governor sent his personal representative with greetings had an audience of 1700. Altogether, in four places, 10,250 people saw the exhibit and attended the lecture meetings, and as the newspapers, not only in this province, but in Tokio and all over the country, gave great publicity to the campaign, there were many more uncounted people touched.

All this was accomplished with \$250.00 appropriated to the Social Service Committee of the Friends' Mission in Japan. Was it well spent? The best part of it to us is the fact that the Social Welfare Society has heartily agreed to go on with the work next year, and undertakes to raise a thousand yen to finance it. Already we know personally of several who have stopped drinking, and the officials at the Provincial Office, who co-operated very kindly in the campaign, are most enthusiastic over the results and promise to send a representative to every business meeting hereafter. Sometimes all people need is some suggestions about the way to accomplish results.

ESTHER B. JONES.

BOOK REVIEW.

"THE SWORD OR THE CROSS," by Kirby Page.

To all thinking people the chaos into which the Great War has plunged us is most grievous if not alarming. Where did we go wrong that our present distress should have come upon us? How can we expect to reconstruct our ordered and happy civilization? Our old ways of thinking seem to have failed us and new values press upon us for recognition. With loss of physical lives and the reduction of incomes, materialism in all its glory and with all of its satisfactions has grown less appealing. We feel drawn to spiritual sources for any abiding satisfactions. The church has always claimed an ability to succor and comfort the distressed and afflicted. Where has the church been in the hour of our need? Where will she be when humanity can give thanks for a constructive vision? In his small but earnest book Kirby Page answers the first

question and points the way by which the church may take her place to hasten the coming of a new vision.

The horrors of war and the way in which the church has failed to grasp the principles which Jesus taught and died for are clearly set forth. The author says: "Is it possible that the historian of another century will look back upon the present attitude of the church toward war with the same degree of amazement that we look back upon the defense, upon Biblical grounds, of human slavery, the liquor traffic and the persecution of heretics." "If in 1914 the Christian people of the various nations had refused to compromise by taking up the sword, if they had shown the same spirit of loyalty, sacrifice and disregard of consequences which was displayed by the soldiers in the recent conflict, if they had staked everything upon the redeeming power of sacrificial and unconquerable love, if they had followed the way of the cross, it would have meant the death of many—but it would have proved to be the most powerful factor in the healing of the nations and in hastening the coming of the Kingdom of God." To convert the Christian Church to this point of view is the passionate desire of Kirby Page.

Jesus Christ came into a world in which Rome was a tyrannous and unrelenting power and the Jews a restless and expectant people looking for a political leader—a true "Son of David." In the third temptation Jesus felt the full force of an appeal which nothing but his Divine understanding of spiritual values and his belief in spiritual rather than material forces could have enabled him to resist.

He chose the way of the Cross and so must his followers if they are true to their leader. He was the greatest of the idealists and "The nature of the universe being what it is, the thoroughgoing idealist is also the most thoroughly practical man. We have scorned idealism and we have failed to be practical."—E. A. Burroughs.

"The Christian militant of the present day is faced with a tremendous challenge. He is challenged with a deeper faith in Jesus' way of life, to an undying conviction that the way of the Cross is the most dynamic, powerful and compelling way of life. Mightier than divisions of infantry or cavalry, more powerful than dynamite or ammonal, more irresistible than poison gas or boiling oil, is the spirit of the Cross. It is the one thing in the world that cannot be frightened, discouraged or conquered. It is the one way of overcoming personal, industrial and political oppression. Truly it is the greatest thing in the world."

We commend the book to all professing Christians with a heartfelt desire that its message may be fruitful in our daily lives to the coming of the Kingdom of God.

SARAH W. ELKINTON.

CHILDREN'S CORNER.

GOD IS LOVE.—There is a beautiful text, dear children, that tells us "God is love;" so if we wish to be like Him we must ask Him to put His loving spirit into our hearts.

What makes the world go? "The spring," you will answer. Well, love is the spring that will make our lives go right.

I once read the story of a countryman who took the hands of his clock to the clock-maker asking him to fix them as they would keep going wrong. When the clock-maker told him that he must have the clock to work upon to make the hands go right, he was angry with him and carried the hands home again. We are often like that foolish man. We ask God to make us do the kind, loving things, when what we ought to do is to put our hearts into His hands, so that He may get them in order, and then the good actions will follow.

When Jesus came into the world we read that men were "Hateful and hating one another;" after He left it, the people said of those who followed in His footsteps, "See how these Christians love one another," and some one has beautifully told us that "Love is the badge of discipleship."

Then, too, love is the language of heaven. If we expected to go to France or Germany we should try to learn the language

before we started, and so the language of love must be learned upon this earth if we expect to use it in the world beyond.

When I was a child I read a story that impressed me very much. It was of a man who had lived an utterly selfish life, who had a wonderful dream. He thought that he had died and gone to heaven, and as he stood dazzled and amazed at the wondrous sights he saw, a bright angel floated up to him, and asked him what right he had there. "If there is any one here to whom you have ever done a kind or generous deed," she said, "he will recognize you, and you will be permitted to stay, but if there is not, you can have no part or lot in this beautiful home."

Then she led him through the courts of heaven, and the lovely angels looked at him with pitying, tender glances, but there was no one there who knew him. Just, however, as his guide's hand was upon the gate of pearl to send him forth, a spirit came toward him, crying, "Let him stay—I recognize him—he was kind to me upon the earth." "No," said the selfish man, as he looked into the glorified face, "that cannot be. I never saw you before." The spirit smiled. "I was the poor blind beggar for whom you did so many kind things, when you were a little boy. I claim you as my friend; you will remain."

Now, children, I do not wish to teach you that you can buy heaven by loving deeds, but our Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me," and your kindly deeds are only the proof that you have borne His likeness upon the earth.

You often hear people say of a child, "He is like his father or his mother," and if we are really God's children, we shall be like Him, and remember, the time will come when nothing will be so important to us as the fact that we have borne that likeness to Him.

Do you know what the promise is to those who have really been His children upon the earth? It is a very beautiful one: "They shall see His face, and His name shall be written in their foreheads."—ALICE BROOKS, a Friend of Baltimore, Md. Taken from "Nettie's Early Days." Published by John C. Winston Co., Philadelphia.

SOME DAYS IN NORTHERN WISCONSIN.

GEORGE VAUX, JR.

Perhaps the most outstanding characteristic of the work of the United States Government for the Indians is its variety. There is hardly a phase of human activity which is not touched somewhere by it. The life cycle of humanity is embraced from the cradle to the grave; education in all its activities is included; the care and conservation of property of almost every description claims attention; the environments include the varying characteristics of almost every State in the Union. It therefore comes about that he that would study Indian conditions first hand, and would investigate the progress of that people, has an excellent opportunity to know something of very different parts of our country. My own travels in this behalf have enabled me to see rural New York State, Oklahoma, New Mexico, Arizona, California, Oregon and Washington, as well as all that travel to and from these States implies. This year a new territory was assigned to me—northern Wisconsin and Michigan.

It is the practice of the Board of Indian Commissioners once or twice a year to look over the field and to allot to the different members the localities which they can severally cover to the best advantage. The visits may be initial ones, or they may be by way of following up what has been done in former years. It had been a long time since the Chippewas of Lake Superior had been seen by any of our number, so they were allotted to me for this season.

The Chippewa is one of the largest tribes in the United States. The bands formerly ranged from the shores of Lake Huron across northern Michigan, Wisconsin and Minnesota to the Turtle Mountains in North Dakota. Various estimates have been made as to their numbers. The Indian office report

for 1920 gives upwards of 20,000. Over 12,000 of these are in Minnesota, whilst to Wisconsin about 3700 are attributed and nearly 1100 are in Michigan. The Minnesota Chippewas have been much in the public eye, owing to the ghastly swindles relating to timber perpetrated upon the White Earth band. Fortunately Wisconsin and Michigan have furnished no parallels to these, and hence one of the reasons why no more has been heard about them.

It was early in the Sixth Month that we started on this tour. The Chester Valley had never looked more charming, and we were quite willing to accord to Lancaster County its claim of the foremost agricultural county, save one, in the United States. The drought had not yet made itself felt, and all the beauty of early summer was manifest. Chicago the next day was as overpowering with its teeming millions as ever. A visit to the United States Indian warehouse, where supplies for the service are delivered and re-shipped to the various agencies and schools, disclosed a change of location from that formerly occupied. Some buildings hastily erected during the war for the use of the Quartermaster's Department of the army are now devoted to a cause which is more civilizing in its object than the prosecution of military activities. We could not but sympathize with the clerical force there, however, who have to work in close proximity to the stockyard district, and where every breath they draw is laden with an aroma of almost sickening characteristics.

The night was spent with friends in one of Chicago's suburbs, where we heard something of their "community church," which is the social centre of the whole neighborhood. Just now the pastor is a Congregationalist. Through the "block" organizations any new resident in the neighborhood is soon called upon by the nearest neighbors and drawn into the men's clubs, or the sewing circles, or some one of half a dozen activities, not superficially religious, but each leading to the church as the strong force behind; as the cementing influence holding all together; as the final attraction drawing all into one common purpose of spirituality.

It was five A. M. and foggy when we stumbled out of the sleeper in the early morning light, twelve hours after leaving Chicago. An affable Indian was waiting for us and soon we were rattling in the government Ford over the intervening three miles leading us to the Lac du Flambeau Agency and Boarding School. Here they were not awake yet, but we were shown into our comfortable room at the teachers' club to await breakfast.

On a rolling strip of land, covered with tall pine trees, remnants of the virgin forest, and separating by its width of a few hundred feet two of the numerous lakes which are included in this 70,000-acre reservation, the School is picturesque-ly situated. The buildings are wood, and painted white. There are dormitories for boys, and for girls, kitchens and dining-room, a school building, barns, employees' cottages, the agency office, perhaps fifteen or twenty buildings in all. In these are carried on all the activities necessary to run this reservation and school, at a point remote from any settlements of whites.

Years ago the timber was sold and cut off in this vicinity. The land has grown up in scrub. Endeavors have been made to get the Indians to clear up their allotments and engage in farming. Unfortunately no very large measure of success has attended these efforts. True, these Indians live in wooden houses, and all wear civilian clothes, but apart from gardens near their cottages the agricultural activities are not very great. Potatoes are the staple crop and flourish in northern Wisconsin.

All of these Chippewa bands have a great admixture with the whites and full bloods are the exception rather than the rule. Notwithstanding this fact these people at Lac du Flambeau are still very primitive. There are among them both Protestant and Roman Catholic Missions. But it seemed as though the Christian religion had a strong hold on only a very few of them. In one of their villages the "Medicine Dance" was in progress. It lasts for several successive days

and was being held in a special lodge, covered with birch bark and built for the purpose. This was high enough to stand erect in comfortably, and perhaps ten feet wide and fifty or sixty feet long. The dancers would move in a procession up and down this lodge, keeping step to the beating of a crude drum and their own hoarse cries, whilst the spectators sat on piles of blankets ranged on the ground along the sides. These Indians are experts in elaborate bead-work and all the performers and many of the spectators had beautifully wrought garments and ornaments crusted with beads formed into the intricate designs characteristic of this tribe.

If it happens that one of these dances should occur at the season when the potatoes should be planted, and all the able-bodied men and women are engaged in the dance or in preparing for it, for a couple of weeks, the garden is not sowed. The result on the year's crop and the inevitable hunger next winter seem to be very manifest to the white man. The Chippewa does not see it till the strong arm of Uncle Sam makes itself felt and the Superintendent forbids the dance till the gardens are duly planted. But it is not without trepidation that this step is taken. The Indians say they might as well be killed as not to be permitted to dance. Public sentiment is not with the Superintendent, and he must exercise not only authority, but tact and discretion as well, or he will be defied and the total effect will not be advantageous in the long run.

The lakes of the Lac du Flambeau reservation are a fisherman's paradise. Among them they have trout, bass, pike and muskellunge. Many of the Indians make an excellent living as guides for summer visitors. Knowledge of the fish and the various places where they may be found is necessary to success. Much of the fishing is done by trolling from boats with a short steel rod and often artificial bait. The imitation minnow known as a bassarino is perhaps most employed. Our own fishing was mostly confined to the trolling we could do in visiting the various parts of the reservation by motor boat, the most available means of communication. The lakes are all connected by short thoroughfares, some of them narrow and hard to navigate, but all possible for a moderate-sized boat. We were not rewarded by any big "muskies." The one we hooked proved to be under size and so had to be returned to his home. This large variety of pike sometimes reaches a length of eight feet and a weight of fifty or sixty pounds. They are a very gamey fish, and it requires a good deal of skill to land one weighing even twenty pounds with the light rods employed. They are usually shot with a rifle before the battle is over.

To insure the future of the fishing in these lakes, and the important industry for the Indians, there is maintained at the Agency a fish hatchery for pike. Each year millions of fry are set out again in their native waters. This activity is supported by charging white people a small fee for the privilege of camping and fishing on the reservation.

(To be concluded.)

American Friends' Service Committee

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BERNARD WALTON

THE LEAST OF THESE.

Armed with sandwiches (generally of a frozen nature by lunch time), two relief workers set forth from the Mission home in their furmanka drawn by Ruski and Polski, the sturdy, lazy little relief ponies that need intensive encouragement before they will ever make up their minds to move quickly. It is to be a day's visiting in a district village preparatory to a clothing distribution there in a week's time.

The ponies are tied up to a tree and given a bundle of hay (part of our seat) to keep them satisfied, and the house to

house stalking begins. We enter the outer room of the first house, inhabited by cow, horse or pig if it be a prosperous family, knock on the door of the living-room. "Is it possible?" we ask. "Yes, possible," is the inevitable reply. One's first impression is generally one of stuffiness and swarming humanity. One-roomed dwellings are the rule, and two or three families often share the same room.

The peasants rise to meet us, and peasant courtesy is well worth encountering. The women cease their spinning, the children peep out from their warm seat on top of the stove. "Will you seat yourselves?" they ask, pointing to the bench. "Yes, we returned from Siberia last spring; we were in Russia five years. Last summer we ploughed two morks, but the Bolsheviks took five out of our seven stooks of corn, and the Polish soldiers our hay, but we made a late crop to feed our horse during the winter. He is very old and blind." "Have you a cow?" we ask, noticing the white faces of the children. "Only a young one," is the reply, and "Soup Kitchen" is entered on the card. "Why aren't Iwan and Anastasia at school?" we ask. "Please, lady, they have no boots and also the school books cost thirty marks each; we cannot afford it."

We think with joy of the boxes of boots piled up in the men's bed-room at home, and "Boots—big feet" is another entry. The names and ages of the family are correctly noted, and we peep at "Palagia," the six-months' old baby, swinging, wrapped in a bundle of rags, in the basket cradle which is suspended from the ceiling. The Stara Babka—the old grannie—sits silently watching the scene and one wonders how she managed the long journey back from Russia, for she would have to take her share of walking. These old people have no idea of their age, and agree to any age suggested, whether it be seventy or a hundred and ten years!

The women have resumed their spinning. "Is it from the flax seed the Mission distributed last spring?" "Yes, we shall make ten metres of linen from it for shirts and summer clothing," they say.

We rise, promise to bring the clothing next week and explain that a small payment will be expected for it. As we are going out the man nudges his wife. She darts to the stove, pulls out a black pot from underneath it, and picks out the two biggest eggs. "For your supper," she says. We thank her warmly and give her back the eggs. "Keep them for the children, please," we beg.

How many families have we visited? Forty-one to-day—we shall only take another day over this village! Ruski and Polski have their bits put in and the tangled harness is twisted into shape. "Wjo, wjo!" says the relief worker, flourishing the whip, "if you two lazy ponies don't hurry up we shall not be in before dark."

ALIZON M. FOX.

INTERNATIONAL CHARITY IN AUSTRIA.

Distress among the peoples of Central Europe is not confined to the peoples of those countries alone, but exists also in a great measure among the foreign families living in Vienna. It has been the privilege of the Friends to bring help to many families of the middle classes from Alsace, Poland, Russia, America, Ireland, England and Belgium who have been living for months in Vienna and have had all means of earning their living cut off. Some of these people have had most interesting histories.

An Alsatian is a teacher of languages, whose parents lost all they had in the Franco-Prussian War, and who, with her sisters, had to begin to support their parents as well as themselves. In Austria she had secured a small home and was laying by for her old age when the war came. Being unable to find children to tutor she gradually used up her savings so that when found this month she was penniless, very hungry and underfed, and with shattered nerves. Her case was brought to the attention of the French Government and she is to be repatriated and cared for.

There is a Russian family who were landed proprietors and who were forced to flee during the revolution and are now

stranded. The father is doing laboring work with a local builder, but is not fitted physically for such work and cannot earn enough to support the family.

There is an aged American woman of the most delightful personality and a keen mind. She is the Austrian-born widow of an inland revenue official, formerly from New York State, and is ineligible for any help as an American citizen unless she returns to America. As her sole income is but 200 kronen a month from a friend, and 60 kronen from her Protestant church, she is unable to leave Austria. Her food is most inadequate, but her room is spotlessly neat.

The other nationalities include widows who are living on their savings, and selling their possessions piece by piece, and teachers who find little demand and less pay for the subjects they can teach, but who have lived abroad so long that it is impossible for them to find a living in their native land. Others are families with a small pension, where the wife and mother finds it an impossible task to make the narrow income stretch far enough to cover the needs of a family of growing boys and girls for food and clothing.

These instances of the many thousands of people in the same situation are not stories of starvation, but in reality depict a worse situation, that of constant distress and undernourishment and misery and fear of the future. Some need only encouragement and interest to build their hope and belief. Others need the help of influence which will bring them in touch with proper authorities who can arrange for their comfort in different living conditions or for a return to their native lands among friends. Others need immediate relief in actual food and clothing. Some need money to tide them over exigencies which would result in ruin. The relief of this class of people will be one of the outstanding phases of the Friends' work this coming year.

SHIPMENTS received during week ending Seventh Month 23, 1921—133 boxes and packages received; 1 from Mennonites 1 for German Relief, 5 anonymous packages.

Contributions for week ending Seventh Month 25, 1921—\$5.443.06.

"The peril of the country to-day is not the uprising of the 'sinners' but the downsitting of the 'saints.'"—*From a Hampton Institute Poster.*

FRIENDLY NEWS NOTES.

DISARMAMENT ACTIVITIES OF FRIENDS.—The Yearly Meeting Peace Committee has an active Disarmament group which is doing excellent work. The Representative Meeting has no desire to compete with the above organization or in any way interfere with its activities. By common consent it is agreed, however, that in officially approaching the Government on important matters it is appropriate that the Representative Meeting should take action; its Legislative Committee is responsible for two visits to Washington on the 15th and 27th [ult.] made by a small delegation on each occasion. Arrangements had been made by wire to meet certain Washington officials, in order to secure first-hand information, as to progress of the coming Disarmament Conference, called by President Harding, give the movement encouragement, and what is now more important, endeavor to find what lines of work Friends can take up to promote the issues under consideration. It would be a breach of confidence to detail all sentiments expressed at Washington; briefly stated, Representative Brooks who drafted a joint resolution on Disarmament was very hopeful as to the outlook. Senator Borah, author of the Naval holiday bill, thought the President had embraced too much in his program; that what we wanted now was *disarmament*; the far eastern complex situation may very seriously retard the prime object that very many desire. The Senator will not oppose the plans of the President; he urged its full support and full publicity, for unless the American people are really behind the movement, it may fail; the work is only begun.

Senator Poincave was sure the rest of the world was too poor to fight us and that it was folly for us to spend such vast sums in armaments. Senator Knox expressed confidence on the part of the President in selecting men of high character and statesmanship as American delegates to the coming Conference.

Representative Mondell, Republican "Floor Leader," was hopeful of good results at the Conference and did not share with Senator Borah fear in tackling the far eastern problem, which some think is the key to the situation.

The visit on the 27th was mainly to interview Secretary of State Charles E. Hughes and Secretary of Commerce Herbert Hoover, though an audience was secured with Postmaster General Hays; visits were also made to different organizations working for disarmament, and not the least, to David Lawrence, the newspaper man, who is in close touch with the affairs of the world. Secretary Hughes was most courteous; the official Japanese reply accepting the President's invitation to take part in the proceedings of the Conference had just been received that morning. The Secretary who will probably have a most important part in leadership at the Conference, was free to acknowledge that there will be serious obstacles to overcome, but the only thing to do is to face them openly; he expressed confidence as to success of the ultimate results of the Conference; details are not matters for open discussion. One concern with us should be that in conducting its proceedings, an overruling Providence should be recognized, for the Lord does still rule in the earth. The Paris Conference lamentably failed in this particular. Secretary Hoover received the Philadelphia group a little after five-thirty by appointment; free discussion of the issues involved were promptly entered upon; he emphasized the importance of the people of the country keeping very much alive in this disarmament campaign; it has been approved by Congress and is now in the President's hands. The character of persons who should and who should not represent us was discussed, also the matter of free and open discussion as compared to that behind closed doors at Paris; there are dangers in each course.

The delegation came home encouraged. For two hundred and fifty years Friends have worked for what now seems at least a possibility, may we reverently pray that it may be a reality, "Peace on earth, Goodwill to men."

W. B. HARVEY.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Ellen Bromley, Susanna S. Kite, Anna Webb, Alice P. Roberts, Henry B. Abbott, William Carter, Walter F. Price, Joseph J. Hartz, Mary H. Leeds, Horace E. Moore, Mary C. L. Bishop, Mary W. Perot, Margaret Sheppard, William Bishop, Charles C. Scattergood, Phoebe Harned, Hannah C. Scattergood, Ann W. Fry, J. Edwin James, T. Chalkley Palmer, Edith P. Griscom, Rebecca C. Reeve, Beniah Palmer, Sarah A. Conard, Anna M. S. Hamilton, Anna B. Jacobs, Sarah Richie, Samuel Forsythe, Fannie W. Sharpless, Edith Lippincott, Reece L. Thomas, Susan B. Smith, Mary Sharpless, Amelia M. Gummere, Susanna T. Cope, Edwin K. Cooper, Job McCarthy, all of Pennsylvania; E. J. and S. Barton, David Roberts, Helen B. Roberts, Joseph H. Roberts, Alfred S. Roberts, Dr. Samuel S. Haines, T. Lee Haines, Mary W. Haines, Catharine Jacob, Anna M. Woodward, Priscilla H. Leeds, Rachel B. Hutchinson, Ezra Evans, Joseph S. Evans, W. Henry Evans, Rebecca Evans, Mary L. Buzby, Dallas Reeve, Edward Bishop, Ephraim Tomlinson, Casper T. Sharpless, Mary J. Levick, Morris F. Thomas, Katharine W. Abbott, Samuel Bucknell, Matilda Yerkes, all of New Jersey; Charles Y. Thomas, Maryland; H. Mark Thomas, George Crouse, both of New York; Emma Holloway, Hannah D. White, George K. Smith, Charles W. Van Law, Carl Patterson, Wm. T. Smith, Belinda H. Schofield, all of Ohio; Ellis C. Willis, J. S. Moore, James W. Bradway, Resin Thompson, Pliny Gregory, Senira L. Comfort, Lucinda Cope, Dr. Ira S. Frame, Anna Webster, Amelia Budell, all of California; Owen L. Thomas, Virginia; Sarah Bishop, Wm. Bishop, Jr., Willard L. Sperry, Arthur Perry, all of Massachusetts; Abbie H. Sidwell, Hannah R. Willis, both of Iowa; Samuel C. Smith, Alabama; Moses R. Younce, James C. Henderson, Eliz. B. Boone, John C. Thompson, all of Canada.

NOTICES.

A copy of the engraving of Elizabeth Fry reading to women in prison is desired for the mission in Japan. Any one having such a copy to contribute kindly inform Lydia C. Sharpless, Haverford, Pa.

MARRIED.—At Haverford, Pa., Fifth Month 11, 1921, KATHARINE T. SHARPLESS to EDWIN BENEDICT KLEIN, of Hawthorne, N. Y.

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CHERISHING THE MINISTRY.

The state of the ministry in our (Philadelphia) Yearly Meeting has been seriously considered on several occasions of late.

Are we beginning to realize more fully that in some localities no minister has been recorded for years; that the number of women ministers, in this day when women are entering more widely than ever before into varied public service, is very small compared to our whole membership?

In one Select Quarterly Meeting the danger of failing in a proper recognition of gifts in the ministry rested heavily upon the minds of some Friends, and the duty of the elders in encouraging timid spirits was dwelt upon. But the mind of the writer turned to the responsibilities of the hearers. And this touches us all. "Take heed how ye hear," our Saviour's words to His disciples are needed now as then.

A Friend recently told of a Mennonite elder who said that he believed more of their young people would enter the ministry if they did not hear so much criticism of the ministry in their own homes. Can this be true of us as well as of our sister church? We turn away from the thought! Far be it from us to hinder the course of the life-giving stream by any shallows of gossip or sharp rocks of sarcasm!

Yet, with this thought in mind let us sift the conversation of a group returned from meeting, and see what there is in it of that nature. The Query as it reads: "Do you uphold and cherish a waiting, spiritual worship, etc.," presents two thoughts; let us dwell on the latter requirement.

We "cherish" what we love and value, and especially what we fear to lose,—a delicate child, a tender plant. It is possible to "uphold" our testimony as to worship and ministry without the attitude of "cherishing."

Just how our elders are to promote this, or what is our own part in carrying it out, no human wisdom can teach us, but undoubtedly if the way is faithfully sought, He who is "the Way" will make it plain to us.

To some people the spoken word of appreciation may be

welcome and helpful. Others may feel that having delivered the message which they felt was entrusted to them, it is safest to let it rest between their own souls and the Giver of the message, and so they seem to shrink from any expression or comment by others. But these, too, are often helped by the sympathetic attitude expressed without direct speech upon the subject.

The ministry of prayer claims our consideration also. Is there less of it than we need?

"We do not have prayer meetings," said one of our younger members, explaining our way of worship. "No?" said the man to whom she spoke, "I suppose all your meetings are prayer-meetings." So, in a sense, we hope they are. So, in them, we have felt ourselves treading "the silent aisles of prayer," as Whittier did, with his worshipping Friends. Yet when the poet painted for us that lovely picture of a true minister in "The Friend's Burial," he spoke of her

"Voice of prayer,
Which seemed to bear,
Our own needs up to Heaven."

I recall, in my girlhood, hearing a Friend say of Regina Shober that at the time she was recorded a minister her voice had been heard *only* in prayer.

Another phase of the subject is the need of a ministry for our children, which may give them their place in the exercise of the meeting. Where a school-group forms a considerable part of the meeting this is often recognized, but the scattered groups of children in our smaller meetings may sometimes feel that there is little for them.

At our Yearly Meeting of Ministers and Elders some time ago, a Friend from Canada gave us a touching sermon on the text, "Feed my lambs;" and I am sure others than myself, then present, will recall his simple, vivid description of how the food must be put *within their reach* if the lambs were fed.

The sum of these thoughts then is, that if we feel the lack of certain elements in the ministry,—a lack of fresh anointing to carry on the work of those "gone before,"—a lack of expression of the Spirit of prayer,—a lack of the simple teaching that will reach young hearts and minds,—that we shall search our own hearts and homes and see how far we are contributing to this condition.

The bestowing of the gift is certainly not in our hands, and we may not be among those who are concerned in its recognition and "recording;" but the free exercise of it, its growth and beauty and usefulness may depend more upon our cherishing than we are willing to believe.

F. T. R.

"UNLESS an Inward Light reveals to us something of what Jesus was (and is), and draws us into growing conformity with that character, we have no right to the name."—EDWARD GRUBB, in "The Religion of Experience."

116 YEARS COOPER
R. F. D. NO. 2

A TEACHING MINISTRY AND THE MINISTRY OF TEACHING.

For some years past, from summer schools and multiplied conferences, one very emphatic note has been sounded as the needs of the Society of Friends have been analyzed. *We must have a teaching ministry*, it is said, *if we are to survive the challenge of our own youth or meet the insistent need of the hour.* We have come to look upon this lack as a special Quaker malady, so that a report from New York that Henry Sloane Coffin, widely known Presbyterian, has told a conference of ministers "that people do not go to church [now] because they do not learn anything there," comes as no slight surprise. How often have we heard Presbyterians cited as models in the use of a teaching ministry! With some bearing in the same direction was the conversation recently of a high church Episcopalian. *They talk*, he was saying, *of the failure of the churches. What is it that has failed? Elaborate musical services, spectacular preaching with movies, and all such devices that appeal to the senses. In our denomination [the high church branch], he continued, no such devices are permitted. Our churches are filled with people, but they are there not for what they hear but for what they do. Like you Friends we go to church to worship!*

Without making any immediate application of either incident let us inquire what we mean by a "teaching ministry." Are we referring to some method of lesson-giving, to preaching with the acquirements of scholarship, or to preaching of the inspirational type that will drive the hearers to attack their own ignorance? Doubtless a Presbyterian would recognize that modern conditions have greatly modified all these lines. It is part of the "profession" of the ministry to understand these things. Unless our attention is specially directed to it, however, we may not quite realize how much and how successfully even the so-called secular press has invaded the whole of this territory. "Sunday editions" aside, many of the great dailies maintain weekly editions in which the religious page represents much of the best talent in teaching that the country affords. When one adds the approved religious weeklies to this list, the array of what is certainly teaching ministry is so great that only a very brave or a very talented person would enter the lists single handed. The results of such a wide diffusion of knowledge is many-fold. One point has a clear bearing on the general subject. Those who are intelligent and thoughtful to the point of giving some time regularly to religious reading soon form a distinct preference for one or another of the multitudinous lines of research or scholarship. It jars on them to have these lines handled by any not expert, so that insensibly but very easily what is called a teaching ministry develops an atmosphere of criticism, often very legitimate criticism, that does, however, in the end prove very deadly to growing interest and life. Thus have we seen, even amongst ourselves, some failure of what was regarded as high endowment in the teaching ministry.

The other side of the situation is, however, momentous not only for Friends but for other religionists. The proportion of those who are un-interested, that is, unwilling to put forth the effort to learn, is so large that there is certainly a loud call for proper correctives. Must we calmly admit that the bulk of adults are to settle down in practice at least to the conviction that their education is "finished?" Whether as a social, political or religious organization, human society is hopeless

on that basis. Means for teaching—continued teaching, must be found in the home, the school, the church. When we cease to learn in any direction we begin to die in that direction.

It is the record in the Gospels that Jesus began to preach and to teach. His ministry even on its teaching side was of the kind described as the ministry of power. Now in one direction, now in another, he opened some vision of spiritual reality. After all these years of study and exposition these visions have new meaning as our eyes are anointed by His Spirit. Worship that is based on seeking that spirit will have a teaching quality. In some notable instances, past and present, it has had a most notable teaching power, even where no words have been spoken. Is it a decline of worship of this quality that helps emphasize the need of a teaching ministry? Is it exegesis we need for growth or a baptism of power?

Changing the point of view for a moment, is there some easily definable relationship between a teaching ministry and the ministry of teaching? If so, may it not help us to clarity of thinking in regard to the difficult subject of the ministry? Quite evidently the ministry of teaching is something mostly apart from instruction. There can be, as we all know, lucidity of exposition, scientific accuracy in method, even enthusiasm for the subject, with entire failure of the teacher in the particular thing we mean by ministry. It is customary to account for this by saying, it is all a question of personality. But how can we define personality? We are perhaps rather charmed to hear some one say, *personality is the capacity of a human being to liberate spiritual power for service.* But does that make the matter other than very subtle? We look for great personalities for teachers not so much for what they can do as for what they are. If, however, they are what we are looking for, they will make us,—make our children, do with vigor and accuracy the assigned tasks. Personality begets personality, and whether in the school or in the church it represents the final endowment for service. Dr. Alfred Ernest Garvie in his monumental work on "The Christian Preacher" says: "that the preacher is an inspired man because he is *experiencing* the presence and power of God's spirit in his reason, conscience, affections and purposes, that his own 'life is hid with Christ in God,' that he is in all meekness and lowliness, because of his unworthiness, yet with all boldness and trustfulness, because of God's call and endowment, *fulfilling* a Divine mission in delivering a Divine message."

This may reveal a common ground upon which we shall get a teaching ministry as well as a ministry of teaching. Apart from the Divine mission, the Divine endowment, we can have little confidence in human arrangements even to deliver the Divine Message.

J. H. B.

To His own generation—weary and disappointed—Jesus had called men to be of the child spirit, and the message was equally applicable to men in this age. There was no growing old with Christ or those of His followers, no cynicism or tarnishing of the eye. "Those whom God loves never die old." Christians must ever keep the world young and sweet. What will preserve us from becoming blasé, disillusioned and cynical when surrounded by some of the terrible and hard facts of life! Jesus saw the facts, but was not embittered. To Him God was ever "Abba, Father." Only as we thus follow Him and go out to help bind up the broken-hearted shall we know and retain that strength and youthfulness of spirit.—NATHANIEL MICKLE.

DE SHEEPFOL'.

[We have not often printed dialect poetry in THE FRIEND. We are inclined to think some of our readers will be glad of this exception, if they are not already familiar with this beautiful version of the prodigal son.—Eds.]

De massa ob de sheepfol',
Dat guards de sheepfol' bin,
Look out in de gloomerin' meadows
Wha'r de long night rain begin;
So he call to de hirelin' shepa'd—
"Is my sheep, is dey all come in?"

Oh, den says de hirelin' shepa'd:
"Dey's some dey's black and thin,
And some, dey's po' ol' wedda's;
But de res', dey's all brung in,
But de res', dey's all brung in."

Den de massa ob de sheepfol',
Dat guards de sheepfol' bin,
Goes down in de gloomerin' meadows
Wha'r de long night rain begin,
So he le' down de ba's ob de sheepfol'
Callin sof': "Come in, come in,"
Callin sof': "Come in, come in."

Den up tro' de gloomerin' meadows,
Tro' de col' night rain and win',
And up tro' de gloomerin' rain-paf
Wha'r de sleet fa' pi'ein' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in;
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

—SARAH PRATT McLEAN GREENE.

FOR "THE FRIEND."

A SISTER DISCOVERED.

We seldom see a Roman Catholic "Sister" traveling alone—duality is apparent, but here was one on a railroad train, my seat was near hers—so to be neighborly I said, "May I bring thee a drink of water?" She produced a pretty cup, which I filled. "Come and share my lunch," was her invitation—so I brought out my own box and sat beside her, as we follow the windings of the Susquehanna River.

Some ripe yellow apples I had gathered in an orchard especially appealed to her, while her toothsome cookies baked by a "Sister" pleased my taste.

She was an elderly, sweet-faced, intelligent woman, a teacher of geography in a parochial school in Rochester, N. Y., and so education was our topic. Her boys, she told me, were more amenable to moral suasion than girls, and brought flowers the day after conversion. "What do you do in vacation" was my next question. "We attend to our necessary sewing—and now I am going to Retreat for a week in Baltimore." "What does that mean?" "A period of spiritual meditation." "Do you visit your families?" "That is not allowed, but our women relations may come to visit us, and our convent has special rooms set apart for such guests."

"Your black clothing is attractive in winter," said I, "but now it looks so hot!"

"Oh, we get used to it," was her reply, but I was amazed to find how much she wore.

A book called "Hidden Servants," by Francisca Alexander, I recommended to her, as containing Italian folk-lore, written by this artist-friend of John Ruskin, and as I told something of the contents her eyes shone—"Oh, I like that," she whispered.

Then she introduced the subject of William Penn as a favorite in their school. "I am Librarian of our parochial books and we have five hundred volumes, using the card catalogue and charging two cents for each loan; we love Whittier and Longfellow," and she named many of their shelves, standard authors.

"I have some thirty dollars in hand now," she continued, "and would like suggestions from you as to what shall be bought," so a list is to be sent her from 304 Arch Street, of the general reading supplied from there. "The Next War," by Will Irwin, I especially mentioned, for she had heard little concerning Peace and its true foundation.

We were now approaching the city where our paths diverged, and as we bade farewell she exclaimed heartily, "I dreaded this long journey alone and you have made me happy." I could say the same.

H. P. MORRIS.

FIRST EXTENSION COMMITTEE CONFERENCE IN BURLINGTON AND BUCKS QUARTERLY MEETING.

The first of a series of Summer Conferences under the care of the newly appointed Committee for the Extension of Christian Fundamentals, in Burlington and Bucks Quarterly Meeting, was held in the Meeting-house at Crosswicks, N. J. It proved a most encouraging opportunity.

As a rule, only a handful of worshippers assemble in the mornings of successive First-days. This time quite a company gathered from far and near. The Friends "of the other branch" gave up their separate meeting on this occasion, and met with us in the Divine Presence, along with many in the locality who do not bear the name of Friends, as well as visitors from a distance.

In the afternoon, after an open-air lunch and social intercourse, we reassembled for the conference on the subject: "What is distinctive in the witness of Friends?" The introducer, M. I. Reich, gave copious quotations from the "Journal of George Fox," and William Penn's "Preface," endeavoring to make plain wherein ari Friends held the catholic Faith of the whole body of Christian people, and wherein they felt themselves called to do a special work in the world. Until the Truth of the spirituality, inwardness, peaceableness, and life-transforming power of the Kingdom of Christ has overspread all nations, there is need for the maintenance of their testimony, and we, to-day, dare not fold our hands.

A lively discussion followed. Amongst those who took part in the subsequent consideration of the subject were Dr. Edward Rhoads, James M. Moon, R. Barclay Moon, Mark Bacon, William Bishop and Wendell Oliver. Friends felt that there had been a stirring of the waters by a Divine influence, and were cheered. Truth was proclaimed with a joyful conviction of its ability to meet all human conditions, whether spiritual or temporal.

M. I. R.

CONVINCED—CONVERTED.

FROM MEMOIRS OF THE LIFE AND GOSPEL LABORS OF STEPHEN GRELLET, EDITED BY B. SEEBOM.

Chapter Xth. First Page—"Some show that they are not only convinced of the Truth, but also converted by the power of it, so as to walk as servants of the Lord Jesus Christ. This second step, conversion after conviction, is a very important one, not enough regarded by many, who after having received a knowledge of the Truth, remain strangers to the efficacious power of it on those who submit to it."

Chapter XIX. Page 238 (in my copy)—"I told him it is of the greatest importance that our hearts should be converted to the Truth, and not our understanding merely convinced; for if the Truth reaches no further than the understanding, it can never produce fruits unto eternal life."—Copied by Lydia C. Sharpless.

"Apart from the Cross men would not have been sure of the holiness that makes forgiveness so difficult a work, or of the love that makes it certain and possible."—W. BLAIR NEATBY, in "The Message of Jesus."

SOME DAYS IN NORTHERN WISCONSIN.

GEORGE VAUX, JR.

(Concluded from page 67.)

Nearly one hundred miles almost due west of the Lac du Flambeau Reservation is the Lac Courte Oreille Reservation. The two are in rather similar country abounding in charming lakes. Their area is about the same, approximately 70,000 acres. The trip by railroad is tedious and circuitous. Fortunately, however, a kindly friend, a Catholic priest, offered to drive us. The route is through the wilderness. Most of the land has been cut over and is now growing up again. For miles we saw neither houses nor human beings. The chance of encountering deer and other wild animals kept us alert. During our trip two deer rewarded our watchfulness, and still another was served up for dinner one night. The game laws do not apply to Indians on reservations. Hence it is that in this region many Indians have venison at all seasons of the year.

On this trans-country ride we saw one demonstration of what seemed to us the utter foolishness and lack of judgment of people of whom one would expect better things. At very considerable distances apart we passed several uncompleted houses falling to ruin. They are what is left of a colonization scheme, intended to relieve Chicago of some of its congestion by getting Poles to settle up farms. Much of the land was very poor, the soil being light and only three or four inches thick; it all had to be cleared of stumps and brush, an operation which would cost hundreds of dollars for each farm. The location was isolated, being miles from any railroad. It is not to be wondered at that the scheme was a complete failure. It must have cost its promoters thousands of dollars, from which there appears to be no likelihood of any return.

The Lac Courte Oreille band appears to be in somewhat more advanced condition than that at Lac du Flambeau, though quite a similar situation in many respects exists there.

There is more real farming in progress. School facilities are not so good. There are no day schools supported by the Government, but there is an excellent boarding school at Hayward, which is off the reservation and several miles away from the nearest Indian settlement. Some of the Indians have been enrolled at the public schools. Unfortunately, it is the case too often that the published statistics of Indian attendance at public schools is misleading. As a rule, there is no compulsory school law which is operative on an Indian reservation, and enrollment and attendance are very different things. Probably none of us would blame the parents of small children, who were not enthusiastic about their attendance at school when such attendance involves walking three or four miles each day, exposed to the rigors of a northern Wisconsin winter, which means deep snows and temperatures not infrequently of forty degrees below zero.

Ashland, Wis., was our next objective, as here is the agency headquarters for the La Pointe or Bad River Reservation, situated along the southern shore of Lake Superior.

Twenty-five years ago a contract was made with the Stearns Lumber Company to cut the timber on this reservation. The price then was \$3 per thousand feet of stumpage of white pine as a basis. The scale was a sliding one, and latterly \$10 per thousand has been paid. A couple of hundred Indians have had continuous employment in the cutting operations or in the big saw mill at Odanah. This is equipped with all the modern machinery for the turning out of first-class lumber. One of the developments is what is called a "hot pond." Of course all the logs are held in a boom in slack water awaiting being cut. In winter they are frozen in, but the waters adjacent to the landing stage are prevented from freezing by submerged steam pipes, so that the supplying of logs to the endless chains carrying them to the enormous band saws need never be interrupted by cold weather. We were told one Indian charged with the hauling of the logs out of the water had not missed a day's work in over fourteen years.

But there are other industries besides the production of

lumber in which members of the La Pointe band are engaged. With them farming is a real thing and carried on on a considerable scale. Potatoes and hay are standard crops, whilst some of them are planting many acres in strawberries, which do very well there. Still others emphasize dairying, and the fact that the Ashland creamery runs its motor trucks with periodic frequency into the heart of the reservation to gather in the milk and cream furnished by Indians, proves that their product is of commercial importance. In passing, please note that this creamery before the Eighteenth Amendment was a brewery.

At Birch, a small Indian village near the eastern edge of this reservation, we saw an eloquent practical contradiction of what I have said above about Indians in public schools, which shows how necessary it is to be careful in one's generalizations. Birch is remote; though located on a State highway—there are fine ones all through Wisconsin—it is not easily accessible, and it is something like ten miles to Odanah, where the nearest schools are located. This situation did not please the Indians. In Wisconsin they are citizens and vote, so they got together and petitioned the proper authorities under the Wisconsin law for a public school. There were enough children without school facilities to comply with legal requirements, so the school board last autumn rented a vacant house belonging to the estate of a deceased Indian and opened therein a public school. The attendance was ten Indians and one white. The latter was expelled by the teacher. The Indian attendance through the year was practically one hundred per cent. To me it seems as though Birch, Wisconsin, has solved its local Indian problem.

Twenty miles north of Ashland is another reservation, Red Cliff. It required a day to visit this locality where there was nothing very striking to note. A run in a motor boat took us to Madeline Island, one of the Apostle Group, where was one of Father Marquette's posts in early days. It was a famous place with the Indians, and some of the important treaties with them were negotiated there. We saw the old house where some of these important agreements were finally consummated.

Not far off is an old Indian cemetery adjacent to the Catholic church. Here we saw none of the quaint little houses which the Indians are accustomed to erect over their graves, each having a place in which food may be inserted for the departed. There were, however, two inscriptions which attracted our attention. One read as follows:—"To the Memory of Abraham Beaulieu. Born 15 September, 1822, accidentally shot 4th April, 1844. As a mark of affection from his Brother." The other recorded that the deceased had died on such a date "By Thunder."

From Ashland, a night's ride took us to Houghton, Mich., the heart of the "copper country." Here the glory indeed seems to have departed. With the present low price of copper, most of the mines are shut down, the large stamp mills are deserted, and the smelters are operating only to a small extent. In this region the copper is found disseminated in a metallic state through a very hard porphyritic rock. Frequently it is in tiny grains, often in larger particles, and strings, and sheets. At times enormous masses weighing hundreds or even thousands of pounds are discovered. When very large these present serious problems to the miners.

With improved methods of extraction they are now working over the great beds of waste from the earlier operations, and the salvage from them is one of the most profitable present ways of production.

In the smelter huge plates for electrolytic work were being cast. It seemed scarcely possible that the streams of molten, vivid violet colored fire were really copper!

An hour's run by rail from Houghton is Baraga, Michigan, the agency for the L'Anse Reservation. Here it was we said our farewells to the Chippewas of Lake Superior.

—♦♦♦—
"We have to understand Jesus Christ unless our universe is to be chaotic."

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

PRESIDENT HARDING'S MOVE FOR DISARMAMENT.

President Harding's announcement on Seventh Month 10th of the prospect of an international conference to consider the "limitation of armament" and principles and policies in "the Far East" was received with great satisfaction and great hope by the people of this country and abroad. Such a conference might reduce the tremendous burden of taxation under which all nations are laboring and might also reduce the possibilities of future war.

Friends of peace are urging three things as being essential to success,—that Disarmament be kept as the primary object of the Conference, that the Conference be constantly open to public knowledge and public criticism, and that our representatives be men of the highest type of statesmanship.

It is also clear that a vigilant intelligent public opinion is an essential, and we believe Friends should seriously keep in touch with developments and do their share in creating a right public sentiment.

"DISARMAMENT BY AGREEMENT, IF POSSIBLE; BY EXAMPLE, IF NECESSARY."

Our nation should lead in the crusade for disarmament. We cannot prevent war by getting ready for it. We should invite the world to disarm. Our nation should join with all who will join, and go as far by agreement as any other nation will go. If other governments refuse to join in disarmament, we should set the example by beginning a systematic decrease in our military and naval expenditures, and call upon the religious, humanitarian, and industrial forces of the world to coerce their governments into the same policy. We cannot afford to make our policy depend upon the policy of other nations, because other governments may be less independent of the militarists and manufacturers of munitions. We cannot join the world in progress towards universal bankruptcy at the command of misguided militarists, or greedy manufacturers of war materials. The world is weary of war; the oppressed are crying out for relief from the burdens of government, and there is no hope from any other direction as long as the energies of mankind are directed toward preparation for war. "O ye of little faith," was Christ's rebuke to those who would not trust in the power of spiritual things. If any nation was ever in a position to put God's truth to the test and try the forces of friendship and love, our nation is. Our motto should be not "disarmament if others will join," but "disarmament by agreement, if possible; by example, if necessary."

WILLIAM J. BRYAN.

"A WARLESS WORLD BY 1923."

The sixteen thousand delegates to the Christian Endeavor convention at New York City last month took a strong stand on the subjects of peace and universal brotherhood and adopted the slogan, "A Warless World by 1923." Dr. Francis E. Clark, President and founder of the movement, said that all the forces of Christianity throughout the world would be called upon to join the Endeavorers in their effort to prevent war.

ANOTHER "BOXER INDEMNITY."

"Dr. James Brown Scott, presiding genius of the Carnegie Endowment for International Peace, has unearthed a forgotten piece of American-Japanese history of timely interest. In 1863 the Strait of Shimonoseki, improperly closed to commerce, was opened by the joint action of the United States, France, Great Britain and Holland. An indemnity of \$3,000,000 was exacted from Japan and paid after some delay owing to embarrassing conditions in the Japanese treasury. Each of the four participating nations received an equal share (\$750,000), but the sum paid to the United States remained unused for twenty years. The public conscience in America was not as easy as to the justice of the money extorted from Japan, whereupon, in 1883, Congress voted to refund our

share. It was accepted by the Tokio Government 'as a strong manifestation of that spirit of justice and equity which has always animated the United States in its relations with Japan.' Neither the British, French, nor Dutch followed America's example."

A BACKWARD NATION'S ADVANCED POSITION.

It is of interest to know that President Oregon, of Mexico, some weeks ago, stated that he would use his executive power to defeat any proposition to commit Mexico to the construction and maintenance of the navy. This was said in relation to the proposal in the Mexican legislature to spend upon a navy \$50,000,000 as a starter. President Oregon said: "I believe modern countries should demonstrate their moral strength and not attempt to build up a display of brute strength. This money will be spent for instruction and for agricultural purposes."

FROM KIRBY PAGE'S "THE SWORD OR THE CROSS?"

For the follower of Jesus, the test of morality of any procedure is, Is it Christian? Is it in harmony with the spirit and teaching of Jesus? The test is not, Is it the lesser of two wrongs? Is it sanctioned or commanded by the state or church? Is it in accordance with international law or the accepted code of morals of the majority? Is it sanctioned in the Old Testament? The supreme test is, Is it Christian?

Not even in seeking to protect his family is the follower of Jesus justified in doing a thing that is un-Christian. As great and solemn as is the obligation to defend one's family, it is not the supreme duty of the Christian. . . . It is infinitely more important that a man should be true to Jesus and His principles than to protect his family at the expense of the Kingdom.

The use of the sword may preserve political freedom and liberty of thought and action. And it is here, in the final analysis, that the ethics of war must be determined. Is war justifiable as a means of preserving political liberty?

Jesus had little to say about political freedom, he had much to say about moral and spiritual freedom. When confronted with the question of human freedom, he saw that unless men's hearts were changed, freedom from Rome would simply mean an exchange of masters. To destroy the oppressors of a nation is not Jesus' way of bringing freedom to its citizens. Real freedom is not a racial, national or international problem; it is personal.

Not even when the political freedom of a nation is at stake should the Christian militant make use of an un-Christian weapon. The following of Jesus Christ is infinitely more important than the maintenance of political liberty at the expense of his principles.

To increase the number of men and women in all lands who will refuse absolutely to sanction the use of any un-Christian weapon, who will follow without any compromise the teaching and example of Jesus Christ, and who will seek diligently by every possible means to spread abroad in the lives of individuals and of nations the spirit of Jesus, this is the only sure way to abolish war.

HAROLD C. GODDARD IN "SUPER-RESISTANCE."

[The average non-resistant pacifist] preaches pacifism as if it were a truth that could be had for the asking, a rule that could be followed, a power that could come from the mere act of subscribing to a creed. He talks about its "acceptance" or "adoption," when, if he talk at all, he should talk about its "practice" or "attainment." He advocates a dogma when he should be creating a spirit. He attempts to turn into a principle what should remain a form of life. Let him look up his own name in the dictionary and he will discover that it is his part to make, not to preach, peace. Would we could always keep that distinction clear—between the peacemakers and the peace-preachers! As of old, it is the peacemakers that shall be called the children of God.

HUMAN RELATIONSHIPS.

SYNOPSIS OF WHITING WILLIAMS' COURSE OF LECTURES, GIVEN AT FRIENDS' SUMMER SCHOOL, GEORGE SCHOOL, PA.

Taking a backward view of the Summer School at George School, the spirit of both work and play seems to be summed up in three words: personality, brotherhood and love. This spirit is indeed the only way in which the world can understand our big industrial problem and solve it, according to Whiting Williams, who in his pleasing and characteristic manner, presented this vast subject to us.

In dealing with this problem, under the various heads of "What the Worker Brings to the Factory Gate, what he carries through the employment office, what he can give to the company, and to his foreman, and what he himself wants," Whiting Williams came prepared with first-hand information. For seven months in America, and three in England, he gave up home and family, and becoming a laborer, walked, worked, and lived side by side with the unskilled workmen of to-day in factories and mines.

After all, according to Whiting Williams, this industrial problem is not so complex, but the simple matter of personality, and the relation between people. If the whole world would understand the true meaning of the brotherhood of man, and practice it, there would be no problem. The ideas which the worker has regarding the company are gained through his experiences with the men with whom he comes in contact in the plant. The problem of this relationship begins when the worker asks for a job. We can never get efficiency, or the best of a man's ability, until that man feels right toward his job, and toward the man for whom he works. The desire for individual worth is necessary; and the worker who loses belief in himself has no desire to give anything to his employer. Disrespect comes from a lack of a chance for service, and utter demoralization from the unsteady job. If only each man who has workers under him could understand this importance of the personal equation, industrial peace would soon be restored. How much all of us wish we could have said of us what Margot Asquith said of her husband, "He is a man who makes every one with whom he comes in contact think better of himself."

This idea of a man's own worth, and his attitude toward his employer, are both influenced by three things: the getting of a job and holding it, the physical condition of his body from long hours of labor and poor living conditions, and his mental condition from ignorance and suspicion. It is not what is on the worker's mind, but what is at the bottom of his heart; he feels rather than thinks. The having of a job and holding it, lies at the bottom of the problem. If a man holds his job by making it last a long time, efficiency is lessened. "Irregular work makes an irregular worker who is bound to be an irregular citizen." Long hours produce tiredness and tiredness produces temper, and the combination which Whiting Williams calls T and T, when said rapidly, sounds like TNT, goes off as quickly. Also, short hours but poor living conditions lead to the same demoralization. The mental condition is affected by his ignorance of the English language, a large per cent. of our unskilled laborers being foreigners; and this inability to understand arouses suspicion. In the face of these conditions, the working-man wants to feel that the job is the basis of his self-respect. A man expects to be treated according to the importance of his job, and thinks well of himself by reason of this importance. The only solution is a better understanding between men, and more faith in human nature.

Thus people are friends or enemies according to the way they meet each other's needs. Employment offices are necessary to get the jobless man to the steady job, and here the relationship begins. The men in these offices should be the kind who will produce and foster the proper relationship between the workman and his employer, men who will meet these sensitive job seekers sympathetically. The necessity of these employment offices arises from the abnormal condition of men wanting to change their jobs; the normal condition is

the desire for a steady job. Thus come all the "forms" and red tape, the hiring clerk, the doctor, etc., men who have a splendid opportunity to start the proper relationship, but who in many cases, through brutality, forceful authority, or indifference, plant the seed of Bolshevism in the heart of the new employee, who loses all his self-respect before he begins his work. Confidence in the company depends on the confidence the workmen have in the man over them. It is a matter of a series of contacts or relationships with each individual enclosed in a circle called the company.

Therefore, the giving of energy depends on the direction of energy. The job manager must get from his men the maximum power units, for he in turn is judged by what he can get out of his men. And what he gets depends on the way he treats them. It is not the popular man necessarily who gets the most, but the man who is interested in his men. Leaders, not drivers, are wanted. A man likes to get satisfaction out of his job, and when he is robbed of this satisfaction, the company work units done, are lessened. If a man's attitude toward the company is bitter, because of his contact with his foreman, the less he does, for this is the way he gets back at the company, and "saves his face." There is a real personal satisfaction in doing things and doing them well. If a man is being "balled out" continuously, he loses his self-respect, his belief of his personal worth, and the importance of his job. The relation between the man and his foreman is in the same proportion as that between the foreman and the superintendent, and so forth all the way up the line; thus the idea of the company is built up by deducing his experience from the man above him. Other ideas of the spirit of the company are gained through the working conditions in the plant. Men do appreciate bettered conditions. They do not mind hardships where such is the character of the work, but when conditions can be made better, and are neglected, when tools are poor and no care taken of them, the satisfaction of doing good work is seriously impaired. "Fatigue is not a result of effort, but a disproportion between the efforts and the results."

There is a strong connection between these physical conditions and moral convictions. Bad conditions make a man think less of himself, and the less he thinks of himself, the less he cares what he does. The real nature of evil is a result of the whole being, physical, mental and spiritual. Man is ever striving for a balance. Thus a man's self-respect is according to the appreciation of his own achievements. His idea of getting on is not determined alone by money, but by distance traveled. And upon this distance traveled, and on the standing of the job, depends his social standing. One cause of discontent during the war came from the unskilled laborer being raised more in proportion than the skilled mechanic. Therefore the matter of getting on is a matter of relativity. Self-respect is ever changing. And this self-respect must be maintained if efficiency is to be gained. The matter of strikes is not a question of loyalty or disloyalty, but of which loyalty, loyalty to the company or to his fellowmen. The only solution is to save the self-respect of each side without fighting; in other words, compromise.

Thus, in conclusion, Whiting Williams again stressed the value of a man respecting his own worth, which can only be gained by the faith other men have in him. By this method alone can we get the maximum of a man's energy. Decrease discipline in industry and substitute faith; appeal to men by faith not force. "The wish is the father of the thought, and the thought the father of the deed." The laborer is not anxious to share the management of the company, but to share the satisfaction of the worth of doing the job, and a recognition of his own value. Industry has become so compartmentalized that we do not know conditions. "Our duty is to get the air of recognition, esteem, and understanding up to the working faces of the men. We must save the life of humanity by having faith and belief in men. True brotherhood is the only way by which we can save the world."

J. BERNARD WALTON.

CHILDREN'S CORNER.

STUMBLING BLOCKS.—Nettie had left a box of nine-pins, with which she and her little brother had been playing, upon the steps, and soon afterward, Frank coming hurriedly down stairs, stumbled over them and fell down the whole flight, cutting an ugly gash over his right eye.

Nettie was deeply grieved, and a dozen times in the day stole to the side of the bed, upon which the little fellow lay, to inquire how he felt, and to kiss the wounded forehead.

A few days afterward, when he was able to play around again, Cousin Sue, who was sitting in her room with the door open, heard him cry out impatiently from time to time, and as each angry cry was followed by the sound of Nettie's laughter, realized that his little sister was teasing him.

"Nettie!" she called to her, "What is the matter with Frank?"

"O, nothing," answered Nettie, coming to the door, "only he is as cross as a bear this morning."

"I thought, my darling, that when you hurt your little brother so a few days ago, you determined to be very careful never to do so again."

"O, I have not been hurting him," said Nettie. "I was only teasing him a little."

"The Bible tells us we are not to put a stumbling block, or an occasion, to fall in our brother's way. Now, the other morning, when Frank fell over the box you carelessly left on the step, and hurt his head, it grieved you terribly, yet to-day you are doing him a greater harm by thoughtlessly making him sin. Remember every time you make him speak or feel angrily, you are putting a stumbling block in the way of his soul."

Nettie looked very grave. "I never thought of it that way before," she said.

"You have done your little brother a serious wrong by tempting him," said Cousin Sue, gently. "When we remember how hateful all anger must be in God's sight, it is surely a cruel thing to arouse it in another, and thus bring down upon him the displeasure of his kind Heavenly Father."

"I am sure I am very, very sorry," said Nettie, and spoke seriously with her eyes full of tears.

"But, dear, don't you see your being sorry will not help Frank. When we tempt another to do wrong, we make three dark marks—one on our own soul, one on God's book, and one upon the soul of the person we tempt."

"Now, the sin upon our own soul can be cleansed away, for when we pray 'wash me and I shall be whiter than snow,' God answers that prayer. And the mark upon God's book can be cleansed away, for God has promised to blot the sins we have repented of out of His book of remembrance for His own sake, but all our prayers, and all our repentance, cannot cleanse away the mark that has been made upon the soul of the one we have tempted. So you see, Nettie, as it is so easy to do mischief, and so impossible to undo it, we ought to be more careful of our influence over others."

Nettie sat silent a long time after Cousin Sue ceased speaking. "I do not want anything to be written in God's book against my brother," she said at last. "There is one way to get it blotted out. I will talk to Frank about it and get him to ask God to forgive him, and I will never, never tempt him again as long as I live."

Cousin Sue smiled somewhat sadly as she looked into the little flushed face, but Nettie was thoroughly in earnest. She never forgot that talk, and it made her very careful, and very tender with her little brother.

tween his last furlough and his arrival again in London for a year's rest last week."

As Friends will many of them remember, Isaac Mason after starting work with the F. F. M. A. twenty-nine years ago, has latterly been "lent" to the Christian Literature Society for China, and through them has been doing work of incalculable value by his translations into Chinese.

I particularly like his catholicity of choice. The Devonshire House Reference Library has recently, for instance, received from him Dr. Hodgkin's "Lay Religion," L. Violet Hodgkin's "Fierce Feathers," and a revised edition of "Christian Biographies," containing, it is plain from the illustrations, (though not to the uninitiated from the quaint text) some stories of well-known Friends; Col. Turton's "Truth of Christianity" figures, as does "Christian Practice," Penn's "Fruits of Solitude," W. Wilson's "Christ and War," and other Quaker books. But Isaac Mason has not stopped there. For students he has provided R. C. K. Ensor's excellent little book on "Belgium" and Canon Masterman's "Progress of Democracy," and for the juvenile Chinese public, which is a fruitful field, he has given "Swiss Family Robinson," Lamb's "Tales from Shakespeare," and Basil Mathews' "The Splendid Quest."

"My last book," our Friend told me, "is 'The Arabian Prophet,'" being a translation into English of a Life of Mohammed, written about two hundred years ago by a Chinese Moslem. As there are some ten million Mohammedans in China there is a necessity for the missionary to have some indication of the background of the faith practised and for these the book is produced.

"My first piece of work when I went out six-and-a-half years ago (six months of my time since then were engaged in touring through China with our dear Friend, Joseph Elkinton) was to help in the completion of a Chinese Dictionary of the Bible, mainly based on Dr. Hastings'. I was too late to do the article on Peace, but the section on War is mine. The edition of five thousand of this large two-volume work is practically exhausted, a fact which gives some indication of the demand. An Encyclopedia of Religion and Ethics on the same scale is now being prepared."

While there is a growing and steady demand for books on philosophy and cognate subjects, Isaac Mason says that unfortunately the field of general literature almost solely covered a few years ago by the Christian Literature Society has now been flooded with translations of sensational and erotic fiction of the cheapest Western type, with deplorable effects on the readers.

In fact, Isaac Mason views the general situation in China at the moment somewhat pessimistically. "The last ten years have been a spectacle. Opium is now being grown again all over China" (I thought of the suggestion at the last Meeting for Sufferings that the Opium Committee should be laid down). "Pekin may issue edicts against it, but the generals in command of the forces up and down the country ignore these and accept bribes from the farmers wherewith to pay their soldiers. In fact, I fear the land at present is soldier-ridden, and is stagnating under the military hand. I wish we could only have in China a Peace Society as good as the movement in Japan for which Gilbert Bowles is responsible."

But it is only the immediate outlook that seems so dark, I gathered. One cannot live a generation among the Chinese without realizing the potentialities and promise of this great land and people. Looking further ahead, perhaps when they have been through the fire still more, our Friend sees hope and a glorious future.

Q. Q.

CENTRAL LITERATURE COUNCIL, Society of Friends, 140 Bishopsgate, E. C. 2.

LITERATURE IN CHINA.

THE WORK OF A QUAKER MISSIONARY.

Some sixty titles of books and pamphlets, translated, most of them within the last six years, is not a record to be ashamed of. "This," writes a correspondent, "was what I discovered was the work accomplished by our Friend Isaac Mason be-

DREAD of too great an emphasis on dogma in some of these meetings has had a weakening effect on the positive declaration of Truth, with a corresponding lack of response, especially among young people.—*English Report*.

THE BIBLE OF A FAMOUS QUAKERESS.

THE BOOK ONCE OWNED BY ELIZABETH HADDON, WHOSE STORY IS TOLD IN LONGFELLOW'S "TALES OF A WAYSIDE INN," FOUND IN A STATE OF GOOD PRESERVATION.

WALTER IRVING CLARKE.

In *New Era Magazine*, official medium of the Presbyterian Church in the U. S. A. Reprinted in *THE FRIEND* by their kind permission.

Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness;
So on the ocean of life we pass and speak one another,
Only a look and a voice, then darkness again and a silence.

—LONGFELLOW'S POEM "ELIZABETH."

On this Thanksgiving Day let us give thanks for Elizabeth Haddon. One of the sterling Christian founders of America, she shines to-day as an example in piety, benevolence, the old-fashioned domestic virtues which are the bulwark of our nation, filial devotion, community service, marital felicity, wifely consecration. Her good deeds and great love live in tradition and family records, where Longfellow found them and spun their golden threads into imperishable song.

I have found the Bible of Elizabeth Haddon. Printed in 1566, one of the very first Bibles printed in English from movable types, it was brought from England to the American wilderness by the famous Quakeress, and now is in the possession of a devout Presbyterian family of her kinsfolk. The Bible has never been known to the public, but is cherished in one of the beautiful old homes such as make Philadelphia known everywhere as our most American city. The owners shrink from publicity, and their desire to retain their privacy must be respected; but they graciously consented to have Elizabeth Haddon's Bible brought forth for *New Era Magazine* from its safety vault, and permitted me to have some of its notable pages photographed, as well as the volume entire, for reproduction in *New Era Magazine*.

AN HONESTLY MADE BOOK.

The cover and the edges of the leaves alone show the strains and wear of the Bible's 354 years of existence. The texture of the beautiful old paper and the integrity of the honest old black ink stand forth a monument to the early printing and bookmaking crafts. Here is a genuine antique which must impress all beholders, a splendid original of the first English Bible, with the additional flavor and value of having been personally owned by a great American Englishwoman whose memory is a household word throughout the United States.

Elizabeth Haddon's Bible is sixteen years older than the Rheims Testament, sometimes spoken of as "the oldest Bible." The Haddon Bible is an authentic "Great" Bible. It is also a "Treacle" Bible. Coverdale, the translator, rendering "The Prophecie of Jeremie," gave the reading "I am hev and abafed, is there no Triacle at Gylvad." This in the King James modern version reads "balm in Gilead."

The Haddon Bible is indeed "Great." It weighs 18 pounds, and its dimensions are: thickness, $4\frac{1}{4}$ inches; width, $10\frac{3}{4}$ inches; length, $10\frac{1}{2}$ inches.

The rugged Old English type of the Haddon Bible is easy to read to-day. Those who have unsuccessfully wrestled with Chaucer will have no difficulty in drinking in the scriptural story from the Haddon Bible pages. This is chiefly due to the fact that the Bible is written in the purest, simplest English, a marvel of lucidity and simplicity which no changes of spelling can obscure. The old rendering as here revealed is not at all difficult for anyone who can read modern English. It can only be called quaint. The word "triacle" of course could never be guessed as having been later translated "balm;" that is a freak of translation; but the old spelling "triacle" is at once recognized for our "treacle" of to-day.

THE TWENTY-THIRD PSALM.

Some of the first translations, materially changed in the King James version, will be found to possess a marked beauty of their own, and only the advance of scholarly interpretation

of the original tongues could have caused abandonment of such beautiful expression of eternal truths. Even then the old form must have been quit with extreme reluctance. For instance, in the familiar Twenty-third Psalm, reproduced from the Haddon Bible complete in the pages of *New Era Magazine*, our modern version of "He leadeth me beside still waters" is rendered in the Haddon Bible "beside waters of comforte," a peculiarly satisfying expression; and the passage about setting a table "before me in the presence of mine enemies" appears "table before me against them that trouble me." The old-fashioned "s" is of course plentifully sprinkled throughout the Haddon Bible. It was more like an italicized and elongated "f" and in such extracts as are given in *New Era Magazine* the letter "th" is used as the nearest type we have to-day to indicate the remarkable old "s."

Other specimens of the old orthography which seem strange to us to-day are: "Servaunts" for "servants;" "captuyuyte" for "captivity;" "Jhon" for "John;" "Lamentacions" for "Lamentations." But the study of the Haddon Bible shows that while the version of the present day is modernized in its spelling and text, the original sense of the first English translation of more than 354 years ago is faithfully preserved in our authorized version.

ARTISTIC INITIALS.

One of the added beauties of the Haddon Bible is that each chapter opening is illuminated by a handmade woodcut of artistic design, and close search fails to discover any two of these difficult initials alike. The entire Bible, including the Apocrypha, is printed in Old English text, large, black, clear type. The volume is in an excellent state of preservation. It is bound substantially in wooden boards, covered with skin. Its contents include, in accommodation to the prevailing English religion of the period, "The Feasts," "Morning Prayers," "Litanie" and "Collect." Queen Elizabeth was on the throne, as witness a drawing of the ruling monarch on the title page, wherein she is pictured together with Moses and Christ, the design being to show the law and the prophets, the church and the State, all in harmony under the direction of the Word of God, which the artist has indicated by a supreme mystical sign over all, from which the other figures and letterings descend and radiate.

A copy of the first printed Bible in English recently sold for \$3700. The Haddon Bible, with its peculiarly rich family history, in addition to its authentic antiquity, is to its owners priceless. It is also priceless in its memories and inspiration to the Christian world at large. The family inscription, photographically reproduced in *New Era Magazine*, shows the original signatures, placing the ownership with Elizabeth Haddon Estaugh, and by her given to her nephew, John Estaugh Hopkins, namesake of her husband. The name Hopkins came into the Haddon family through the marriage of Elizabeth's sister Sarah to Benjamin Hopkins. The Redmans, subsequent owners of the Bible, are descendants of Thomas Redman, who married Elizabeth Hopkins, granddaughter of John Estaugh Hopkins. The name Redman was originally Redmane, from the color of the hair. The family name of John Estaugh was perpetuated at christenings as late as 1811, when a son of William E. Hopkins was named after Elizabeth Haddon's husband. This last-named John Estaugh Hopkins died in 1884. The name Elizabeth, in honor of Elizabeth I Haddon, had been a favorite in every branch of the family, and still is. The beautiful old town of Haddonfield, N. J., was named for her, and her name appears as landmarks elsewhere, as witness Haddon Hall, Atlantic City.

(To be concluded.)

A BENDING staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error which some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt

J. G. WHITTIER.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*

JAMES A. NORTON, *Assistant Secretary.*

FREDERICK J. LIBBY, *Publicity.*

ELIZABETH T. RHODES, *Women's Work.*

Associate Secretaries.

WILLIAM B. HARVEY

WALTER C. WOODWARD

BERNARD WALTON

REPORT OF WILBUR K. THOMAS AND RUFUS M. JONES TO THE AMERICAN FRIENDS' SERVICE COMMITTEE, SEVENTH MONTH 28, 1921.

We have found in all the missions a strong nucleus of members in every case, including the head of the Mission, who are deeply interested in the spiritual effects which are following and which should follow from the extensive work of relief. It has naturally not been felt to be right or proper to use the prestige gained from Relief Work to attract members to our own Society, but at the same time, all the Missions have been like lighted lamps on hill-tops, and they have silently, even unconsciously, spread widely abroad the ideals of a new way of life and a positive spirit of love and reconciliation.

We believe that in the future considerable care should be given in the selection of personnel with reference to the formation of a group of workers who will unite as fully as possible those two essential aspects of Friends' work abroad. Believing as we do that the spiritual service of the message of life should spring directly out of the Relief Work and be an inherent part of the whole undertaking, we feel that the work carried on by the Council of International Service ought to be a Department of the Service Committee instead of being directed by a parallel organization. The doors are now open for a very large international service along the lines of our fundamental conception of life. This work calls for prepared men and women who can live abroad for longer or shorter periods, and who can carry forward in more permanent ways a work which has been already well begun in a large number of European cities and towns.

GERMANY.

In view of the past history of the child-feeding work in Germany, we recommend that it be continued as at present under the supervision of the American Friends' Service Committee with the Friends' War Victims' Relief Committee supporting the work in Cologne as at present. In case money is not forthcoming from England, the work can be supported by funds from the drive in the United States.

The present Field Committee Work should be continued as a Joint Work, and we strongly urge the American Friends' Service Committee to assume a larger share in the work, both with personnel and with money. It is hoped that the present campaign for funds in America will make it possible to enlarge the anti-tuberculosis work and hospital relief for children.

POLAND.

Our recommendations and actions on the work in Poland are well presented in a letter which we wrote and sent to all the workers in the Polish Unit, which was as follows:—

DEAR FRIENDS:—

Representing the two Home Committees, we have come with great reluctance and hesitation to make a study of the situation in the Polish Unit. The lack of unity in the Unit has been apparent for a considerable length of time, and we realized from the first that our knowledge of the field and its conditions was far too inadequate to make us capable of passing judgment. We felt therefore that our greatest service could be rendered if we could encourage the members of the Unit to think out their own problems more thoroughly and thus solve the difficulties themselves. This we have tried to do, and we herewith present to the Unit our conclusions and suggestions:—

The difficulties of the Unit have come about from lack of "team-work" within the group.

We find no evidence of differences on account of nationality or training.

The individual members of the Unit have worked with great devotion and commendation, and only words of praise can be used to express our deep appreciation of the service rendered by practically every one connected with the work. Trouble has arisen only when a particular phase of the work has been emphasized to the detriment of the whole work. "Team-work" or loyal co-operation with the head of the Unit in carrying out the determined policies would undoubtedly have resulted in an entirely different spirit in the Unit. We feel that this is past history, however, and only call attention to this fact to emphasize the necessity for the closest kind of co-operation on the part of the individual members of the Unit with the head of the Unit in carrying out the work determined upon.

Our definite conclusions are:—

That when William Fogg leaves, Florence Barrow be asked to come out and take charge of the work until it is finally closed up, and that Florence Barrow select one of the American workers to serve as her assistant in the office at Warsaw.

That the Unit should look toward closing the work within the next six months.

That personnel be reduced automatically as periods of service are completed and as the lessening of the work in any one department makes the larger personnel unnecessary. That the Unit consider the possibility of continuing some of the agricultural and housing work to a date not later than Fourth Month 1, 1922.

That the work for the succeeding six months be in the following four departments:—Student, Agriculture, Fresh Milk, Child Welfare.

That the general budget and number of personnel in each department be as follows:—

(No replacements in personnel to be made as personnel diminishes except by direct action of the head of the Unit.)

We realize that we ourselves will have practically nothing to do with carrying out these suggestions. We can only present them as our conclusions and trust that you will work in complete harmony with whatever may be the established policy of the Mission. Your usefulness is entirely dependent upon your loyalty to the group. You yourself must be a living example of the spirit which actuates us all in this work. Love and unity must prevail, else those whom you serve will not get a glimpse of the Christ who has led us into this service.

In conclusion, we wish to record our very deep appreciation of William R. Fogg. We believe that a fine and noble Christian spirit has been manifested by him under the existing and trying circumstances.

(Signed) FRED ROWNTREE,
HARRISON BARROW,
RUFUS M. JONES,
WILBUR K. THOMAS.

We also wish to report that we advised the Polish Unit that, including the special donation already in the hands of the American Committee, we cannot see our way to promise more than eight to ten thousand dollars per month for six months, beginning Seventh Month 1, 1921.

AUSTRIA.

We find that the Austrian Unit have already recognized the necessity for cutting down their program, and have made arrangements to limit their work to the amount of funds available. The A. R. A. representatives in Vienna have agreed to propose to London and New York that they supply the Friends' Mission with food for the children up to three years of age, inclusive, and that the Friends continue their present plan of control and distribution as a separate organization. The rest of their plans calls for a minimum amount of about \$120,000 or £30,000 to carry the work until Fourth Month, 1922, and we believe that the two Home Committees should undertake to find this amount. It is hoped that the campaign

for clothing in the United States will be successful enough to assure the continuance of the clothing program.

We have informed the Field Committee of the impossibility of guaranteeing any definite sum, and it has been agreed that a further review of the financial situation is to be made in Ninth Month. The Home Committees are requested to notify the Vienna Unit at that time of the amount of money they think they can supply.

RUSSIA.

We have not been able to visit Russia, but we sincerely trust that the two Home Committees will continue to work along the lines outlined at the time of the London Conference in 1920.

CHALONS-SUR-MARNE.

We were not able to visit the Maternity Home at Chalons-sur-Marne together, but we are all of the opinion that the two Home Committees should take such action as will make it possible to fully equip the hospital.

SHIPMENTS received during week ending Seventh Month 30, 1921—135 boxes and packages; 1 marked Mennonite Relief from Ohio, containing 102 garments.

Contributions for week ending Eighth Month 1, 1921—\$4,812.97.

FRIENDLY NEWS NOTES.

PHILADELPHIA QUARTERLY MEETING was held as usual on the 1st and 2nd inst. Dr. Wm. Cadbury was present at both sessions, after an absence in China of five years. Three members of a committee of the Yearly Meeting's Extension Committee were at the meeting of Ministers and Elders. Their appeal for a widened vision and a deepened experience met a welcome response.

In the Third-day session practically nothing apart from routine was attempted, but there was a solid, settled sense of optimism, as the un-failing resources of Divine strength in Jesus Christ were emphasized.

THE tragic death of Marcia Doan, editor of *The Quaker*, near Greenfield, Indiana, Seventh Month 24th, in an automobile accident, cast a deep shadow over the Young Friends' Conference at Richmond. She had shown herself a very capable and tactful Friend in her position and she will be widely mourned.

WALTER S. MEADER writes an interesting account of New England Yearly Meeting in *The Quaker*. He says, "Particular interest was manifested in the German letter on account of its thoroughgoing adoption of all the concerns and customs of the early Friends, protesting against hiring ministry, music, had worship, oaths, war, alcohol and tobacco, and adopting the plain language and dress."

On the statistical report he makes this note: "New England Yearly Meeting records a net loss of forty-seven members during the year 1920 in spite of the fact that requests for membership exceeded the resignations by more than sixty. The principal losses were by death and discontinuance of names of non-resident members."

The conclusion of the article is the closing minute: "We have been blessed, during our many sessions, by the presence of the Holy Spirit, and we have realized that it is on His power and guidance more than on organization or personal initiative we must rely in accomplishing His will. With renewed faith that He is able and that He will enable us for service we conclude, purposing to meet in Vassalboro, Maine, at the appointed time next year."

SOME of our readers may know Dallas Lore Sharp as a writer. *The Quaker* makes this quotation from an article of his in the *Atlantic Monthly* with the title "Education for Authority":

"My children have not had what I had in religion—not my Quaker grandfather certainly, who was lame and walked slowly, and so, I used to think, and still think, more surely walked with God. My first memory of that grandfather is of his lifting an adder out of the winding woodpath with his cane, saying, 'Thou must never hurt one of God's creatures'—an intensely religious act, which to this day covers for me the glittering folds of the snake with the care, and not the curse, of God."

CARL HEATH, at Essex and Suffolk Quarterly Meeting, gave an account of two journeys he made in Central Europe, in the course of which he discovered that everywhere in that area Quakerism was a passport to anywhere, a fact that was "both exhilarating and humiliating." Throughout Europe there was a door wide open for Friends to carry, in the living spirit, a live movement of Quakerism, which could only be done by the prayerful support of the whole Society, and by the offers of individual Friends with a real concern for the work.

The following comes to us by way of London. If the item is not Friendly News it will be of use to Friends:—

The *Los Angeles Times* gives some interesting statistics of the "silver cost of the war." If the cost of the war were taken in silver dollars and rolled into rails, it would be sufficient to build a silver railroad twice around the earth at the equator. If the amount were divided equally among the entire population of the earth it would give each man, woman and child one hundred and seventy dollars.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Richard T. Cadbury, John Yearsley, George Vaux, Jr., M. J. Windle, Lydia K. McCollin, Sarah C. C. Reeve, Evelina D. Caldwell, Ruth A. Clement, Mary W. Trimble, Hamilton Haines, Frank B. Harker, George R. Chambers, Anna Mary L. Thomas, Ann Sharpless, Lydia C. Sharpless, Dr. Wm. T. Sharpless, Guilielma Smith, Thomas P. Conard, Watson W. Dewees, Robert R. Hulme, Peter J. Fugelli, George L. Pennock, all of Pennsylvania; Charles Wright, Edward S. Wood, John R. Hendrickson, Wm. E. Rhoads, John B. Hutchinson, Elizabeth H. Richie, Wm. H. Richie, Walton B. Leeds, Edwin R. Bell, Howard H. Bell, Wm. E. Darnell, Joseph H. Matlack, Wm. Matlack, Jr., Alice H. Matlack, M. and R. Matlack, Wm. J. Borton, Rachel W. Borton, I. John Ransom, Anna E. Willitt, Dr. Franklin T. Haines, S. P. and M. W. Leeds, Morris Linton, Walter W. Evans, Ezra C. Engle, all of New Jersey; Eunice B. Nichols, Eunice B. Clark, Anna A. Gardner, Phebe W. P. Buffum, Lucy W. Foster, Harvey C. Perry, Charles Perry, Thomas Perry, all of Rhode Island; Debora S. Negus, Deborah M. Bundy, Lucinda Almon, Charles Gamble, Jonathan K. Blackburn, Robert Ellyson, Gilbert Warrington, Edgar Warrington, Jesse Edgerton, L. M. Bruken, James Maule, Joseph E. Meyers, all of Ohio; Esther Coppock, James McGrew, Isaac T. Dewees, Edwin T. Heald, Mary H. Ridgway, David Winder, all of Iowa; Lillian Dyer, Oklahoma; James W. Oliver, Wm. T. Oliver, Mary Gifford, all of Massachusetts; E. Roberts Richie, New York; Allen Maxwell, Ada V. Stanton, Ashley Johnson, all of Indiana; Eunice C. Henley, Kansas; Henry S. Harvey, Clara B. Draper, C. F. Saunders, all of California; Joshua P. Smith, Maria F. Hampton, both of Alabama; J. F. Hutches, Missouri; Ephraim Robeson, Mordecai P. Starr, Hannah J. Starr, all of Canada; Edith F. Sharpless, Gilbert Bowles, both of Japan.

DIED.—On Seventh Month 24, 1921, DR. RACHEL T. MOON, of Philadelphia, daughter of James H. and Elizabeth B. Moon, aged forty-seven years; an Overseer of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, in Germantown, Pa., on the fifteenth of Sixth Month, 1921, MARTHA J. MOORE, widow of James Willis Moore, in the eighty-fifth year of her age; a member of the Monthly Meeting of Friends of Philadelphia, for the Western District.

—, at the home of her brother, Mordecai F. Starr, Newmarket, Ontario, Seventh Month 26, 1921, MARY FRANCES STARR, daughter of the late Francis and Mary C. Starr; a member of Yonge Street Monthly Meeting of Friends, Canada.

—, at Haverford, Pa., on the twenty-fifth of Seventh Month, 1921, SARAH L. B. DEWEES, wife of Watson W. Dewees, in the sixty-ninth year of her age.

—, at Eagles Mere, Pa., twenty-fifth of Seventh Month, 1921, JAMES GARRETT VAIL, Jr., son of James G. and Ruth R. Vail, aged twenty-two months.

—, on Seventh Month 27, 1921, BRINTON PUSEY COOPER, of Contesville, Pa.; a member of Bradford Monthly Meeting, Pa.

—, on Seventh Month 31, 1921, VNS ELIZABETH COMFORT, widow of George M. Comfort, aged eighty-four years; an elder of Falls Monthly Meeting, Pa.

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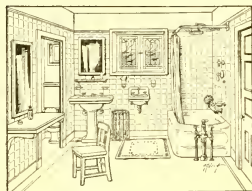
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"A BODY COMPACT."

The subject of a diminishing membership in some communities of Friends and a failure in growth in others occupies at times the serious thought of many members, no doubt. It may well be a subject of solicitude; but in casting about for a cause and a remedy, it is of the highest importance that we do not mistake the nature of the weakness, nor fix responsibility in the wrong place. We need a spiritual diagnosis in harmony with the mind of the Great Physician. If we can feel that we are individually in the line of our calling, fulfilling our measure of service, however humble and obscure it may be, we shall at least escape condemnation for what may be regarded as a condition to be lamented. But our concern will not stop here. If we are alive "in the Truth," we shall want to see it spread, and its blessed fruits multiplied.

Nevertheless, it is pertinent to inquire whether our present concern ought not to be more for the integrity and purity of the Society than for the size of it as an organization. Look about a little among other Christian bodies, and see whether the largest congregations and most popular churches are in general displaying the standards of pure Christianity better than do some smaller, less conspicuous ones. Devices for securing attenders and even an increase of membership may effect something in numbers, but not much in strength and efficacy if there is not a corresponding conviction to govern the conduct. A situation in which there is a large association of members may be externally impressive, yet if it were such that certain truths or principles must not be spoken of for fear of controversy or discord, the organization would be far from thorough unity. To maintain a real unity of an upbuilding kind, we must of course be on the right ground.

A Friend of the first period placed membership and fellowship on such a foundation that the resulting visible church would be (and was) "a body compact." Doubtless his thought was consonant with that of the apostle when he said that the body was compacted by that which every joint supplied, so

as to make increase of itself in love. If we could but come into, and abide in, the condition under which the early Church was multiplied, "walking in the fear of the Lord and in the comfort of the Holy Spirit," should we not have reason to look for an enlargement of our borders?

To determine the times and seasons of this, however, is not within our province, and our faith must include patience. Our responsibility is in living according to our measure of light; and if we might be so faithful to our high calling as to be instrumental at this time in promoting justice and goodwill in our various neighborhoods, as well as amongst nations, such service would be a memorial greater than could be made by the mere gathering of numbers. Oh! there is sore need of reform in what is called Christendom; and when one considers the signs of self-indulgence and vanity, of intolerance and ambition, often so apparent, one can hardly be indifferent to the discredit given to the Christian name. Nevertheless, there is much of evident good to rejoice in, and we may be sure that a work of the Lord is going on in many hearts and many places, beyond our sight or knowledge. The proportion of good and evil is not easily determined, and we are not to forget that a firm foundation standeth, having this seal: "The Lord knoweth them that are His."

To return to the main theme, however, it seems to the present writer that the most urgent call to the Society of Friends is to come up in loyalty and dedication to the Truth, as well as in the service to which the times give emphasis, rather than to concern itself overmuch with plans for increasing its numbers. If there be life and patience and fidelity on our part, there will doubtless also be growth and expansion in the Lord's own time.

M. W.

THE GOOD REMAINS.

Still come the seasons as of yore,
And stars maintain their ancient way,
Wearing their old-time glory dress;
Still morning, blushing, kisses day.

Nor have the flowers lost their charm;
Nor is the song of birds less sweet;
And from her glittering couch of dew,
Nature still wakes the sun to greet.

Still soothes the murmur of the brook,
The mystic poetry of the breeze
In summer glancing, and the rose,
Wooded, gives her nectar to the bees.

And angels still surround the throne;
And love divine is still supreme;
The good remains, the evil dies
And fades from memory like a dream.

Fifth Month 8, 1921.

M. I. REICH.

Our aim should be not to crush the evil-doer, but to change the evil mind.—SHIPLEY BRAYSHAW.

ABINGTON QUARTERLY MEETING.

The members of Abington Quarterly Meeting, together with a few Friends from other meetings, met in Germantown, on Fifth-day, Eighth Month 4th, at 3.30 p. m.

At our meeting for worship we were urged to be ambassadors for Christ and also to strive for a peace within us, which we can attain, notwithstanding the great rush and turmoil of this present-day life. A prayer was offered for forgiveness and strength that we might live according to God's will for us. After a period of silence, the business meeting was opened by the Representatives answering to their names. The four Queries were read and while we felt encouraged that there seemed a growing interest in our business meetings, and that many strangers attended our First-day Meetings, we still had to report a small attendance at our mid-week meetings. One Friend deplored so much diversity of opinion among our members, but thought it a challenge to prayer. Another voiced the opinion that there could be no real ministry that does not help others along the heavenly journey.

The Extension Committee urged that all members of our Quarterly Meeting should help them when they are called to do so, and it was thought a great opportunity for our Society. J. Passmore Elkinton said that the Committee feels very dependent on the local meetings, as to the best means for carrying out their purpose. In their approach to the public they will need money for literature, conferences, etc., but especially will they need inspiration; their task is to concentrate on the Christian message as expressed in Jesus Christ.

Harold Evans reported satisfactory interviews with Secretaries Hughes and Hoover, at Washington, by their Committee on Disarmament. They were pleased with the spirit of friendship and good-will toward the nations in which negotiations were being carried on. Hughes expressed appreciation of the interest of Friends, and Hoover seemed wholeheartedly in favor of disarmament.

Dr. Edward G. Rhoads reminded us of the importance of the belief in our Lord Jesus Christ, as expressed in John iii: 16. He thought the reason we had lost in attendance at our meetings was our lack in the knowledge of our Lord Jesus Christ.

Edward Wood encouraged us by telling of a young Japanese whose viewpoint had been changed by his contact with Friends and who will return to his country a Christian. He hoped Friends would make use of such opportunities.

The Meeting then adjourned, after which supper was served.

L. P. H.

THE GRACE OF PERSONAL FAITHFULNESS.

We copy this editorial from the *American Friend* and thank Elihu Grant for such a clear note:—

Are we learning how to live and grow in grace? Fragments of prosperity which developed because of remarkable opportunity still lie strewn about us. The emergence of many new personalities and their activities is bewildering. Their finger-touch seemingly upon the very pulse of great movements, the influence they wield is intoxicating. Their word or deed often causes world events to pivot. And we have been told that many of the men in high place are such ordinary men. Might not we attain to such power? In the old Arabic tales, luck or chance seemed often to put immense power under the control of very obscure persons. We would fain be Aladdins of a newer world of chance. We've eaten the apple and our eyes are opened, but do we see aright? Great results flow from small causes in every life. Love, ill-temper, harshness, sweetness, service, are working influentially all the time; not necessarily in public life, nor where men will give praise unless they are very thoughtful men. The power of the so-called mighty is not so assured or desirable. It is often but a chance to display weakness and to do infinite harm. We reckon ill if we belittle the influences from our present lives and over-estimate those that spring out of Washington or New York. Reputations wither more often than they improve in the public glare. It is too often mere excitement that is craved,

self-importance rather than fruitful service. In the revelations that have come to us of worthlessness when sincerely devoted to duty-doing, let us not underestimate the glory of a chance to work and the grace of personal faithfulness. The exalted ego is the worst foe of good people to-day. Self-expression has degenerated into self-advertising. Service is confused with prominence. Our comparative freedom from restraints must not lead us to forget that the finest living has laws of its own. If we are of the Spirit, by the Spirit (of Christ) let us also walk. Creaturely activities are no substitute for inward growth in grace.

E. G.

FRIENDLY ECHOES FROM REVIEWS.

Midsummer numbers of two of our most important reviews contain articles both about, and of interest to Friends. In the *Constructive Quarterly*, Herbert W. Horwill, formerly London correspondent of the *New York Evening Post*, contributes a long article on "A Quaker Social Movement." In it he says: "A silent revolution is going on among the Friends. How striking is their change of attitude can scarcely be realized by anyone who is not in touch with present-day Quakers either by personal association or by constant study of the Quaker Press. There were certain signs of this new tendency before the war, but it was the war itself that really woke Quakerism from its 'dogmatic slumbers' in the matter of the industrial system." Then follows an understanding description of the historical background (when the writer says Robert Owen had no Quaker following, he should not forget the help of William Allen) and details of the Industrial Parliament Scheme of Malcolm Sparkes, the State Bonus Scheme, Jordans Village, New Town, and the work of the War and Social Order Committee.

The *Hibbert Journal* (Leroy Phillips, Boston, Mass.) as a quarterly cannot be as prompt as other journals with its reviews, but its notice of W. C. Braithwaite's "Second Period of Quakerism," published in 1919, is worth waiting for. The series (of which it is a part, and of which Rufus M. Jones's "Later Periods," due this month, will be the concluding volume) so the reviewer says, "rank among the most valuable of recent additions to the history of religion in this country."

In the same number of *Hibbert* is an article on "Religious Knowledge in Schools." Based on a "Headmaster's" recent examination for a whole school, many of the questions being very stiff ones, it gives material of great value for educational and incidentally too some amusement. Friends should particularly note that according to one boy, "The Inward Light means the light which keeps you merry and alive. If you had no Inward Light you would be sulky and dull."

In a Czechoslovakian magazine, *Fuggellen Sjenle*, is an article entitled "The Activity of the Society of Friends During the War." It speaks with great admiration of the leading ideas of the Society—their broad, humanitarian spirit, their generosity, their far-sighted view in politics, their courageous stand against militarism. It deals with the ideal Christian attitude the Friends have taken towards the enemy alien subjects, and ends with the sentence: "The blessed hand of the Society of Friends has reached our suffering country—when will their spirit also enter all hearts here?"

HUBERT W. PEET,

174 Venner Road, Sydenham, S. E. 26.

DR. WALTER RATHENAU, speaking for the new Germany in his book, "In Days to Come," has this to say: "In days to come we shall have to put away from ourselves our dearest vanities, weaknesses, vices and passions; upon us will be imposed the duty of cherishing sentiments and performing deeds which to-day we esteem in theory while despising them in practice; we shall have to learn by hard experience that our aim in life must not be happiness but fulfilment, that we have to live not for our own sake, but for the sake of God."

MUSTARD SEED AND A BIRTHDAY.

[In giving space to the following we have made an exception to our general practice regarding the publishing of anonymous articles. Despite the fact that it bears no name, and that there is here and there a tendency towards "fine writing," we are printing it, with the feeling that it will perhaps "reach the condition" of some who may chance to read it.—Eds.]

The other day he had a birthday. Not that that in itself is of particular moment; we all have them—with increasing frequency. But it so happened that this one marked the completion of his thirty-third year, and he could not help thinking of that Perfect Life—lived out, filled full, offered up, in the same brief period.

What could his own life show in comparison? A sorry affair, indeed, it seemed. Mud-stained from many slips and falls—some the result of awkwardness and weakness, but others from what really looked like a perverse willingness to stumble and lie prone in mire and slime. Waste, empty spaces of time squandered, and nothing to show for it. Here and there, to be sure, was the evidence of effort—effort which had sufficed to throw dust in the eyes of some of his friends who, unlike himself, were always on the lookout for some sign of good in others. But the best that was there was mediocre. There was no one thing that he did superlatively well. He never had known the joyful satisfaction that comes from *excelling* at something—from making a mouse-trap, or a lead-pencil, or whatever it was that Emerson talked about, a little better than anyone else could do it. Most things that he did seemed rather below the average, a few came up to it, but none excelled.

Dismay made him his ready prey. Was all his life to be like that? Was he never to rid himself of those stains of dust and mire? Was his life to be always a trudging down the valley of mediocrity, with never a glimpse from the high hill-tops on each side, out into the world of those who did at least some one thing well, and was he never to feel in his face those fresh West winds which, he knew, must blow, up there where men succeeded? He knew he hadn't five talents, nor yet three. Was he going to have to realize, as the years wore on, that he hadn't even *one*, which he could double for his Master?

Despair seized him. Nothing he did was worth while. Then why do anything? The efforts he had made in the past were sufficient, he knew, to deceive his less discerning friends (thank God! he still had friends, but how long could he keep them?). He might go on repeating over and over those same deceptive motions, which seemed to promise something, but never did perform. Yet he knew that it was all hypocrisy, and he still hated hypocrisy—even in himself. People said to "try"—he had "tried," till he was sick of trying.

Doomed to failure! The dread word rang in his ears. Failure! Failure! Why not give up now? He hated himself, and most other people, too.

Then there came the realization that with all this welter of mediocrity, weakness and failure, there was still one talent that was his. He could *obey*!

When nothing is required that is beyond our ability to perform (how often he had heard that from the lips of experienced, tried men!) *obedience* is one thing at which we can all succeed. Here our gifts and talents do not enter, they are quite apart from our willingness to "mind our Guide." The least gift might obey, the ablest can do nothing greater.

As he dwelt on this, hope came to him once more. Here was something he could seize upon. He grasped it, and it held. In a volume of half-forgotten lore he happened upon the following, and it helped him, seeming to confirm his own discovery: "*How may a man come out of the darkness of the night into the light and brightness of the day?*"

"By joining to the first glimmerings and breakings forth thereof upon him. The least light of truth hath the same nature, virtue, and properties with the greatest. Though not the same in degree, yet the same in kind; and *he that will come to the greatest, must begin with the least.*"

He remembered hazily something in the Psalms about

"sitting in the seat of the scornful." Was not that his own condition? Discouraged himself to the point of inaction, he had jeered at the efforts, often feeble enough, of others, whose shortcomings were as patent to him as his own. But with this fresh life, this comprehension of what real obedience could mean, came an appreciation of the honest effort of every sincere person. He grasped something of its significance. He saw its majesty. He was still a long way from the point where he could see "that of God in every man." But he knew what the words meant, at least. He had seen that pinnacle from the valley, and he knew that he could reach there, if he would. The mustard seed was planted.

X. Y. Z.

THE STAR IN THE DAYTIME.

[This editorial is reprinted from the *N. Y. Evening Post*. It has a lesson that we all need at times.—Eds.]

The curious thing about the Star was that once you found it, looked right at it, and kept your attention fixed upon it you could see it clearly, if you had the right kind of eyes. Lots of people couldn't see it at all, some because they did not have the right kind of eyes, but mostly because they were blinded by the garish light of an extraordinarily bright and sunny morning. The sky was a bottomless sea of azure; the clouds that swept across, melting into shifting wisps and flecks or vanishing altogether as the sunshine ate them up, shone like new snow. The fluttering flags on tall poles distracted your gaze. But if you did get into a shadowed place or down in the depths of the canyons between the towering buildings, carefully work out the exact location and fix your gaze there, you saw the Star, glittering like a diamond in the blue.

Then it came to you afresh that after all the stars are there all the time, passing stately across the sky, sending out their steady stream of light, as much and as truly in the glare of the brightest day as against the velvet blackness of the darkest night. It is not their fault if we do not see them. It is the fault of our eyes, filled with the blaze of things, or of the earth-born clouds that shut us in. Also, we do not trouble in the daytime to look at, or for, the stars. Only those who look, out of the depths of canyons or at the bottom of narrow vistas, see the stars in the daytime.

In the daytime we are all-powerful. In the awe and loneliness of night we pray, each after his own fashion:

Now I lay me down to sleep;

I pray the Lord my soul to keep.

As if to say: "While I am awake and on the job I can take care of myself. While the sun is shining, never mind the stars." The prayers of most of us come out of our fears.

Suddenly comes a day when we discover that whether we look for it or not the Star is overhead and shining, regardless of our seeing. And we realize then that if our eyes are open and intent we can see it and steer by it—unless we suffer the garishness of the day to blind us to its glittering presence.

"I CONFESS I have at times had cause to marvel at the forwardness of some who though but children, if rightly children at all, have undertaken the work of men, hardly discovering a willingness to give the preference to any; and when they have been admonished by those of much more experience than themselves, they have been apt to retort, or to plead a Divine commission, and that it is right to obey God rather than man, as if they had the sole right of speaking and judging, too. I had divers times seen the great danger of being deceived or misled by the transformer, and therefore was afraid of being confident of my own sight, and looked upon it to be safest for me to stand quite open to instruction, let it come from what quarter it would: there being nothing more desired by me than to be right."—JOHN GRIFFITH.

A MOTHER'S LETTER TO HER SON.

[We are indebted to our friend Susanna Kite for the following. Apparently it is clipped from a local paper, but we cannot make the usual acknowledgment as the name of the paper is not given.—Eds.]

The following mother's letter to her son upon the completion of her ninetieth year, for which we are indebted to our good friend Cyrus Cooper, of Ohio, is from the *Episcopalian*, and shows that vital religion is the same under whatever name. All Christ's disciples must take up the daily cross and experience the old nature crucified and the new man created in Christ Jesus. This work is in the heart, carried on by the Holy Spirit, and yielding the fruits of righteousness and peace.

"My Very Dear and Only Son:

"I sit down to address to you probably the last letter you will have from me. I suffered much on account of your and your ever-beloved wife's heavy trials; but my faith is unmovable in all these things working out for both you and myself 'a far more exceeding and eternal weight of glory.' I am now nearly ninety years old; but I consider myself one of the happiest beings in existence, for most of my trials are gone through; and, under the apprehension of those to come, I am happy to tell you my feet are on the Rock. I have a husband, three children, and two grandchildren beyond the boundary line of sin and sorrow. God was manifestly glorified in the deaths of those who came to maturity; and the rest are quite as safe. My health is just as good as it ever was, only the infirmities incident to old age; and fewer of these than perhaps any other of my age. My memory is good; I seldom forget anything I hear; I can read a little, and hear tolerably well; I have food to eat, and raiment to put on, and when sick, tender hands to aid my infirmities. I feel as if a volume would not be too much for me to fill, if I told you all I think of you both and the dear children; and, when overwhelmed with the thought of you all, I can only ease my full heart by crying to heaven in the language of the apostle, 'That the God and Father of our Lord Jesus Christ would bless you all with all spiritual blessings in heavenly places in Christ Jesus.' I know, and often say, our prayers are often reciprocal, for I feel assured you are asking for me; and the blessed access I feel tells me I am heard for you.

"But one thing, above all things, I would enforce—the necessity of teaching the dear children that the religion I am recommending is a thing not merely to be found in books, sermons, or knowledge, but at the throne of grace. It is a 'casting off the works of darkness, and putting on the armor of light,' it is 'putting off the old man, and putting on the new,' a 'crucifying the flesh with its affections and lusts;' it is set about by a knowledge of themselves; a repentance towards God; a faith in Christ; a passing through the straight gate; a new birth; Christ formed and brought forth in the soul, enabling the new creature to walk in Christ, with a knowledge of salvation by the remission of sins; a self-denying life.

"I tell my dear grandchildren that these are my views of religion, after sixty-four years of experience—for so long has my Saviour kept me; and now I know 'that neither life nor death' (nor any of the dangers in the catalogue) 'shall be able to separate me from the love of God, which is in Christ Jesus my Lord.' I shall ever, while life remains, remember you in my prayers, night and day, and I trust you will do the same for me, for I am still in the field, and the wolf of the evening is still going about. But, after sixty-four years' conflict, the Sword of the Spirit is still bright; and oh, to have the promised land in view!

"This is what Bunyan calls the land of Beulah; or the prophet Isaiah, 'The land that is afar off, where the King is seen in his beauty.' I was reading of this to-day, the first of the year, and I trust, ere another year rolls round, that faith will be lost in sight. But, before I let the pen be dropped, again I would say, tell the dear children, in searching for re-

ligion, Jacob 'wrestled,' David 'wept and watered his couch with tears,' Paul prayed, the publican 'smote upon his breast,' the jailer cried, 'What shall I do?' and, above all, Jesus, when asking for us, rose a great while before day and went into a solitary place, and there prayed. Everything for life or death is to be got at the throne of grace; but the soul must be on the stretch for all we want.

"And now, my dear children, I have told you what I have to say before I leave this vale of tears.

"Meet me above, that I may say, 'Here am I, and the children Thou hast given me.'

"May the good Lord keep you all till we meet in 'a house not made with hands,' is the prayer for my dear son,

"Your affectionate,"
"MOTHER."

OPEN DOORS IN PEKIN.

[This article is from *The Friend* (London) of Seventh Month 22nd. We feel Henry T. Hodgkin will be glad for us to reprint it.—Eds.]

I am taking advantage of a few hours here to write about some of our experiences in Pekin. This seems to me the most worth while visit of any—but of course it is very hard to compare one place with another. First of all, I must tell you a little of the general situation in order that you may appreciate the atmosphere in which we are living and working.

The political and military situation is about as bad as it can be. The country is really ruled by these military governors—known as the Big Three. They each have huge armies and considerable wealth. The men under their command are attached to the generals personally rather than to the Central Government or to China. These men are in a real sense military dictators. One never knows when they may fall out among themselves, or when they may decide that the Government has to be changed, or when the students and others may decide to try a violent revolution to shake off their yoke. The particular point of dispute just now is over education. The Government is unwilling to supply the schools with the needed funds. The salaries of teachers are ever so much in arrears and the teachers are on strike. No regular classes are being held in Government schools and the University is locked up. It is not clear whether this is simply a symptom of the general disorder and financial stringency or a deliberate policy on the part of the Government looking to the retirement of the teachers and the substitution of other men or even to the general suppression of higher education. It might well be something like that, for the schools are the centre of disloyalty to the government, and the present teachers are writing and speaking constantly against the domination of the Big Three and the general policy followed by the Government.

The leaders in the movement, which is called the New Thought Movement, are men educated in America and a few in England. They are first-rate scholars, men able to hold their own against foreign scholars—and in some cases, men of fine principles and high moral life. These are the men who have brought Professor Dewey and Bertrand Russel to China. The ideals of the movement are complete freedom of thought, a challenge to the traditionalism of the past, especially the orthodox interpretation of the Chinese classics, a revolt against organization, a passion for social betterment. The movement seems to me to have much in common with the *Frei Deutsche Jugend* and to have much hope in it. The bias is distinctly anti-religious, and some of the leaders hold that religion is played out and that aestheticism must take its place. One or two of the leaders are Christians, however, and several are open-minded or even favorable. I have already had a long talk with its most brilliant leader, Hu Shih. He is a Ph.D. and a man of fine personal life. He has done a great deal for the simplification of Chinese writing and he is more open-minded than many others.

Another young leader has got me an invitation to give a course of lectures at the Higher Normal School (Government), where the students are still staying and working, although

there is no regular teaching. These are on "China in the World of To-morrow;" and I am speaking on such questions as "China in the World of Industry" and "China in the World of Nations." These lectures are being written out in full, translated and published in the Chinese paper *Seu Ming* or *The Life*. I have been giving another course on the Christian Revolution in the Pekin University (Christian). This course has been rather closely followed, and I am having a group discussion with some of the men. This work can all be done in English. I have found that some of the students have been thinking along similar lines and I am very thankful to have this fine opportunity.

I cannot do more than hint at the other opportunities that are coming to me all the time. I have found a wide door for the discussion of Christianity and War and kindred topics. The missionary community were keenly discussing the question of peace in the Far East before I came here and I had at once two chances of speaking. Then I found a committee working on the problem, and with them I have had several discussions. I have addressed the Language School and am to speak there again to-morrow. I am to have a talk with the staff of the University. I have spoken at several Chinese and foreign services where I have had excellent opportunities for giving our message. I am also taking a considerable part in two student conferences, giving opening addresses and taking classes in the Bible and on social questions.

At this college I had a fine meeting last night. It is a Government College and is built by the indemnity money remitted by America. There are, I think, 600 students in all. I spoke to a very eager group on War and the Future of Humanity and explained fully Friends' position. The discussion and questions afterwards were very keen and turned even more to other aspects of Quaker teaching. At last one student said: "If you Friends believe all these things why are you not sending people all over the world to make more members? How can it be that there are so few of you?"

These questions are not easy to answer. I am sure that we have a word that is urgently needed here in Pekin. The air is full of eager questionings; many are seeking for truth, and the Quaker approach to the problem will appeal if it is adequately presented. We could open a Quaker embassy here with a staff of half-a-dozen of our best and have work enough for everyone, and I believe it would not be at all difficult for it to be self-supporting. My heart is full of the bigness of the opening here and the dead ripeness of this field. Why are we not entering it?

HENRY T. HODGKIN.

TSING HWA COLLEGE, Pekin, Sixth Month 1, 1921.

CHILDREN'S CORNER.

"THOSE MISSIONARY POTATOES."—It was not a very large church, nor was it nicely furnished; just a plain, square, bare building. Here James and Stephen Holt came every First-day of their lives.

One First-day they stood together over by the stove, waiting for the First-day school to begin, and talking about the missionary collection that was to be taken up. It was something new for that church; the people were not used to having collections. However, some of them thought it was about time for them to begin to give. But the Holt boys had not a cent to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a pair of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grumpy around the old church. What should he spy lying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head toward it. "Somebody must have dropped it that day we brought the things here for the folks. I say, Stephanie, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea," he said, eagerly. "Let's do it."

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest."

"Honor bright?" asked James.

"Yes, honor bright."

"How, split it in two, and each put a half on a plate?"

"No," said Stephen, laughing; "we can't get it ready to give to-day, but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There will be another chance; this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan, they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them, and they had to shake their heads, they thought of the potato, and looked at each other and smiled.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it.

"Beats all," said Farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes in that fashion I would make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that piece of ground? Another thing: while the boys were picking them up, they talked over the grand mass-meeting for missions that was to be held in the church next Fifth-day—an all-day meeting. The church had a taste of giving, and was prospering as she had not before. Now for the big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, and wrote out in their very best hand the following sentence forty-one times:

"This is a missionary potato. Its price is ten cents. It is from the best stock known. It will be sold to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James and Stephen Holt."

Every shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By three o'clock on Fifth-day afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for each one of them. Imagine the pleasure with which James and Stephen Holt each put two dollars and five cents into the collection that afternoon. Ever since then they have had a missionary garden, and both gardens thrive.—*Regions Beyond* [adapted.]

HER MOTHER'S PARTNER.—A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark:

"You're a busy little girl to-day."

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal.

"Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was a well-considered compliment, but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n me are partners."—*Selected*.

THE BIBLE OF A FAMOUS QUAKERESS.

WALTER IRVING CLARKE.

(Concluded from page 68.)

ELIZABETH AS A MANAGER.

Haddonfield, New Jersey, was the location of the plantations of John Haddon of England. He was a Friend, who lived at Rotherhithe, borough of Southwark, county of Surrey, then a suburb of London, on the east side of the Thames. John Haddon found himself unable to come to America to look after his estates, so his daughter, Elizabeth, came in his place, and proved a notable executive manager. What brave spirit must have actuated this girl, who, fresh from a home where she was sheltered by every solicitude, came to cast her lot in the midst of the then unbroken forest in the wilds of West Jersey.

Elizabeth Haddon's father suffered from the persecutions of that day against the Friends, or Quakers. In 1670, in Yorkshire, for attending a Quaker meeting at Anne Blackburn's, his first "offence," he was fined the equivalent of \$11. As late as 1687, in London, he was bereft of goods totaling over \$100, because of his fealty to his faith. He looked to West Jersey as an asylum from persecution.

Elizabeth came to West Jersey in 1701. She was then about twenty years of age. She was named Elizabeth for her mother. The records show that she administered well the affairs of her father, that she was zealous in the work of the Society of Friends, serving efficiently for fifty years as clerk to the women's meeting; that she ministered wisely to the afflicted; that in spite of the comparative affluence which she acquired through her energy and efficiency she was, nevertheless, a pattern of plainness and moderation; that with prudent cheerfulness she kept her heart and home open to her friends; that she was zealous and diligent in the church, a power for good in all the walks of life. She died in 1762, at the age of eighty-two, having survived her only sister, Sarah, as well as her parents and husband. Having no children of her own, she adopted her sister's son, Ebenezer Hopkins, who came to America and married Sarah Lord of Woodbury Creek, New Jersey. It was to their first-born, John Estaugh Hopkins, that she gave the Bible. Their second child was named Elizabeth Estaugh Hopkins, and became the wife of William Mickle.

ELIZABETH'S HUSBAND.

John Estaugh was born in 1676 in Kelvedon, a small town fifty miles northeast of London. He early became a minister of the Society of Friends and traveled in the interests of that ministry to Maryland, Virginia and North Carolina as well as Pennsylvania and West Jersey. He had skill in chemistry and medicine and used these arts to help the poor; in a way he may be said to have been a sort of medical missionary. His letters to Quaker meetings were among the religious inspirations of the day. Some of his writings were printed by Benjamin Franklin at Philadelphia. He died in the Island of Tortola in 1742, on a mission for the Quakers, and was buried there. His wife Elizabeth survived him twenty years. To the last she was active in good works and her home was the centre of entertainment for friends visiting the meetings. It is cited as a mark of her foresight, energy and liberality that in 1721 she had her father deed, for a new meeting house, the land on which, until 1818, stood the only place of religious worship in the village.

The romance of Elizabeth Haddon and John Estaugh is well read and considering. Prosaic chroniclers, always ready to rub some of the bloom off the joy of life, have sought to minimize the part played by Elizabeth in the courtship. Even these, however, admit that John, who was terribly serious, may have been diligent in this personal matter, or may have performed his part awkwardly, and that Elizabeth with her accustomed ready good sense and courage came to the rescue and precipitated matters. Close study of the facts of record, however, convinces the present writer that Longfellow stuck remarkably close to the truth throughout his tale.

AS TOLD BY LONGFELLOW.

As related by Longfellow in his "Tales of a Wayside Inn,"

under the title, "The Theologian's Tale, Elizabeth," it is a beautiful idyll with the Lord's hand visibly working out the destinies of human souls. The reader of this article is urged to turn at once to his or her treasured volume of Longfellow and re-read the poem in full. It is a rather long poem, but well worth the time. Its opening stanzas, with their homely household atmosphere in the settling down of cold weather, are redolent of the spices and sweetness and savor of Thanksgiving time. Then came the spring and the Friends' Quarterly Meeting.

Then Elizabeth said, though still with a certain reluctance,
As if impelled to reveal a secret she fain would have guarded;
"I will no longer conceal what is laid upon me to tell thee;
I have received from the Lord a charge to love thee, John Estaugh."

And John made answer, surprised by the words she had spoken.
"Pleasant to me are thy converse, thy ways, thy meekness of spirit;
Pleasant thy frankness of speech, and thy soul's immaculate whiteness,
Love without dissimulation, a holy and inward adorning,
But I have yet no light to lead me, no voice to direct me.
When the Lord's work is done, and the toil and the labor completed
He hath appointed to me, I will gather into the stillness
Of my own heart awhile, and listen and wait for his guidance."

Then Elizabeth said, not troubled or wounded in spirit:
"So it is best, John Estaugh. We will not speak of it further.
It hath been laid upon me to tell thee this, for to-morrow
Thou art going away, across the sea, and I know not
When I shall see thee more; but if the Lord hath decreed it,
Thou wilt return again to seek me here and to find me."
And they rode onward in silence, and entered the town with the others.

Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness;
So on the ocean of life we pass and speak one another,
Only a look and a voice, then darkness again and a silence.

Patient and unrepining, Elizabeth took up again the old routine of life, busy with its manifold opportunities for Christian service. John went across the seas, and departing

Carried bid in his heart a secret sacred and precious,
Filling its chambers with fragrance. . . .
And at last came the voice, imperative, questionless, certain.

Then John Estaugh came back o'er the sea for the gift that was offered,
Better than houses and lands, the gift of a woman's affection.
And on the First-day that followed, he rose in the Silent Assembly,
Holding in his strong hand a hand that trembled a little,
Promising to be kind and true and faithful in all things.
Such were the marriage-rites of John and Elizabeth Estaugh.

Thus Longfellow. You may read, as I have read, in the annals of the Friends, the marriage certificate. The simple marriage took place at a public meeting at Elizabeth's house on the First-day of the Tenth Month, 1702. The names of the witnesses include Broomall, Collings, Collins, Cooper, Richardson, Jones, Estaugh, Jennings, Thorne, Morris, Fretwell, Evans, Puckle, Hunness, Wright, Adams, Spicer, Thackaray, Hanbury, Masters, Norris and Wills. The name Cooper reminds the narrator of these chronicles that James Fenimore Cooper, the great American novelist, was among the cousins of the Haddon-Estaugh kin.

A WIFE'S TRIUMPH.

Elizabeth Estaugh left in writing a considerable testimony to her husband: "Few, if any, in the married State, ever lived in sweeter Harmony than we did. Oh! he was a sweet Companion indeed! A loving, tender Husband; an humble, exemplary Man; a Pattern of Moderation in all things; not lifted up with Enjoyments, nor cast down at disappointment. For sure, few, if any Man, ever left sweeter Saviour both at home and abroad than he has done. And yet in the Midst of all, I have a Secret Satisfaction in that I was enabled to give

him up (though so dear to me) unto the Service into which he was called. This is but just a hint for those who may be under the like Exercise and Tryal, that they may not hold back, but submit, and freely give up their All, leaving the Consequence to the wise disposing Hand who knows for what Cause it is He is pleased so nearly to try his People, some with Life itself, others near it, and the Cause yet hid."

John Estauagh and Elizabeth Haddon stand as models of happy, devoted, American Christian couples. He was buried in an island of the distant seas; she rests in an unmarked but hallowed spot in the Old Friends' Burying Ground at Haddonfield. Their mutual sublime faith, which so enriched the lives of so many, was founded on the teachings of that Bible which is still preserved by their kinfolk. John was a shining light in the propagation of his faith. Elizabeth, a model for her sex. Both were devotedly Christian, both human and helpful in wise and practical ways. Happy the homes that to-day are building a Christian heritage such as these two people, husband and wife, wondrously worshipful and wondrously loving, built around the home altar where rested and was read Elizabeth Haddon's Bible.

WHAT WESTTOWN HAS MEANT TO ME.*

[NOTE.—It is not unusual at Westtown School to have a dozen or more Yearly Meetings represented in the student body. The late Allen Jay used to point out the effect of this in unifying, in measure, the whole of our American Quakerism. The following article is solicited by us from a recent graduate from North Carolina. It reveals something of this unifying influence.—EDS.]

Four years ago, when I entered Westtown, my father, himself an old Westonian, tried to tell me what a great place Westtown was and what great opportunities it offered to its students. He did this because he wanted me to waste no time in taking advantage of those opportunities. But really it is useless for a parent to make this attempt. A boy has to plunge in and get experience for himself. This kind of lecture goes in at one ear and out at the other and so it was with that one. But now I have been at Westtown for four years, I am just beginning to realize what my father meant—and it's time for me to leave.

I want to classify the opportunities I have thought of under the headings of Education and Culture, of school life, of friendship, and of Quakerism.

Education teaches us to think, and therefore includes more than the mere subjects of the curriculum. Scholastically, it seems to me that the education Westtown offers is about as complete as could be made. It is greatly added to by the fine faculty of the School. The methods used in teaching are excellent, but that is not all. Usually we think of a teacher as an agent by whom knowledge is pounded into us, but here that is not the case. Westtown teachers are glad to be our friends. They sympathize with us, they talk to us freely and meet us in a man to man way.

Sometimes I have thought there is a lack in our time for reading, and for gaining information about current events, as well as in the amount of control we have over our leisure time. The day is somewhat closely programmed, but with a full curriculum perhaps that is hard to avoid.

The fresh air and daily exercise in games is an important part of Westtown life. Mental culture and physical culture must go together if either is to be satisfactory. The soccer, basketball, baseball and tennis are well organized and the teams are generally successful, but I think it would improve Westtown to have more of the natural athletics, such as the track provides. Skating and coasting in a good hard winter give a pleasant change from too monotonous team games.

Besides lessons and games the school societies fill a very important part in school life. While the Union, the Brightonian and I am told the Athenian, aim at supplying more general culture than the ordinary lesson courses can, Parliamentary

and Cometa gives us our chief point of contact with current events and valuable practice in public speaking both prepared and impromptu. The Radio Club is a successful experiment in practical science and affords a practice ground for future electrical and radio engineers, and supplies general information for everybody interested, as all boys are, in the modern miracle of wireless. Rustic does the same for farmers and farming.

There is room perhaps for more societies of this kind representing special interests; for instance, a chemical society, a sketching club, a kodak club and the like.

The school life this year has seemed to me one of the most pleasant of my four years at Westtown, owing to our growing desire as students for co-operation with the faculty, but I realize the loss that we have suffered in not assuming enough responsibility, and I hope next year with fuller student government Westtown will discover and express a finer public spirit than it has yet known.

Probably the most valuable and lasting thing that most of us win and take away from Westtown is friendship. We can perhaps never realize all that our Westtown friends will mean to us. It is hard to express the inspiration that a good friend is to thought, to sympathy, to confidence, to jolliness, and, in fact, to everything worth while. A friend may start a good rough house with you one minute and be a real help in a serious matter the next. He not only teaches you to appreciate the good qualities you find in him, but succeeds in finding them in you and so develops the best that is in you. "As iron sharpeneth iron so a man sharpeneth the countenance of his friend."

All the things which I have mentioned could probably be found at other schools. But there is one great reason for Westtown's separate existence as a school which sets it apart from almost all others and that is, Westtown exists to express and teach Quakerism and to train members of the Society of Friends. The central part of this training in Quakerism is our meetings for worship on First and Fifth-days, and the Bible classes supplement this by lectures and discussions on personal problems and practical Quakerism. But the Quaker atmosphere pervades more than this.

One of the great reasons for student government at Westtown is that it will be in accord with Quaker principles of democracy and of personal responsibility.

I did not know much about Quaker principles before this last year, and the study of them in Ethics class has been most helpful and interesting.

The morning and evening collections ought to be part of this atmosphere and training, but for the most part I feel they are not. I know I often was quite unable to say right after collection what the reading had been about. I think this is because the constant reading of the Bible makes it a matter of routine and destroys the interest in it. During an average day we have the Bible read three times and on Scripture class days four times. We lose by this in two ways, one in having dull collections, and the other, more important, by the real interest in the Bible becoming lost to us and making it difficult for us to regain it later. I would suggest that in one of the collections, at all events, the reading be from some inspiring book other than the Bible, such as "By an Unknown Disciple," and that a short practical talk be given at least once a week, either by boys themselves or by members of the faculty.

I do not know what Westtown may do for others, but as for me, after being here, I feel that I can never be anything but a Quaker, and that I am keen to see the Society of Friends go ahead and become greater even than its great traditions, as a force for personal, social, national, and international good. That Westtown has taught me to think, it has taught me to work and to play; it has taught me some of the springs of right thinking and right living, and, above all, it has given me ideals.

EDWIN P. BROWN.

EDUCATION is humanity's insurance against future disaster.
—J. R. R., in *The Friend* (London).

*Read at the Westtown Literary Union, Sixth Month 14th.

REPORT OF PRESIDENT OF FRIENDS' STUDENT HOSTEL.

TO THE ANNUAL STOCKHOLDERS' MEETING, SEVENTH MONTH 20, 1921.

In making this report of the first year's operation of the Hostel, I think it an accurate statement that the experiment has on the whole been a decided success. A number of difficulties have been met that had to be overcome, but probably not more than should be expected in a new undertaking of this kind.

The house was opened with the starting of the college year 1920-1921. The average during the year of men living in the house has been about twenty-eight and about twenty-one taking meals. For the first four or five months a house-mother was in charge, who did excellent work in getting the house opened and under way. Since the beginning of the second semester, it has been conducted by the students, one of their number acting as caterer. Satisfactory meals have been provided at about the prevailing State College rate, \$7.00 per week, and \$2.50 per week has been charged for rooms. The receipts from operation of the house for the college year, over and above cost of food, coal, service, light, laundry, etc., have, with supplies on hand, amounted to approximately \$2,000.00. The amount necessary to cover taxes, insurance, administration, depreciation, interest on loans, and a 5 per cent. dividend, etc., is in round numbers \$1700.00. The year's experience would therefore seem to prove the possibility of operating the house on a self-supporting basis. With all rooms full, even a better showing may be made. Arrangement has been made for having the house open for teachers during the summer school term, through a rental agreement with two of the members of Friends' Union.

Of the authorized stock of \$10,000.00, all has been subscribed except \$50.00, but stock is available for transfer to those wishing to become stockholders, and it seems desirable to have as many as possible interested as stockholders.

The interest taken by the students in the enterprise has been most helpful. The house has served for a social centre for the group and their friends and a Friends' Meeting has been held there First-day evenings, attended by the students and other Friends living at State College. Through the Advancement Committee of Baltimore Yearly Meeting, there have been three visitors to the State College Meeting:—Elbert Russell, George A. Walton and Paul Jones.

Joseph Platt, Clarence E. Pickett, Maria Bishop and others have also visited the Meeting.

Your President has kept in touch with the group by correspondence and through two personal visits.

One year's experience seems to have demonstrated the wisdom of those who conceived the idea of starting this home.

(Signed) WILLIAM C. BIDDLE,

President.

[Since the above was received we have been notified that four new directors were elected this year, viz.: Arthur E. James, Francis R. Taylor, Arthur Sackett, dean of one of the departments of State College, and J. Bernard Walton. A small committee of the Representative Meeting at Arch Street is under appointment to foster this work. They and other Friends will be interested to direct intending students of State College to the Hostel. —Eds.]

FRAGMENTS.

For "THE FRIEND."

While contemplating the miracle recorded in St. John, chapter vi, verses 5-13, when a multitude was fed on five barley loaves and two small fishes, my mind recently has rested most especially on the words, "Gather up the fragments that remain, that nothing be lost," and "there were taken up twelve baskets full."

The size of a basket is not mentioned, but the fact that stands clearly expressed is, that none of it was to be left to go to waste. To me there is a lesson in this which we should

heed. When that which has been given to us supplies our need, costing us nothing, the remnants may seem of little value; yet it does not warrant our casting them away; gather them up for others if not for ourselves. The bounties of earth were never created to be wasted, even the smallest fraction.

No matter how ample our means may be, we cannot rightfully take that as an excuse for neglecting to care for aught that will benefit another.

During these times it is most urgent that we should always emphatically keep in mind an aim to use only what we actually need, and bestow the rest toward helping the crying wants of humanity. How can any stand clear who disregard the Master's injunction, "Gather up the fragments that remain, that nothing be lost."

R. H. T.

A FORCE MAKING FOR FRIENDSHIP.

Leyton Richards, a former editor of the *Venturer*, writes in *Goodwill* on the Society of Friends as one of three Christian forces making for international friendship in Norway (the others are the Lutheran Church and the Student Christian Movement).

He says, "In Norway, the Society is practically confined to the vicinity of Stavanger; but it inspires, even when it does not actually supply, the idealists of peace up and down the country. The Norwegian Quakers have a curious and interesting history; they date from the post-war period of a hundred years ago; when Great Britain seized the Danish fleet in Copenhagen during the Napoleonic war, Norway was an integral part of the Danish kingdom, and the fleet was largely manned by Norwegian sailors. These were interned in England as prisoners of war, and there they were visited by Elizabeth Fry. When, at the end of weary years, they were at last repatriated, a considerable number of them took back the Quaker faith to Norway, and among the sea-faring folk of the southwestern seaboard the Society of Friends began to flourish. It is a story which ought to give encouragement to every worker for international friendship: bread cast upon the waters sooner or later returns!"—*The Friend* (London).

CONCORD QUARTERLY MEETING.

Third-day morning, the 6th inst., opened bright and cool, an ideal day for the assembling of Concord Quarterly Meeting, held at Media.

Some Friends were away on vacations, though we were favored by the presence of a good many visitors, so that attendance was perhaps fully normal.

On assembling, the meeting was early dipped into the spirit of prayer which was expressed vocally.

There was a free flow of baptized ministry from members, as well as from those from other districts, and there were periods of silence; all combined to make a favored meeting. The testimony was uplifting in character; it had reference to the "Abundant Life" which comes by following the lead of our Divine Master: "Ready to serve" was well emphasized; this was the leading thought expressed by one; the apostle Paul being given as an example of a brave soldier for Christ, who feared not persecution or even death, so that he might stand acquitted in the final day of reckoning.

We were told that we should not only absorb spiritual values for ourselves, but that we should see to it that we were outlets thereof in order that others might be benefited spiritually.

The first item of business after the opening minute and response of Representatives, was the reading of the report of a Sub-Committee of Ministers and Elders, members of the Yearly Meeting Extension Committee, concerning the growth and exercise of the ministry in our religious Society. Members of that Committee supplemented the report with verbal explanations to the edification of the meeting. There was a full and sympathetic consideration of the matter. A vital point was touched when one Friend recommended that, young or old, we should not go to our meetings with a feeling

that we would or would not give expression to a message which might be presented, but rather, that we should keep tender and be guided by the spirit of Truth in the matter at the time.

The quality of silence in our meetings was another one of numerous points brought out in the discussion: a dead, silent meeting is sorrowful to contemplate, but many can testify attendance at meetings where a living, worshipful silence is experienced; we need to cherish this.

A Quarterly Meeting Committee on the Extension of Christian fundamentals was appointed for two years; its functions will be to co-operate with the Yearly Meeting Committee as well as to perform the duties of the Committee to visit subordinate meetings which was released.

Pursuant to a concern expressed late in our last Quarterly Meeting, a Committee was appointed to look after certain educational interests within the limits of the Quarterly Meeting, which it was felt were not adequately cared for at present. An appropriation of \$200 was granted for the use of this Committee.

The first four Queries were read, and answers approved.

Owing to the large volume of business which very properly seems to claim the care of the Quarterly Meeting at each session, it was decided that, until further notice, a recess would be taken before opening the business session at which time the luncheon would be served. The Meeting held for more than four hours, a long meeting, yet interest was maintained throughout; surely it was a privilege to be there.

W. B. H.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

FREDERICK J. LIBBY, *Publicity*. ELIZABETH T. RHODES, *Women's Work*.

Associate Secretaries.

WILLIAM B. HARVEY WALTER C. WOODWARD BERNARD WALTON

ARE THERE ANY MORE REFUGEES?

The people who are returning to the district in which Hostynne is located do not get any official welcome home, and do not pass through any disinfecting station. We hear of them in various ways. Sometimes they bring a note from the priest, or the teacher, or the head man of the village, the "Solty's," or sometimes we find them huddled together by families in a hole in the ground or any rude shelter that is at hand. Few of those who return ever find the home which once was theirs still standing.

Hostynne is a village of dugouts and crudely made wattle houses in southern Poland. Nettles and swamps make it seem more destitute in summer than even when it is covered with the winter's snow.

One day, on our journey, we discovered three new "hayricks" in the most swampy part of the village. When we came closer to them we found that they were "homes" of three families who had just returned from exile the day before. In front of one of them stood a big, fine-looking man with his hand on the bridle of a horse attached to his furmanka. His wife came out as we stood there and called to her husband, "Biroza." Biroza turned, went in under the haystack and carried out three thin, white little children. "It is not only the long fifteen hundred mile journey across Russia during the winter which has made them look this way," he said, "but the wife as well as the children had typhus and it has not even yet left them."

We looked into the place in which they were living. There were two boxes and a rough bed, and these, with two sheepskin coats and three pots, seemed to be the total of their household goods. When we asked him about his land, Biroza replied, "I have four morgs of uncultivated land, but if I dig it I have nothing to put into it, and anyway it is too late for sowing. I have my wife and children and my horse to feed, and I have only one mark left. Shall I show it to you?"

We asked if seed-potatoes would be welcome. "Yes," he replied, "they would feed us during the coming winter."

So a card was given him, and the next day the thin, scraggy horse arrived with the cart at Malice for the potatoes. The horse did not have the strength to carry all the ration, and so half of it was loaded on and we promised Biroza to send the remainder over in the Mission cart. We also promised clothing to the man, and then he said wistfully, "Could I have a pair of trousers? These I have on are so hot to work in."

When later the potatoes were carried over and the clothing given, we waited while Biroza's wife proudly tied a little blue American frock on one of the small children.

We also visited the other hayricks, but in fact escape would have been impossible, for the women were ready to waylay us and the old story was true again here. Two brothers and their families had been nine months on the long way home and had found nothing upon which to begin the new life when they had arrived. Seed-potatoes, food and clothing were urgent needs here also to tide them over this period before anything could be grown and before a shelter for the winter could be built.

Yes, there are still refugees in the world. They are not being driven before armies, as they were in the first years of the war. They are families which have been scattered beyond the frontiers of their country and which now are slowly making the long, hard journey back to the place where once their life was so good and promising. The months of undernourishment while the weary miles were being covered has broken down all their reserve, and when they reach the ruins of their old house and the ground which is hard from not having been plowed for five years, life holds nothing except the one hope that the relief which has been sent by strangers who love God by loving men, will be given them to tide them over until the result of their work will support life.

THE MEANING OF QUAKER SERVICE.

In a letter received last week at the Service Committee headquarters the Head of the Department of German in Vassar College spoke of her belief in the actual contribution which the service of the Friends is making toward international good-will and peace. M. Whitney writes:

"I had the pleasure of visiting your work in Munich last summer and was greatly impressed by the value of what you are doing as well as by the excellent effect that the work was having in helping to do away with the bitterness against America which was stirred up in Germany by our entrance into the war. At least to the rising generation in Eastern Europe, America now means food and comfort, and this may have a strong influence in preventing future follies of the same sort.

"MARION P. WHITNEY."

JANE ADDAMS CALLED "THE KINDEST LOAN OF THE UNITED STATES" BY THE GERMAN PRESIDENT.

The official thanks of the German Republic were given to Jane Addams, who is now in Europe as a representative of the Friends' Service Committee, by President Ebert, for the contribution which J. Addams has made, in helping Germany to rebuild its life since the end of the war. Jane Addams went abroad in Sixth Month as an official representative of the Friends to visit the missions in Germany and Austria, by the request of the Service Committee, so that the missions and the workers might receive the invaluable aid of Jane Addams' mind, spirit and experience.

President Ebert expressed the feeling of the government and the people of Germany for the service which Jane Addams has rendered, both on a former visit and this one, to the people of Germany in the hour of their greatest need. He writes:

"MUCH REVERED MISS ADDAMS:—In the name of the German Government and people, I take advantage of your presence in Europe to express our deepest thanks for everything you have accomplished, in such warm love, for the

reconciliation of nations, and for your big-hearted humanity. Shortly after hostilities ceased, you and a number of similarly-minded women visited Central Europe, which was suffering under the terrible consequences of war. Germany's condition then was nearly unknown in your country. I must thank you for your reports for the necessary understanding of these conditions and for the fact that many broadly conceived relief conditions, especially the relief work of the American Quakers to the children of Germany, were made available.

"Now you are untiringly active in relieving the suffering of mankind and as a leader of new relief organizations, public congresses and circles. The world now needs more than ever before minds which are sharp for the troubles of nations. Only through cessation of hatreds created by years of war, and through the determination of nations to join hands in the task of reconstruction, may we count upon extricating ourselves from the present condition.

"May these principles, always advocated by you, finally assert themselves, and social and national peace crown your work.

"EBERT."

SHIPMENTS received during week ending Eighth Month 6, 1921—124 packages; 1 marked German Relief; 1 from Menonites; 6 anonymous packages.

Contributions for week ending Eighth Month 8, 1921—\$5,466.31.

THERE can be no return to the first century, steps once taken cannot be retraced, and our task is none the easier by the passage of nineteen centuries of trial, partial success, and much failure. Here then we must stand and face the issue. All around us we are conscious of a great army of seekers. Many whom we thought of as hostile or indifferent are turning with new hope to the Gospel of Jesus as the only guide out from the despondency and despair into which failure has cast us. The fact that, in spite of all setbacks, in spite of mistaken zeal and misinterpretation, the Spirit of God is breaking forth afresh in our midst is the surest proof that the living power of Christ is still amongst us. In this faith we can go forward.—ERNEST E. UNWIN.

FRIENDLY NEWS NOTES.

Is a letter from Germany to William B. Harvey requesting some copies of Stephen Grellet, Adolph Baumann says, after acknowledging the service of James Henderson in liberal measure, "Surely we dare not seek the honor of men, but of God, *'Soli Deo Gloria'*. I hope therefore that if any of the Lord's servants amongst American Friends feel sure of their call there will be no restrictions made by the Society for the exercise of that call because the child-feeding is still going on.

"Jesus in His time gave both natural and heavenly bread; though of course we know that He is that bread Himself.

"In our little meeting here we are still witnessing a day of small things, but I trust that the heavenly power which makes itself manifest in our bosom will some day find its way to work the will of God more perfectly."

We learn from the *Pacific Friend* that George G. and Anna Rhoads Williams have the approval of California Yearly Meeting for foreign service to include Palestine and perhaps Egypt and to attend London and Dudding Yearly Meetings.

The appointed meeting at Barnegat, N. J., on the 7th brought a company of sixty together. Of these twenty-one were members with Friends. James M. Moon and Max I. Reich had vocal service. The latter was also at Tuckerton in the morning, where a company of forty gathered. The average attendance at Tuckerton this summer is about six.

A MEETING was held in the Chapel at Gardenview, Bucks County, Pa., on the afternoon of Seventh Month 31st by appointment of committee of Falls Monthly Meeting of Friends as the concern of James M. Moon.

A thunder and hail storm had passed through that section near the

hour of gathering, preventing many from attendance, but a fair number were present and seemed interested in the earnest appeals for a more thorough preparedness to meet, from a true Christian standpoint, the many serious problems now confronting the American people. A life fully surrendered to the guidance of the Spirit of Christ, was dwelt upon as a sure means of combating all evil. The presence of so many children was an encouraging feature. James M. Moon and Max I. Reich each had service in testimony and prayer.

E. TOMLINSON.

THE following appeared on the front page of the *Springfield Republican*: Alfred Scattergood, head of the Quaker relief organization in Germany, which has provided 150,000,000 meals for poor children, has a family name that takes one back to the pages of "Pilgrim's Progress;" its appropriateness is ideal. The honors just bestowed on him at Berlin before his departure are a sincere expression of gratitude; the relief work of the Society of Friends has made a deep and lasting impression throughout Europe.

A PHILADELPHIA Friend, writing from California, says that there is fear in that quarter that in our Peace work we "are not awake enough" to the new situation expressed by General Smuts in these words: "For the world scene has shifted away from Europe to the Far East and to the Pacific, the problems of which would be the world problems of the next fifty years or more."

A BRIEF article in the *Intelligencer* says that about sixty Friends have been in attendance this year at the Summer School at Columbia University. The two meetings in New York City combined in efforts to turn this sojourn to good account. There have been four conferences on successive Fifth-days, followed by a Meeting for Worship. Anna F. Gifford, principal of the Downingtown Friends' School, has been chairman of the Conferences.

WE have often called attention to the possible service for peace of an international language. Several Friends are interested in this subject.

A gathering, which will rival the meetings of the League of Nations, for internationality, has been meeting at Prague during the first week of this month. It is the thirteenth Universal Congress of Esperantists. Intending visitors included representatives of thirty-nine nations (Japan, South Africa, North and South America, and Australia among them). The Czechoslovakian Government encouragingly patronizes the Congress by a fifty per cent. reduction in railway fares and passport visés to all foreign members attending the meetings. Well over 2,000 persons are expected.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Juliana Walter, Daniel L. Copeland, James Eyle, Nathan P. Hall, Walter T. Moore, Frank H. Goodwin, Wm. C. Warren, Wm. F. Wickersham, Jane B. Temple, Mary W. Young, Elizabeth M. Wood, Elizabeth Sharpless, J. Albin Thorp, Elma Hayes, Julia T. Hoopes, Benjamin Sharpless, all of Pennsylvania; Walter I. Moore, Sarah H. Tomlinson, Gertrude Hewlings, Anna M. P. DeCott, Anna B. Warrington, Charles D. Schell, Anna Mary Kaighn, all of New Jersey; Charles P. Morlan, Leonard Winder, both of Ohio; Wm. T. Hussey, Maine; Mary J. Cope, Henry T. Gidley, Thomas K. Wilbur, Job S. Gidley, all of Massachusetts; Christian Thompson, Oman K. Tow, Lewis L. Rockwell, Archibald Henderson, Thos. E. Mendenhall, Cyrus Cope, Fosten H. Strand, Gavin Crosbie, all of Iowa; M. C. Cann, Colorado; D. C. Henderson, Minnesota; J. C. Pearson, Wm. C. James, both of California; Edwin Coventry, British Columbia.

NOTICE.

A CONFERENCE will be held by both branches of Friends at Concordville Meeting-house, Seventh-day, Eighth Month 27th. Afternoon meeting, 3:30 p. m. (Standard Time). Evening meeting, 7:30 p. m. Please bring basket supper. A cordial invitation is extended.

DIED—Seventh Month 4, 1921, ANNA MARY HALL, in the sixty-sixth year of her age; an Elder of Harrosville Particular and Short Creek Monthly Meeting of Friends, Ohio.

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Stories of Hebrew Heroes—R. M. Jones.	1.65
Lay Religion—H. T. Hodgkin.	1.60
Quakerism and The Future of the Church—Wood.	.70
A Service of Love in Wartime—Jones.	2.00
Silent Worship the Way of Wonder—Hodgkin.	.70
The Time of Her Life—M. Robinson.	2.00
The Quakers' Story and Message—Brayshaw.	1.00

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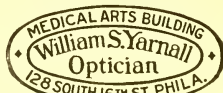
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WALKING BY FAITH.

We walk by faith, not by sight.—PAUL.

Life is like an amazing highway. Ofttimes it is smooth to our easy-treading feet, again it is cruel and rugged to every weary step. One moment we rejoice in the glowing sunlight, again we lament amid darkness and fears. We are glad when the scene is illumined before us, we are despondent when walls are around us and, like blind men, we grope for a gateway that is hidden from our view.

Yet is a great achievement to walk by faith. No financial or intellectual support can equal it. No philosophy or argument can become a substitute for it. No mental or physical equipment can excel it. Faith is in a class by itself. Faith transforms the unreal into the real. Faith is superlatively the willing co-operation of humanity with the graciousness of God.

Think of the men and women who have triumphed through faith. Think of the prophets and statesmen, the inventors and poets who have wrought and sung as they walked through the country of doubt toward the land of better things. Think of the countless millions of every generation who, whilst apparently helpless in the stress of their environments, have with unconquerable hope pressed toward their goal! These all enriched the world because they dared to believe—they proved that with all material or spiritual riches faith is supremely good!

Why then do we not cultivate faith more than we do? Why does it so often seem foolishness to us? Why do we only yearn for sight when sight is so frequently denied us? Why do we not ardently long for faith when it is profitable at noon-day or in the depth of the starless night? Why do we not consent to be refreshed with the serenity that comes from reliance on God as we tread the pathway of life?

There are different kinds of faith. There is a faith that overcomes the world and there is a faith that is overcome by the world. The first is the faith of Jesus—it is the abiding faith. Happy is the man or woman who lives a life made buoyant and strong by faith in the Son of God!

There is wonderful heart-ease in this trust. We learn that we deal with a Father of infinite forgiveness and love. When the clouds lower all about us and the storm breaks, and our sight is dim, we with faith valorously step into the darkness assured that we cannot fall. The abundant strength of God upholds us and His unseen hand guides us on our way. The highroad of faith leads to the wide-open portals of the Heavenly City. We walk by faith, not by sight, up to the eternal verities of God!

WILLIAM C. ALLEN.

FINDING LIFE IN GOD.

It is impressive to examine the testimony of great souls, down through the ages, as they tell us of making this discovery. In the early Christian centuries we find this testimony. Augustine's spiritual experience was one of the marvels of that age. From his life of sin he was converted, and became a mystic of rare insight. As a bishop of the early Church he had great influence; but as a prophet of the spirit a greater influence. From his sin he made his journey into the Divine Presence. But who ever has told more simply the method of the journey? He says:

Thither one journeyeth not in ships,
nor in chariots,
nor on foot;
for to journey thither,
nay, even to arrive there,
IS NOTHING ELSE BUT TO WILL TO GO.

Is his the earliest testimony to this truth of the obedient will which accomplishes the journey by its direct action? No, go back many centuries before even his time. As early as the era when the old book of Deuteronomy was written, one wrote of this truth:

And thou shalt find Him, when thou searchest after Him with all thy heart and with all thy soul.

And the same ancient writer, a mystic and a prophet, said:
The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

To people who knew not the path to peace appeared another of the prophets with his amazing message:

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

It seems as if every age has to be reminded of this truth, but every age has its mystics who bear testimony to their discovery. A great poet of the spiritual life, still living, spans by his own testimony the gap of time from Deuteronomy to his own age:

Go not, my soul, in search of Him,
Thou wilt not find Him there,—
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath His throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought,
And Soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with His glory shine!

Thou shalt not want for company,
Nor pitch thy tent alone;
The indwelling God will go with thee,
And show thee of His own.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within the silence dim,
And thou shalt find Him there!

Jesus looked with infinite pity at restless, hurrying people, who were seeking peace and finding it not; people who judged their own prayers by the multitude of their words and not by the sincerity of their hearts. To His disciples he said:

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

Prayer has reached the goal before the journey has begun. The need of the human heart has reached the Father's heart before the words are framed. The measure of prayer is its reverence. The worth of aspiration is in its sincerity. The judgment of the heart is its loyalty.

The soul which is really devout has found its life in God.—Churchman Afield.

THE PLAIN LANGUAGE.

[NOTE.—An esteemed subscriber has sent us the following article. We share with her the view that the plain language, even amongst Friends, seems to be a lost cause. Our general misuse of it in making an objective case nominative, leaves little to be said on the grammatical side. It is also undoubtedly true that the seventeenth century situation in English, where *thee* and *thou* were used to equals and inferiors, and *you* to superiors has entirely changed. The aristocratic form has become the common form even in our democracy. How many of the ills of democracy may lurk in this tendency to ape an aristocracy even in a form of speech is an interesting field for speculation. In any event the fact that the party of the "Young Democracy" in Germany has taken a positive stand for the singular pronoun is not without interest; it may have profound political significance.

There may be a point in this connection in reviving the ground of Friends' testimony in the seventeenth century on this and allied subjects. They are very ably put by our friend A. Neave Brayshaw in his invaluable little book, "The Quakers, Their Story and Message."

We quote a paragraph on page 42:—

"A striking feature of the infant Quaker church is the unanimity, achieved within a very short time, on various matters of practice, obviously not as the outcome of tradition, but as the natural result of belief in a Divine principle in the hearts of men. Mention has already been made of the way of worship practiced by Friends from their earliest days. Not as the result of any ecclesiastical direction, but naturally, throughout the fellowship, there prevailed a simplicity of attire, not the adoption of a specially designed costume, but of the dress of the period shorn of the superfluities with which it was usually decked. It was not the natural thing for men in the house to take off the hat, the worshippers and sometimes even the preacher wore it in church, taking it off in prayer and the singing of psalms. With unanimity Friends refused to give into the spirit which led judge or magistrate to demand its removal in his presence, and led social 'superiors' to demand the payment to them of an honor which they would not pay to 'inferiors.' With equal unanimity, refusing to admit the right of some to be addressed as 'you' while they themselves said 'thou' to those whom

they counted beneath them, the Quaker used the 'plain language,' as he called it, saying 'thou' to all men as being the appropriate word in the single number. The suffering which his faithfulness in these matters brought upon him was not endured for any unessential or frivolous scruple, but because of his determination to dwell with the Truth, standing clear of sham and pretense while repudiating the charge of discourttesy. 'True civility stands in truth,' said Fox."

The question has often come up in my mind,—How much will the use of the plain language be practiced by our members, when those who are now children are grown?

Our minds are turned to many new things in this time in which we are living and Friends are being thrown more and more with those who have never been accustomed to the use of *thee* and *thou*, and to saying First-day and Twelfth Month. It is right for people of different views and beliefs and walks in life to mingle and work together. But, *why*, when we do live and work and play with those who are members of other religious societies; *why* can we not take with us the courage which will enable us to use the plain language?

If it is right to say *thee* to the plainest Friend in the gallery, *why* do we not say the same to our neighbor or business associate?

I know the use of *thee* and *thou* does not *make* our religion; and we might use these forms daily and still be very poor Christians; but I firmly believe that the use of this plain manner of speech will always help us to be stronger in ways which we cannot always see, and its use can never take away one atom from any influence for good which we may have.

Can there be any *real* reason for adopting the use of *you*, etc., when addressing one accustomed to its use? If there is a misunderstanding on the part of the one addressed as to our meaning, we can explain *why* we use this form of speech. If each of us could firmly decide in his or her own mind that we would on all occasions use the plain form, and when it was not understood, offer an explanation, then the time would come when this manner of speaking would come easily and naturally.

If we do not *now* take this firm stand for the plain way of speech, I believe the time will not be far off when its use will be very rare. I feel there are many in our Yearly Meeting who would feel sorry, indeed, to see our *thee* and *thou* dropped entirely. The half-way method seems the easier,—to use it when it seems most suitable and especially in the home circle; but that method cannot be lasting. We shall have to be strong in carrying out our beliefs or they will not survive.

MARY L. BALDERSTON.

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head:
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said!

—JAMES WHITCOMB RILEY.

"MEN need to be spiritually equipped for the most secular service."—JOHN STEPHENSON ROWNTREE.

A UNIQUE SUMMER SCHOOL.

[With the above caption, the *N. Y. Evening Post* gives information of a most constructive item of peace work between our country and Mexico. We print the article just as it appears in the *Post*.—Eds.]

Our lack of knowledge of the cultural attainments of our neighbors in the Western Hemisphere would be laughable if it did not so often lead to serious misunderstanding. Especially do we need to know Mexico in other than the conventional way. The action of the University of Arizona this summer in sending a large party of teachers and students to Mexico City with the co-operation of the Mexican Government is therefore an excellent move.

This unique summer school—for it is duly organized as such—left Tucson June 21, stopped on the way at Mazatlan, "Queen City of the West Coast," a centre of Mexican culture and letters, and at Guadalajara, with its magnificent cathedral and Murillo's "Assumption," and finally reached its headquarters at the capital city, where it will remain in session until August 11. A course in Mexican archeology is now under way, participated in by Mexican authorities, the centre of study being the National Museum, with its marvellous collection of monoliths, the Aztec Calendar Stone and Sacrificial Stone, and the interesting Indian "Codices." There is also a course on the literature of Mexico and Spanish America, under the direction of an American professor of Spanish, supplemented by lectures by prominent Mexican men of letters. For their work the students have had placed at their disposal the 200,000 volumes of the National Library, besides the collections of the library of the University of Mexico. On the return trip the members of the summer school will visit Queretaro to see the cathedral and other churches containing some of the best work of Eduardo Tresguerras, "the Michael Angelo of Mexico," and Guanajuato, with a *panteón* often compared to the Campo Santo of Genoa.

All of this suggests a picture of Mexico rather different from that to which we are accustomed. It suggests, moreover, that if we take the trouble we may find in Mexico and other of the nations to the south of us intellectual and artistic values well worthy of any study we can give them.

A REMARKABLE CIRCUMSTANCE IN THE LIFE OF DAVID SANDS.

During the American war, an encampment of about five hundred men was stationed at West Point, near the dwelling of David Sands in North America. During their stay D. Sands and wife became very uneasy, particularly his wife, who felt a presentiment that some trial was approaching. In a short time afterwards she was alarmed one night by a voice, or noise, heard in the house, after they were gone to rest, which her husband apprehended might be only the rustling of the wind among the trees, in a few minutes they were more certain by finding some persons near their room door, and distinctly hearing them say, "some of the family are awake, we will shoot them." In this alarming situation, personal safety seemed the first object, and they soon determined to attempt an escape, which was the more easily affected by their chamber being on the ground floor. In getting out through the window one of the party stationed to keep guard on the outside, discharged his piece at them, the ball gras'd the head of David Sands. However, they did escape, but with very thin clothing, it being a very cold night & remaining out in the open air until break of day rendered it together with their painful anxiety a most suffering time. When they returned to their dwelling they found it plundered of all their cash, about £50, most of their bedding & much of their furniture, shop goods, &c., &c. A servant and two children who slept in another part of the house, were not disturbed. After considering what was best to be done, David Sands was most easy to ride to the encampment on his arrival he saw several officers conversing together, who said to him: "Mr. Sands, we have heard of the depredation committed at your house & desire to know what you think can be

done to discover the offenders." After some solid consideration he informed them he had felt a belief that if he follow'd best direction & the men could be drawn up rank and file, about fifty in a company, he might be able in passing thro' them, to detect those concern'd in the robbery. The Officers wondered at his proposal, thinking it very impossible he could discover them in such a manner without any knowledge of their person; but they complied & gave the necessary orders. He walked up & down amongst them, feeling his way, at length on passing down the first rank he made a stop near the bottom but went on to the next, when he soon made a stand at one of the men and looking him full in the face, said to him: "Where wert thou last night." He answer'd: "Keeping guard, Sir, & a cold night it was." Didst thou find it so when at my house?" said David. Upon which the man trembled much, and shew'd evident signs of guilt; on which he was order'd out of the ranks. In like manner four others were discovered then he went to a young officer, whom he asked how he came to aid and assist the men in plundering his house; he positively deny'd the charge, but David Sands further interrogated him and said, "Let me feel thy heart & see if that does not accuse thee?" On putting his hand to it, it throbb'd up to his neck & so loud that D. Sands call'd to the other officers to come & hear how it accused him; therefore he was considered guilty. Two others which made eight concern'd deserted before the suit commenc'd & which accounted for the stop he made in the first rank. The Officers now desired to know what further should be done for him, he said he wanted his Bedding in particular, and should like to have his furniture &c., returned; upon which they brought back the greatest of the money assuring him the rest was lost. They were brought to trial before the civil power, but as David Sands declined appearing against them, they were of course acquitted. But this not exempting them from martial law and their guilt appearing beyond a doubt the Officers had them bound together and taken to D. Sands's house, informing him their lives were at his mercy; & he was to determine their sentence, upon which he gave them suitable advice and forgave them; they being weary with long traveling, he order'd them comfortable refreshments at the same time his wife observing one of the men said to him, "thou art he who shot at us," her husband made answer, "he has been told of it before." David Sands was told the Officer could not be pardon'd as it was death to him who should have set a better example to his men, but David being very solicitous to preserve his life ask'd if nothing could be done to relieve him from that punishment. They informed him, there was one way which was for him to desert his regiment, & which was permitted. They likewise said there must be some punishment inflicted on some of the men, to deter others from the like practice, therefore some of them underwent a slight floggin.

Several years after this occurrence David Sands was traveling in Ireland on a religious visit, and after a public meeting appointed on his account, a person came to him to beg his pardon & was going on his knees, which David prevented, saying he thought he was not the person which he meant, as he had no knowledge of him, but he confess'd he was one of those concerned in pillaging his house, & was one of the two who deserted to avoid discovery, & that he had not been easy in his mind since, but hoped he should meet with forgiveness. D. Sands told him it was out of his power to forgive sin, but hoped the Almighty would; he informed David that the other man lived at a short distance off, who soon came to him attired as a Friend, ask'd his excuse & confess'd his crime, desiring him as a confirmation of his forgiveness to go with him to his house, told him he was married to a young woman of the Society, but said he had not had any peace of mind since they had done him that injury. David consented to go home with him, & found it true as he had said, his wife had been reinstated in the Society & himself on the point of being received a member.—*Copied Seventh Month 8, 1832, and submitted now by George Vaux, Jr.*

"Yes, the sun has spots, but don't think of the spots; think of the light."—*Youths' Companion.*

THE DIGNITY OF HARD WORK.

A TRADES SCHOOL AND CLASS DISTINCTION ON MOUNT LEBANON.

During the time the Syria Palestine Relief Fund was functioning in Syria to meet the needs due to the war, a Trades School was started at Brummana. This has been continued by the Quaker Outpost on Mount Lebanon, under the direction of English, American and Syrian Friends, and others working with the Friends' Foreign Mission Association. One of the workers, Christopher G. Naish, writing recently, emphasizes the importance of the continuation of the School which has been closely watched for twelve months, both for its religious influences and its definite object of helping to train girls and boys for independent employment.

The curriculum in the Handwork Department is somewhat similar to that of the London Trade Schools, while that of the Educational Department includes instruction in Arabic, English, Arithmetic, Geography or Botany, and Geometrical Drawing. A very interesting correspondence is being carried on between girls of this and the Tottenham Trade School in London, while the School is also in touch with the Edu-craft Association Centre at Deptford, the new needlecraft being already taught as it is eminently suitable for the Eastern girls.

The School is also performing another useful social function. One of the needs of Syria, as of many other parts of the world, is a realization of the moral dignity of manual labor. In this country, where our Master Himself worked as a carpenter, it seems strange that it should ever be forgotten. The form in which the error shows itself is not so much a social barrier between classes whose work is mental and manual respectively; there is little of such distinction. On the chief feast days, cooks put on their best dresses and come round from the kitchen to the drawing-room to pay formal visits to their mistresses. Recently, before meeting, a man who combines the duties of cowman, mason, etc., to the Mission (the "handy man" in fact) came with his wife to call on us. This is a refreshing change from our English class division. But Syria suffers from a mistaken idea of the incompatibility of intellectual education and bodily labor. The boy at college does not think it an indignity that his mother should be a laundress, but he lets her stagger under a heavy basket to earn his fees, that his hands and clothes may remain unsoiled. One winter's day I was cutting a log for fuel when two men who were working on the property left their own job and ran up with a large saw to save me from the indignity, and went away almost crestfallen when I explained that I wanted to get warm.

This is another of the reasons why we think the Trades School one of the best pieces of educational work we have ever done in Syria. It is a practical lesson in the dignity of manual labor, and in the increase of that dignity with all intellectual development which is applied to it. A few days ago the cleaning woman complained of a strain due to pulling heavy buckets of water from the cistern. Later in the day two or three of the bigger girls, those who would be likely to consider themselves superior, were seen hauling up the water to save Saada, and this without any urging or even suggestion from the staff.

H. W. PEEL.

CHILDREN'S CORNER.

WHEN THE BIRDS WIRE OUR GUESTS. That was a dry year in Australia. All through the winter months, except for a few light showers which barely laid the dust, there had been no rain; and when summer came, the fierce sun blazed down upon a bare red earth from which the parched herbage had long since been swept away by the strong north wind, leaving nothing but the dry stumps of the tufted grass. The sheep died in hundreds, and the cattle found scant nourishment by feeding upon the acrid leaves of the bush shrubs.

In the middle of winter a day came which was the climax of that awful summer. After a stifling, breathless night, the sun rose like a great red ball, growing hotter and fiercer as

he ascended in the heavens, until at noon the air scorched the flesh like the blast from a furnace. Even the leaves of the hardy gum trees rustled and crackled and withered with the intense heat, while the sandalwood trees, the wattle and cassia bushes, with each smaller tree and shrub, drooped, their leaves hanging limp and lifeless.

The wild birds, open-mouthed and gasping, met in the giant gum tree, which in former years had afforded them grateful shade; but now it gave no shelter, for its leaves stood on edge and the burning sun's rays filtered through. Even the eagle hawk was subdued. With parted beak and outspread wings, he balanced his body on a stout bough, and glanced uncaring at his feathered prey; for well he knew the hot blood of birds would not ease this raging thirst.

Following the eagle hawk's eye, the crow looked down with a sinister smile upon the birds panting on every branch. All were there: Laughing Jack in his brown coat, his boisterous merriment stilled. The magpie, his black and white dress, usually so spick and span, now dingy and ruffled, for what bird could care how he looked in such weather? At dawn he had tried a note or two of his glorious morning song, but soon quavered off into silence. Perched on a twig in his pretty garment of soft, eucalyptus green, was little Silvereye, the daring bird who persistently refused to be scared away when a gun was fired, but kept his place in the branches, trusting to his coat's concealing him among the leaves which he resembled so closely; instead, he would turn a merry, silver rimmed eye toward the hunter as though inviting another shot.

Seated near their brown cousins of the plains, were the pretty blue wrens, their lovely dress, brilliant azure on the male, more somber on the female, making a bright spot of color. The "coolooly," a smaller and less aggressive copy of Laughing Jack, was perched beside the dull coated but musical thrush. The black and white flycatcher was there, the friend of the cows, on whose backs he often perches when hunting for his food and their torment, the flies. The whole parrot family was represented, from the great red and yellow crested cockatoos, the screaming pink and grey galas, the large, gorgeously plumaged parrots, down to the tiny soft green parakeets. Besides these, there were the ground lark and his silver voiced brother of the sky, the bronze-wing pigeon, the tiny crested dove, and many other birds of the bush too numerous to mention severally.

All the birds were suffering terribly from thirst, and there seemed no hope of any alleviation of their agony unless rain should come. All the water holes were dried up. Even the supply of water in the wells appeared to be getting low, and the day before, my father had ordered the troughs where the animals watered, to be covered, to prevent evaporation. Previous to the covering of the troughs, the birds had been accustomed to drink and bathe there in the early morning and in the evening.

For me and my brothers and sisters, this terrible day had been a trying one. We were not allowed to go out of doors for fear of sunstroke; and, restless and tortured by the heat, we had wandered from room to room, unable to lie still as we were bidden, and with no heart for our usual indoor amusements. The only thing which made us forget our discomfort, for even one moment, was the sight of our friends, the wild birds, collected in the big gum tree in front of the house. We knew that their sufferings were greater than our own, and we grieved that we could not help them.

About four o'clock we were all together at the window, looking out, when we noticed a commotion among the dispirited and gasping birds. They seemed simultaneously to have agreed upon some plan, for they all dropped to the ground, and slowly, with outspread wings and open mouths, painfully crossed the hot earth between the tree and the house, and presently we saw the marvelous sight of the whole troop, headed by little Silvereye, trailing up to the veranda. In amazement and delight, we called to our mother:

"Oh! Mamma, Mamma! The birds—the birds!"

"Open wide the windows," she instantly ordered; "perhaps

they will come in. See, children, the poor things are perishing with thirst!"

We obeyed at once, and the birds came panting in their wings drooping, their beaks apart. Oh! the wonder and the joy of it! Our hearts swelled and almost burst with delight at the thought that the birds—our dear wild birds whom we loved so much—of their own accord had come to us for aid in their extremity.

The heat was forgotten in the great happiness of ministering to the needs of our guests. We ran to the kitchen for all the shallow dishes we could find. These were filled with water and placed on the parlor floor. The birds were not slow to understand. They crowded around the pans, and drank and drank, dipping in their beaks again and again, and lifting their heads to allow the cool fluid to trickle refreshingly down their parched throats. When their thirst was quenched they made no attempt to get out, but perched in various attitudes about the room.

The crow flew to the mantelpiece, stood on the corner of the shelf, uttered a weak *caw*, and looked around with an air of great dignity. The eagle hawk perched upon the arm of the sofa, while the magpie chose a shelf in the corner as a resting place. Most of the small birds found perches on the fresh boughs father had cut in the early morning, and which mamma had arranged in the big open fireplace so as to give the room an appearance of coolness. Laughing Jack looked comical, seated silently and gravely on the back of a chair. The prettiest picture was made by a number of parakeets, who sat in a row on the fender. The pigeons, larks, and most of the ground birds crept under the furniture, remained on the floor, or perched on the rungs of chairs.

For a long time we children could do little but gaze in rapture at the birds. That our wild feathered friends should have come to visit us seemed like a bit out of fairyland, and every few minutes we would rub our eyes and look again to see if it were really true.

If we went near, the birds did not move away, but allowed us to touch them, and Silvereye even hopped onto Arthur's finger, and sat there contentedly for quite a while. It was a rare pleasure to take a little unresisting parakeet, honey bird, crested dove, or blue wren in our hands, hold it up to our ears and listen to the quick beating of the tiny heart, or stroke the soft feathers with our smooth cheeks. But mamma said we must not handle the tender creatures much, lest we make them ill. So we satisfied ourselves by watching them, and by going every few minutes to bring fresh water, also bread, which we crumbled on the floor, hoping that our guests might be tempted to eat. But the birds did not care for food. Water and shade were all they craved.

All too short was that happy afternoon. The night closed in hot and stifling, and the birds made no move to go. We were allowed to stay up later than usual, but at ten o'clock were sent to bed. After tossing restlessly for an hour or more, I sank into a troubled sleep, from which I was awakened by flashes of distant lightning and the rumbling of a coming storm. Each moment the flashes were brighter and the thunderclaps louder. My brothers and sisters were also awake, and in the intervals of stillness I called to them across the hall. The storm was traveling at a rapid pace, and it was not long before it burst in all its fury over the house. The wind howled around the corners, the thunder roared, blinding flashes of lightning illumined our rooms, and the rain and hail beat upon the roof. It lasted longer than most summer storms, but at length passed, leaving quietness behind it, and in the hush of the dawn we heard a stir in the parlor.

We did not wait to put on even our shoes, but in bare feet and nightgowns ran down, to find our parents already dressed, and the birds, awake, alive, fully recovered from the suffering of the previous day, collected at the windows, eager to get out.

"Oh! Mamma, can't we keep them?" we asked eagerly.

"No."

"Not even one?"

But our dear mother was firm. She had the strongest sense of the rights of animals, and she knew that no matter how

kind we might be to these birds, they would never be so happy in captivity as in the wild freedom of the bush. Half reluctantly, we opened wide the windows, and with *coos* and *caws*, and various notes of ecstasy, they flew joyfully forth into the sweet-smelling, rain-freshened world. We, too, felt glad with them, and rejoiced that they were free.

Though ever after on each hot summer day we hoped they might, the birds never again visited us; but I think they recognized our greater friendliness, and after that day were more tame, especially as father gave orders that no bird was to be shot near our house. Among all the sweet memories of my childhood, the day when the birds were our guests stands out as the most exquisite of all.—F. E. Hawson, in *St. Nicholas*.
Selected by Walter L. Moore.

BOOK REVIEW.

THE STORY OF A SPIRITUAL PILGRIMAGE.

[We have received this review from England and with slight abbreviation we are pleased to print it. Converts to peace of this kind in the newspaper fraternity are of incalculable value.—E.D.S.]

"Can any good thing come out of Fleet Street?" is a common plaint of the average optimist, who in journalistic matters is usually a pessimist. Such a state of mind is confirmed by the recent book "From Fleet Street to Downing Street," by Kennedy Jones, where Lord Northcliffe's colleague pooh-poohs the idea that journalism is anything but a money-making agency, but that there is hope that even Carmelites may again don a white robe is evident from the frank confession of H. Hamilton Fyfe, one of the best known of *The Daily Mail* special commissioners, which he gives us in his new book.*

I first met the author when he was editor of *The Daily Mirror*, just after it had emerged from its inauspicious beginnings as a woman's journal into the success of a picture paper. It is a far cry between the thoughts outlined in his new book and his attitude to life some sixteen years back, and indeed as lately as 1914 when, as he says, he went out as the *Mail's* war correspondent "as one who held the usual comfortable class opinions, who did not question the ordering of society, who believed the war inevitable" and now admits that the method of reasoning he used "helped to cause it."

"All these miseries," he says in his closing chapters, "have sprung, not from intention to do evil, but from a false tradition, a bad system, a cultivation of fear and suspicion and hatred, instead of trust and fellowship and Love. . . . Not until the war forced me to search painfully for that common ground of fellowship and practice which had almost dropped out of my thoughts, did I begin to understand that in the life and works of Christ, accepted as those of a man striving with all his might to understand and help his fellow-men, were inspiration and guidance for all nations and all ages." And on the last page of the book—"If Love is God, . . . if that was indeed Christ's teaching, what follows? Why, that the existence of God and the Divine government of the world depend on us; that God is not far off in Heaven, but that He is, if He exist for us at all, in our hearts; that we can make His kingdom on earth here and now."

Some may take exception to the "soundness" of the theological definition. None who have read the book, or who know the writer to-day can doubt the new Spirit that has led him on this war-time pilgrimage from fear and belief in force to a whole-hearted trust in the supreme power of Love. "Call it loving-kindness and its nature will perhaps be made clearer than it can be by calling it Love."

The book as a whole is eminently readable quite apart from its value as a human document. Its plain speaking regarding the background of the war, not only in France where he was one of the earliest correspondents and had the narrow-

*"The Making of an Optimist," by H. Hamilton Fyfe. (Leonard Parsons)

est escape from capture, but also in neutral countries, and in Russia and America (where he was attached to the British War Mission under Lord Northcliffe), has all the brightness and grip of his journalistic articles. He tells amusingly of the glamor of uniform and of the potency of an Earl's Court Season ticket as a magic pass in awkward corners; he doesn't hesitate to say "many of the charges of cruelty appeared, word for word, the same, in allied and in enemy countries."

I suspected then and believe still that news-mongers in Holland and Switzerland were supplying identical inventions to both sides; and he has some caustic criticisms of the standard of mentality of leaders and politicians of all countries. Indeed, he saw so much behind the scenes that the wonder is that the book he felt called upon to write was not "*The Making of a Cynic*" instead of an optimist.

He may be sneered at by certain old associates or patronized by those who are inclined to agree with him now, but did not have the courage to say they held similar views during the war. He can render us all a great service by continuing to preach in quarters closed to others, but to which he is likely to have access, this belief that "the more we expect of human nature, the more capable of nobility we find it." It is because we have lowered our expectations, because lying and trickery are looked upon as the politicians' art, that the standard of public life has dropped to so low a level.

Again, in his own words, "We can raise that level by taking care first of all that we are not dishonest ourselves and by giving support always to men and women of principle and conviction, especially to those who believe that the New Spirit of generosity, comradeship, helpfulness, sincerity, trust and love is capable of making a better world than the old spirit of selfishness, trickery, violence, suspicion and fear."

H. W. PEET.

THE STRUGGLE FOR FREEDOM IN HOLLAND.

H. Runham Brown, a C. O. who was closely associated with Friends during the war and is a member of the Committee of the No More War International Movement, writes:—

"I have spent twenty-four hours in Holland on my way into Germany. On leaving the train at Utrecht in the early morning of the 1st (ultimo.) I was at once plunged into the atmosphere of the English C. O. Movement of 1916.

"The city is placarded with little orange bills demanding the release of a conscientious objector who is on hunger strike—Herman Groenendaal. There are forty still in prison; over six hundred have been through prison, while many homes have been sold to pay the military taxes, which are fifty-one per cent. of the whole taxes in Holland. De Light, the President of the International Anti-Militarist Bureau, has been arrested to prevent his propaganda.

"The police came to my bed-room door within five minutes of my arrival at the hotel; all day we walked about Utrecht with the demand on our hats 'Herman Groenendaal must go free.' A grand placard depicting a Dutch soldier standing over the prostrate body of Groenendaal, with Christ in the background asking 'Are you doing this in my name?' was being carried through the streets.

"In the evening five hundred people met in the Corn Exchange (in Rotterdam the night before there were two thousand). We breathed the No-Conscription atmosphere in the days of the Conscription Acts. Boeke, Giesen, Eckhard and Harinch demanded Groenendaal's release, and the liberation of De Light and the other thirty-nine.

"Only once when I said, for I had to speak in English, Giesen translated, that we were out against a system and not individuals, did the stern row of police officers unfold their arms, and turn to each other with approval.

"The enthusiasm was unbounded. Holland is entering into a big struggle, and they are looking to the English C. O.'s to help them. What are we going to do about it?"

HERBERT W. PEET.

FROM "THE FAITH OF A QUAKER."*

[In the reviews of John William Graham's book, printed in THE FRIEND some months ago, very few quotations were included. As there is so much quotable in the book, it was suggested then that we might print a selection of such passages. In the following this has been done.—Eds.]

The only true thought of God must be so simple that He cannot be escaped in the experience of ordinary human life, something close to elementary needs, and not to be banished by intellectual eccentricity, or by lack of knowledge, or of a perfect balance of character; it must be the very antithesis of that typical ecclesiastical utterance, rising again and again from the long procession of orthodoxies, "This people that knoweth not the law are accursed." There must be no law to be learnt before beginning to know the blessedness of the Divine touch. It must be revealed unto babes.—(Page 21.)

Quakerism was the last step in the great movement of liberation and illumination which began with the revolt from Rome.—(Page 80.)

Of all the great voices of the seventeenth century few, except that of George Fox, have grown stronger when faced with evolution and with modern scientific conceptions. We Friends meet these with joy. No destructive criticism of externals can really destroy a faith whose home is within, and a God from whom we cannot escape till we escape from ourselves.—(Page 98.)

The "Kingdom" of Christ is composed of Kings and Priests of the Church militant; and that Church is not an organization, nor a building. Its census is beyond our data, and its roll-call sounds further than Christendom itself to every race among whom the Holy Spirit vibrates.—(Page 117.)

The whole matter of luxury deserves continuous, earnest care on the part of Friends, particularly of the well-to-do. From that way lies the downward path, past many a primrose.—(Page 131.)

Self-reliance is attractive, but it is taxing also, and most people do not care to pay the tax. Think what it means to have no one to be relied upon to preach to you, no one to sing to you, no music in your worship, no aesthetic help in carved column or stained glass, no one to tell you what to believe, no creed to cling to, no sacrament to solemnize you, no clergyman to look after you in pastoral fashion. Every Friend has to take a share in all these things for himself. You must be ready to preach if inwardly called; to teach if you can, to visit the sick and the poor, to attend to all the extensive business of the Society. And a Friend's inward exercise makes no less demand. Silence must not be to him a time of idle vacancy, but of communion with perhaps no outward aid. The majority of men do not enjoy this. If there be excellences in Quakerism, let it be remembered that no excellence is cheap and not many kinds are common. The Quaker temperament is not the creation of a day in anybody. Pulpit oratory is impossible in a Friends' meeting, though our spontaneous and amateur ministry has about it a timbre which is all its own and makes a mighty appeal to what is good in the soul.—(Pages 165-166.)

The art of conducting life, the craft of conduct, has always had the first place in Friends' practice. For there is a fine art of living. It is achieved as other art is, by careful selection among possibilities. Low motives have to be eliminated, inferior ones put into cold shadow. The central subject, the meaning and purpose of it, must not be obscured. There is composition, light and shade, emphasis and careful detail.—(Page 171.)

The effect of lovely organ music, of anthems sung by white-robed boys and men, under glowing glass and carved organ screen, topped by trumpeting angels,—all this produces the kind of effect that nowadays loosely but inaccurately is called hypnotic. It raises the tension of the feelings; it draws away from the dull daily round of detail; it is beautiful and restful.

*"God is in all that liberates and lifts,
In all that humbles, sweetens and consoles."

*"The Faith of a Quaker," by John William Graham, A. M. Cambridge, at the University Press

But it stops there. One's favorite sins retain their hold. Render unto beauty of sense the things that are hers, but the things are not known by their fruits to be the same as the things that are God's.—(Page 179.)

We may [under Quaker practice] become narrow in sympathy, dull in intellect and feeling, harsh in judgment, bigoted in opinion, and victims to spiritual pride; more and more despising the judgment of the world over which we have less and less influence. Or, on the other hand, we may acquire a sensitiveness of perception, a delicacy of feeling, which comes from the sedulous purity of the ascetic who has refused to be charmed by the actress, or to build his amusement on the damaged life of a chorus girl. We may have an acute and direct sympathy with actual pain and need, because our instincts have not been blunted by too frequent vicarious sympathy with fictitious tragedy. We may preserve a clear eye for truth, because we have never allowed ourselves to get comfort from religious forms which meant nothing to us, and religious teachings which were incredible. We may be able to maintain a conscience void of offence, inasmuch as neither the drunkard nor (with some) the slaughtered beasts owe any part of their suffering to our actions.—(Page 184.)

Wherein lies the proper beauty of worship, the beauty of a simple Friends' meeting? It lies in fellowship, in communion in God, felt and authentically known, but disturbed rather than evoked by the organ pipes. Beauty is not put into the Quaker service; it comes out of it.—(Page 186.)

It is, again, costly and difficult to be an active and faithful Friend, and much cheaper to join in the elaborate ecclesiastical machinery which is provided for the public; but we claim that it wears well, and that it has for us a charm that we would not abandon, in comparison with which the ordinary worship of the churches is as moonlight unto sunlight and as water unto wine.—(Page 186.)

There is, therefore, no difficulty in seeing that the earliest Christian form of worship was, in manner and form, a Friends' meeting of the early enthusiastic type. (1 Cor. xiv.)—(Page 189.)

I think we had better divide the 250 years into two equal periods and say that up to A. D. 125 or thereabouts the Christian Society was Quaker in organization, and in the latter half—from 125 to 250—was non-conformist.—(Page 209.)

They [the early Friends] knew of a ministry whose outflow came so directly from God, reached from the deep in one heart to the deep in another, was so considerably independent of the will or purpose of the speaker for its initiative, and had so little to do with academic preparation, that for the preservation and exercise of that ministry they would arrange for meetings on a basis of silence, give liberty to all to speak, and wait for the result. The result has been the production for 270 years of a ministry which at its best, is the most potent weapon for good that I know of. It is like no other preaching in its combination of fervor and restraint, its complete absence of artificial eloquence, its possession of the weight that comes with sincerity. This is the ideal; but Quakers are no more ideal than other people, so that weak and even foolish ministry has always existed among us; cases in which men have not been able to forget themselves, and have given way to the airing of opinions; or have thought that the inward impulse to speak freed them from the intellectual trouble of speaking clearly and connectedly, and sitting down when they have done. Considering the wholly amateur character of our preaching, and that it is open to everyone under the impulse of the moment, it is marvellous that we have not fallen more than we have into weak rhapsody, wild theorizing, or mere garrulous boredom. That we have been preserved so much as we have, is due to the sense of discipline in our meetings, to the influence of a reverent and intensely critical congregation; in fact, to the restraining power of the Holy Spirit over the gathering.—(Pages 227-228.)

If we cease to expect the shy angel of inspiration to come and trouble the waters, and do not wait for her coming, she is apt to give us up, and cease her visits; yet congregations which

are not happy without a sermon are likely to get what they want, in spite of that, as a matter of expediency.—(Page 234.)

When the souls of many sitting in silence are being oriented together the effect of the communion may be felt. The souls are in chorus if the voices are not. Each spirit collects itself, polarizes the scattered activities of the week, gathering the disturbed consciousness to one point, inward to the trusting place with the Eternal. Revaluation takes place. Trifles are seen to be trifles, though they may have excited us at the time. We take stock spiritually—throw away the rubbish, check our estimates, and gain peace at the end, it may be after stiff conflict with the natural man. Grudges and hatreds come up for judgment; and prayers for patience are put up. Often humility and penitence cover the whole man. We make contact each for himself with the Real and the Eternal, and thereby gain strength over temptation and sin. In the distractions of daily life, in the crowded multiplicity of detail, we may fail to see the wood for the trees. Here we are able to look at ourselves and look from ourselves. How superficial is the view that in silence there is nothing going on. This is what Friends call a living silence. Few can usefully practice such athletics of the soul for longer than half an hour. In a good meeting ministry often intervenes about that time—sometimes a prayer very early on is helpfully stimulating—and with intervals of silence the ministry of three or four may follow, often in unexpected unison of thought. Out of the silence rises the ministry.—(Pages 241-242.)

We do not know what the landscape may be on the further side of this bright gate into the eternal; we know little of His fronded palms, His golden pavements or the city set four-square; I reckon not much of these; but I mean just the same as those apocalyptic seers meant, when by their lips the sense of the Divine glory had to be told in such words and metaphors as they kept in store. Enough for me to know the beginning of the way; to hold one end of the golden thread reaching up to the Eternal Unity; to find that we have a faculty, an actual organ it may be, where God meets man—the one Holy Place or shrine which ever was or can be.—(Page 243.)

Our meetings are much more than a convenient plan by which the ministry of several may be substituted for the ministry of one; they are a well-considered provision for the silence of the outward, inasmuch as that is a condition for the inward to find a voice. Friends' meetings have never been a failure when there has been activity of the Inward Man.—(Page 244.)

Again and again, from all branches of Quakerism which retain its character, there is the testimony of ministers who go into meeting in physical weakness and weariness and mental helplessness, totally unable to produce a thought-out speech or address, only to find that they were made mouth-pieces of the trumpet calls of the Lord. How explain this if there is not a reserve within us, whence ministry comes?—(Pages 244-245.)

Words then [in vocal ministry] may easily run on beyond the range of the tidal wave, and then they only cast up broken and useless wreckage on the shore—second-hand material, old well-used utensils; they are offence to us. In mid-life and after, our danger is to speak too much, not too little. The elderly minister who remains brief and to the point is a glorious product of disciplined and chastened humanity. The instrument has been kept in place. There may be a man who speaks at great length, whose length is a measure of the greatness of this inspiration; but I have never met him in England or in America.—(Page 248.)

Personal success is poison if enjoyed at all. "Thou preached a fine sermon to-day," said the kind Friend in the old story, thinking to please. "Yes, the devil told me so before I got out of the gallery," replied the wise minister. The rather unthinking, though kindly remarks, often tendered after meeting, of "pleasure in what thou hast said," half compliment and too much in the outward, go through one like a stab. If they are acceptable to our intrusive self-love, they become dangerous. This desire for success, and for its tokens in acceptability

and preferment, is the bane of all to whom preaching is a profession. But we Friends also need to be on our continual guard. I do not plead against grave, thoughtful, discriminating encouragement to faithfulness, and testimony to the value of the service rendered, offered to the man as a faithful steward. The minister must never try to make a fine sermon, or think that he has made one, or that he will not speak at all unless he can speak well. He must be a fool for Christ's sake. He will do no good till he comes to that and stays there. That is the expulsion of ego that the Lord may come in, and I believe we shall most of us have to keep watch on this till our lives end. We are emptied of self, but self returns.—(Pages 249-250.)

Let it not be supposed that any special intonation or mannerism accompanied ministry from the deeper source. To give or to intend to give impressiveness by intonation is a besetment of the Quaker minister. But not of him only. It has been frankly adopted by the users of liturgies; and is actually, in the form of organ and anthem and intoned prayers, a principal attraction to the churches around. Among us it is often due to mere nervousness. Sing-song rules the voice when the will cannot. This is probably why women to whom preaching is a greater effort than to men, often fall into it. It means a weakening of the instrument, we may all drop into it when saying a particularly difficult thing.—(Page 252.)

One soon learns to recognize the sensation that bids us rise, and with a prayer for selflessness, we rise and speak the words of the Father, our share of the apostolate of Jesus. Let us give no place to the fear of man, the public opinion of us personally. From man we have nothing to gain and nothing to fear. To some who read this I would say, put your strength into the ministry; let the life-blood of your spirits flow that way. The quality of our ministry cannot rise higher than the quality of our life and experience, but it may rise as high.—(Page 253.)

Pressed in the wine-press of trouble, it may be ours to pour out the wine of His consolation; the flame of our love may light other torches, and out of the tangled skein of our own doubts it may be given us to spin the clear golden thread by which our fellows may find their way to the feet of God.—(Page 253.)

Our disuse of sacraments is due to our distrust of the spiritual value of all ritual. The outward and visible sign which begins by promising to make more real and vivid an inward and spiritual grace, ends by obscuring it, by limiting it to the range of the outward sign, and finally by asserting that it cannot be enjoyed without the due ceremonial. We obtain in fact the conception of the *validity* of a sacrament.—(Page 254.)

The Lord's Supper as practised by Protestant Churches in the cases in which Protestantism has been able to develop itself fully, has been purified from any claim to be able to produce in a unique manner the presence of God. It is therefore free from all magical taint, as it is practised among English Nonconformists, and to some extent in the Church of England. It has become merely a memorial service, valued because of its historic continuity with the past, and because it is believed to have been ordained by our Lord. Doubtless it will continue to exist on these lines, even if the conviction that it has not been so ordained became general. Probably the strong words of the Apostle Paul about being "one body" with Christ and "discerning the body," would hardly be felt to be appropriate to this purified and simple ceremonial. Experience has shown that the line between the memorial service and the Eucharistic celebration has not always been easy to maintain, or even to draw, so that Friends still feel glad that they have inherited no such function at all, which, even with mild formalism, is alien to the inwardness of their faith. (Page 275.)

Our method of coming to a decision in a business meeting is that of a perfected and disciplined democracy, and I see no reason why it should not be imitated by other companies of people who trust one another. We take no vote. A subject is discussed, generally after a deliberate preliminary pause, and the "sense of the meeting," as revealed by the speakers, is then registered by the clerk, that is the chairman, as the

decision of the meeting, and submitted by him as a Minute for approval or criticism. As all meetings are open to all members, this is, to begin with, undiluted democracy, but it is far from the counting of heads. The weight of the speaker is an important factor in the clerk's mind and so is his or her representative character. Thus the advantages of an aristocracy are obtained and the weight of leadership is felt. Where the speaking is about equally divided the discussion is further continued, so long as time allows, until some upshot emerges. Of course this plan cannot be worked without frequent recourse to compromise, and still more often to delay. Sometimes the issue is shelved on to the shoulders of a committee appointed to consider it, elected in open meeting, and therefore dependent for its representative character upon the sense of justice of those who call out names. This strangely simple plan works with a remarkable absence of friction and is a feature greatly prized among us.—(Page 295.)

It would be safe to say that the number of Friends who use their wealth for the purposes of display or of tyranny, or of excessive luxury, is few; and it may still more safely be said that in these few cases the time is not far away when these people or their children will leave the Society and nominally join the Church of England, as so many of the wealthiest Friends have done in the past.—(Pages 309-310.)

Proud separatist nationalism it was that killed Jesus. "He said He would destroy this temple in three days." To declare that God was revealed, not in any oracle, hoary and remunerative, but in the life of a working-man in Nazareth, a city which had never been named as holy, was indeed to bring light and freedom into a dim and oppressed world; and the oppressors felt it.—(Pages 325-326.)

Nevertheless, as surely as Christianity has so accelerated the growth of a moral sense, that it has very largely put down slavery, polygamy, torture, cruelty to the insane, to the criminal, to the child, to the woman, so surely we have Christ on our side in the war against war.—(Page 333.)

A Friend of the present day, faced with the outward suggestion and its inward echo that it is his duty to help to save his country from the danger of defeat, or even of conquest, has a long Quaker tradition behind him. He is no pioneer. We are deeply indebted to the insight of our forefathers in taking the initiative for us. But no tradition, however honored, will really be enough to resist the pressure of living conviction. Refusal to enlist must be based upon something more intimate than a Quaker or a Christian tradition. Men will take liberties with a tradition. Fading words of Greek manuscripts handed down through perilous centuries and copied into modern print, have not proved strong enough to withstand the flood of military feeling. We see that every day in the voluminous pulpit apologetic which defends war from the Christian standpoint, and in the strange refusal to grant validity to the teaching of Christ about the conduct of a man as a citizen, while admitting it in his private relationships. We must have something living to meet the living foe and happily we have that Living Presence. God has not left Himself without a witness. It is because we cannot defile the living Christ within that we cannot join in war. Our personality would be desecrated by its murderous servitude, because that personality has its birth and its home in the Indwelling God.—(Pages 302-303.)

I hold that Quakerism is nearer the beginning than the end of its special mission. There will always remain, and I believe there will in the days before us rapidly increase, a number of men and women who are religious, who believe in God, and know something of His communion, which they rightly identify with the love of man, who love Christ and wish to obey His commandments, but who see through every ecclesiastical claim, who are too sincere and original to appreciate a religion of routine, to whom theology has become extremely simple, but correspondingly penetrating in its appeal, whose religion must needs survive, if it is to survive at all, in friendly contact with history and science. The type of man I am thinking of is also ethically sensitive and original; he considers war a form of collective mental disease, and has transferred his

reverence from all holy places to those temples of the living God, whom he sees, puny and dirty, and hungry, crowding the purlieus of our cities, or in weary dullness sitting all bound in the village public house.—(Page 417.)

A Friends' meeting well held remains the most interesting and stimulating form of worship yet devised by man. To one accustomed to the savor has gone out of any other similar function.—(Page 417.)

There is always at the fountain of my thoughts a picture of an ideal Society of Friends, such as I think indeed, with the faithfulness of many, might be seen in America and in England—quiet in ordered peace, permeating in unseen influence—working with the wisdom of the serpent the harmless plots of the dove's goodwill, but at times with a voice too that can be heard in the people's ears, not only persuading men to all good ends, but doing it with golden words—words of moderation toward opponents, and charity, even to ancient evils—a charity born, not of muddled good feeling, but of clear and sympathetic vision.—(Page 418.)

American Friends' Service Committee

29 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, Executive Secretary.

JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

REPORT OF RUFUS M. JONES AND WILBUR K. THOMAS TO THE AMERICAN FRIENDS' SERVICE COMMITTEE, SEVENTH MONTH 28, 1921 (CONCLUDED).

FRIENDS' INTERNATIONAL TRANSPORT RESERVE.

We find that the Friends' International Transport Reserve is being run on a very satisfactory basis and that it is meeting our transportation needs in Vienna in a remarkable way.

(a) Conditions are becoming more normal in all the countries.

(b) The Friends' Unit must look toward withdrawing from the fields in the course of the next twelve to twenty-four months.

(c) The cars are all old and gradually decreasing in value.

We recommend that:

(1) The Vienna Mission estimate, as soon as the negotiations with the American Relief Administration are completed, the amount of transport required for next winter, and to select same, in consultation with the head of the F. I. T. R. this transport to remain the property of the F. I. T. R. and to be under the control of the Vienna Mission, the latter paying all running expenses, etc. The present repair shop will be retained for the upkeep of these cars.

(2) Charles Emlen Harris be head of the Vienna Mission Transport as well as of the F. I. T. R. and supervise the liquidation of surplus cars and spare parts.

(3) All proceeds from the liquidation to be placed on deposit in Pounds sterling or dollars, and retained at the disposition of the Home Committees.

(4) No more transport to be supplied to the other fields by the F. I. T. R.

(5) That Serbia, Russia, Poland and Frankfurt-am-Main be instructed to sell any cars they have at present belonging to the F. I. T. R., when finished with, and to remit the proceeds to the F. I. T. R. in Vienna.

COMMISSIONERSHIP.

(1) We are agreed that the present plan of Commissionership be dropped and that each Home Committee send an official delegation of at least two from each Committee to visit the fields and confer with the Field Workers. The next visits should be sometime early in 1922 and at least every six months after. These delegates should be thoroughly conversant with the problems of their respective Home Committees and thus able to advise with the Field Committees in

regard to the future of the work, and to exercise such power as is delegated to them by their Home Committees.

(2) In view of the above we are agreed and have arranged that the Commissioner's Office at Frankfurt-am-Main be closed on Seventh Month 1, 1921. This, of necessity, means that the paper *International Service* must be discontinued, we therefore recommend that the London Committee begin publishing a news sheet of service work similar to the one now being published by Philadelphia, and that both news sheets be mailed to all field workers and all returned workers in both countries.

We recommend that the head of each field accompanied with one other worker be encouraged to visit other fields of our work as way opens for it. We believe that this plan would do much to promote the inter-relationship of the fields and would bring clearer insight and enlarged breadth of view to the work of each field.

We are deeply grateful for the many blessings that have attended us on this trip. We feel that our Heavenly Father has blessed us in the work. We feel that the friendships formed between us as we have worked together are part of the great blessings which have come to us personally.

With the hope that we may be better able to help in the directing of the Relief Work,

Sincerely,

(Signed) HARRISON W. BARROW,
FRED ROWNTREE,
RUFUS M. JONES,
WILBUR K. THOMAS.

CHILD KEPT SMALL TO FIT HER CLOTHES.

"I cannot allow my little girl to grow so fast. She is outgrowing her clothes and I cannot buy any more."

With these words a mother in the industrial district of Essen recently withdrew her small daughter of ten from the "Quaker feeding." She was one of the million children in Germany who are being rescued from serious undernourishment by the American food, sent over by generous contributions of Friends and distributed to the most serious cases.

She gained seven pounds! She needed those seven pounds badly. The doctor said she needed a few pounds more. But the mother said she couldn't have them. She simply couldn't afford the cloth to expand the clothes.

Cloth is very expensive in Germany when reckoned in German money. For the German mark, which used to be worth twenty-four cents, is now worth less than a cent-and-a-half. A cent-and-a-half simply doesn't count, when it comes to clothing a growing child.

The family lives in a high hill-town in the Essen district, where the big guns were once manufactured, but where now the implements of peace are being turned out. The little girl can look from her home and see the beautiful lights of the great industrial valley come on at night. The hill-top is fine for views; but it is a cold place to live in. It is a place where clothes are decidedly needed.

So the mother made her choice. She couldn't do anything else. She was very thankful to the good Americans for the food they offered. She was glad to see the little cheeks rosy and the little thin body fill out. But—there was no more cloth in the family, and if they could not fit clothes to the child, they would have to fit the child to the clothes!

The terrible need of clothes throughout all of Central Europe, due to poverty and the break-down of currency, has led the Friends' Society and the American Red Cross to combine in a clothing drive throughout the United States. Austria, Poland and Russia are even worse off than Germany. It is hoped that by winter time enough clothes will be forthcoming so that children who need food may not have to refuse it—for fear of growing too fast.

TRACTORS RECLAIM DEVASTATED AREAS.

Moving from place to place, and camping out by night in the fields where not so long ago the Russian and German

armies camped facing each other,—the Tractor Unit of the Friends' Service in Poland has brought a whole war-ravaged district to self-support in one season.

And now that the harvest is practically come, and is plentiful in all the ploughed areas, this little band of eight chauffeurs, one cook and four tractors is going farther east to still more needy regions, carrying their message of peace and brotherhood over the trench-scarred land.

The new section chosen is the Volhynia district,—once the most fruitful part of the fruitful Ukraine, the granary of old Russia. But now this district has been crossed and recrossed by armies, and each army has taken the live stock, the implements and the ready food.

In one typical village, for instance, where 450 families live, the number of houses has been reduced from 240 to 10, and the pine forests in the neighborhood have been so splintered by heavy artillery that they cannot be used as timber. Horses have been reduced from 1300 to 40, and cows from 1800 to 60; and only 12 per cent. of the land is in crops, for there are no implements left to farm with.

How do they live? Well, some of them don't. But those who are hardest are still existing, in holes in the ground and in the abandoned dug-outs of the trenches. They eat potatoes when they can get them, and grass when they can't; and they starve. Yet only a little help with implements and seeds and this district may again become one of the most fruitful in Europe. The work which has just been completed by the Friends in the nearby district of Hrubieszow has shown that a whole countryside may be raised to self-support in only a few months.

When the Tractor Unit moved into Hrubieszow last spring on its mission of help, it announced its policy of ploughing first for the neediest peasants, three acres per man. This was planted with garden seed, oats and potatoes.

As soon as the emergencies of the poorest families were met, a conference of the larger farmers was held and a more extensive ploughing scheme was launched in which it was required that the land be planted to bread-crops to relieve the bread shortage. It was planned that the district should pay what it could afford. The peasants paid for the benzine used, sometimes in cash, but often in eggs. The larger farmers paid about twice as much as the peasants. Thousands of sickles and scythes were distributed, at about one-third the actual cost, while ploughs and harrows were loaned to townships and are now being bought with the proceeds of the harvest. Seed was also given, to be paid for by a return in equal amount at the harvest. This is now coming in and will be used to help the next needy district. By the policy of partial self-support the Friends aim to avoid pauperizing the neighborhood and also to make a little money go a long way! But with the Polish currency at such a low standard, none of these districts can really pay more than a portion of the amount required to reclaim them.

SHIPMENTS received during week ending Eighth Month 13, 1921—111 boxes.

Contributions for week ending Eighth Month 15, 1921—\$8,850.43.

"To be merely anti-this or anti-that tends to make men bitter; to be for a great truth purifies and fills the heart with enthusiasm and joy." ROBERT O. MENNELL, to Mennonite Conference at Lunteren, Sixth Month, 1921.

FRIENDLY NEWS NOTES.

THREE Friends of the Representative Meeting, Annie H. Barton, Walter J. Buzby and J. Henry Bartlett, were in Ocean Grove on the 18th to participate in a Conference of Ministers, and other representatives of those interested in the preservation of good morals, in favor of law enforcement (or new law, if necessary) against prize-fighting. Apparently there are laws enough to cover the case already in the code. The difficulty is in a weakened executive authority. If every Friends' family in the

State of New Jersey would at once write a letter of firm protest against such evasions of good laws to Attorney-General McCann, Trenton, N. J., it would not be without effect. Another fight is planned (announced in fact) for Labor Day. The organizations represented at Ocean Grove are using every available legal instrument to prevent this. The time is ripe for an outburst of outraged public opinion. The governor may scout this, but chancellors and other executive officers may not do so.

The effort at Ocean Grove included public meetings afternoon and evening to marshal the facts and arguments and to arm righteous citizens against the sweep of the present tide of degradation. Dr. Robert Watson of New York City and Wilbur F. Crafts of Washington of the International Reform Bureau, were prominent speakers.

THE celebration of the centennial of Indiana Yearly Meeting on the 16th inst. has had wide-spread publicity in the newspaper press. *The Bulletin* of this city had a column and a half devoted to historical matter connected with the emigration of Friends to Ohio and Indiana. We propose to reprint parts of that article next week.

THE *Public Ledger* is offering prizes for essays on the most admired woman character of each writer. It is known that Elizabeth Fry has been chosen for one essay, and other Quaker women might very properly claim a place in such a classification.

FROM the Year Book we observe that Ohio Yearly Meeting will be held at Barnesville in regular course beginning Ninth Month 10th. We have heard of several Friends who have it in mind to be present. Edward T. Binns of Philadelphia Monthly Meeting has a minute of that meeting liberating him to attend.

NOTICES.

WESTERN YEARLY MEETING (CONSERVATIVE) will convene this year at Sugar Grove, near Plainfield, Ind., as follows:—Meeting of Ministers and Elders, Ninth Month 2nd, at 10 A. M., Representative Meeting same day at 2 P. M., Meeting for Discipline Ninth Month 3rd, at 10 A. M., Meetings for Worship on First and Fourth-days, at 10 A. M. and 2 P. M.

WANTED.—Can any one furnish to THE FRIEND the address of Victoria Gittings, who is supposed to be somewhere in America?

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Joseph Pennell, Caroline H. Brinton, Elizabeth S. Brinton, Wm. M. Parker, Thomas W. Downing, Edwin A. Hoopes, Hannah Tatum, Ellen W. Longstreth, Everett Palmer, Emma J. Dewees, Ellie V. Brown, George M. Warner, Mary H. Biddle, Charles Lippincott, Arthur W. Hutton, Walter P. Hutton, Annie W. Thompson, Josiah H. Newbold, George S. Hutton, C. Wilfred Conard, Elizabeth S. Smedley, James F. Sharpless, Lewis R. Darnell, Harold Evans, all of Pennsylvania; Alice C. Rhoads, Ezra E. Rhoads, Albertus L. Hoyle, Sarah Nicholson, Mary D. Shotwell, Rebecca C. Pandrich, Edward J. Whitacre, Henry W. Whitacre, all of New Jersey; George Blackburn, Sidney A. Fawcett, Martha H. Gamble, Edward P. Stratton and Sarah T. Williams, all of Ohio; Pearson W. Thomas, William Thomas, Charles C. Hampton, all of Iowa; Amos O. Foster, Rhode Island; Esther A. Harris, Connecticut; Louisa J. A. Keeley, West Virginia; Arthur R. Roehwell, Alabama; Isabella W. Read, California; J. Wistar Worthington, Oklahoma.

DIED. At West Chester, Pa., Eighth Month 13, 1921, JANE S. WARNER, widow of Charles L. Warner, in her ninety-fifth year; an Elder of Birmingham Monthly Meeting, Pa.

At Germantown, on Eighth Month 14, 1921, MARTHA WILKS ACTON, widow of Clement Acton, Junior, daughter of Jacob and Rebecca H. Wilks; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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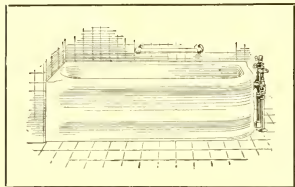
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If the statesmen in conference (the proposed disarmament conference) will listen to something beyond the sound of their own voices, they will hear the murmur of spiritual waves beating in upon their council chamber and coming from the hearts of humanity. For all history, in its struggle forward through wars and racial rivalries, leads up to that conference and the future human family will be shaped for good or for ill by its decision of wisdom or folly.— Sir Philip Gibbs.

CRITICISM.

Archbishop Trench in that fascinating book of his (fascinating at least to a former generation), "The Study of Words," shows how easy it is for words to be degraded in their meaning by misuse, very much like "the depreciation of the true coin of the realm," until there is confusion "in the commerce of thought," and multiplied misunderstandings of the meanings and motives of speech. It is against such a depreciation in this good word *criticism* that we would record a protest. Not in the Society of Friends alone, but throughout the religious world one hears now with much frequency and fervor that "untold harm" is done by the habit of criticism, that the sensitive are repelled by it in their efforts for good, and that society in general is disrupted and the progress of the best causes hindered because so many yield to the seductive charm of so dangerous a practice. The results named in these pleas are real enough, sad enough, serious enough, but they are due to something that by no means deserves the noble name of criticism. The framers of our discipline called this baneful influence "tale bearing and detraction;" in a recent editorial by F. T. R. in THE FRIEND the expressions "shallows of gossip or sharp rocks of sarcasm" give a vivid description of what is really meant by the Quaker phrase and of what is so objectionable. This combination may further suggest to some George Meredith's observation that "gossip is a beast of prey who does not wait for the death of the victim he devours." Evidently in the recesses of depraved human nature (and perhaps more of us have such recesses than willingly confess to it) there is a tendency to defame our fellows, and to cast a shadow on good in which we are not personally

concerned. Let us find the right name for such a sore malady even though our refined ears revolt at the resulting "plainness of speech."

What, on the other hand, is the real meaning of criticism which should put it apart from this abnormal sphere of human nature? Since the time of Aristotle, famed as the father of criticism, the meaning has been well defined. It is the *art of appreciation*. Its object is to discover excellences. If it discloses defects, it does so to emphasize excellences. No other one of the fine arts has so important and so necessary a function

In the domain of literature it is a well-known saying that a decline of criticism is co-incident with a condition of mediocrity. Strong, vigorous production in any field of art welcomes even the castigation to the "point of ten times perfect accuracy," to borrow an oft-quoted expression of the poet Horace. The golden age of English literature did homage to a school of critics, Dean Swift, Steele, Sterne, and others who were able even to use the sharper instruments of sarcasm and satire to good purposes. Certainly, we hear it said, but art and life are widely separated entities. Human beings even in their necessary relations to one another are not able to stand up and express themselves in whole-hearted service unless they are protected even from the expectation of criticism. We return to our original contention. It is fault-finding—the art of finding defects, not the art of finding excellences that does the lamented damage.

Even the most important and most refined of human relationships—that of friendship, demands criticism. Thus a recent writer has said with much force, "Friendship, to be worthy, must have place for criticism. Indeed, it is frequently the case that from our friends alone can we bear it. We know then that they are more interested in us than in our faults. It is because we are worth so much to them that they endeavor to make us still more worthy. It is no sign of friendship to slur over our shortcomings." Honesty of judgment in dealing with men is certainly one of the basic principles of success and progress in human society. The writer just quoted puts this point also in clear relief, "That *due estimate* is what is meant by real honesty of judgment. Too many people suppose that honesty implies fault-finding or constant insistence upon weakness and failure. It requires the really honest judgment to enable us to value the good qualities and the bad in the right proportion and to deal wisely as well as faithfully with our friends." Have we not all had some refreshing experiences with those who are capable of the "due estimate?" How under the light of their searching criticism, unsuspected qualities blossom out in those we have known well, and we are convinced that they have abundant resources for service! The real critic has justified the art of appreciation!

It would seem quite easy to specify two difficulties in the way of the exercise of the real critical faculty. First, it is an art—a high and difficult art. The average man and woman will not take the pains to learn even the first principles of the

CYRUS COOPER
R. I. N. NO. 2

art. They practice it without knowledge or preparation. They have no skill, and do undoubtedly illustrate the danger of edged tools in untrained hands. But, secondly, most of us also do not appreciate how much we need criticism, how much we might be improved by it, how much our service might be enlarged if we accepted it in the right spirit. In a period of vigorous growth and progress when great motives impel us, when great aims lure us on, we welcome even the pruning knife. On the other hand, in a period of decadence we develop new nerves of sensitiveness, we become touchy and can go forward if at all only when the wind blows our way. In life as in art we must conclude an intelligent, deep-searching, but high motivated criticism is a most valuable instrument of progress. In this sense the great prophets of the Scriptures were critics, indeed in this sense our Lord was the greatest and best critic of all. He showed how the ax *must* be laid at the root of every corrupt tree. But He did much more than that—does for us now much more than that. He gives us the spirit of restoring love. If He wounds He does it but to heal. Nay more, if we in our thoughtlessness, our clumsiness, wound those we would serve, He will help us acquire a different method,—a method that will not belie our good motive, and will not grieve His good spirit.

J. H. B.

SINCE the above was written the following article on "The Call to the Ministry" has come to hand. Its concluding portion expresses very ably the need of considerate criticism in the highest service.

THE CALL TO THE MINISTRY.

JANET PAYNE WHITNEY.

The strength and the weakness of the Society of Friends lies in the Meetings for Worship. They are at once its inspiration, its pitfall, and its *raison d'être*.

The Peace Testimony is bound up with the roots of our belief. But we are not merely a peace society. Plainness and simplicity are dear to us, but so they are to all lovers of true beauty. The difficulty is to attain them, in these days of curt fashions, high prices, and hurried, jolly manners.

We are eager to be at work on the reform of the social order on Christian lines. But equally so are numbers of our fellow Christians, in other denominations and in none.

What have we that is different, individual, our very own, to offer?

It seems to me that it is our Meetings for Worship, with their deep wells of silence, their simple up-rushing of the Divine Spring through this imperfect fountain and that, their abandonment of self in a great corporate unity of search for Truth, of search for God, and in the humble endeavor to serve and obey that is the inevitable result of the Great Discovery.

Now there are those in membership with us, in mutual allegiance with us to George Fox in his return to the first principles of our Master, Jesus Christ, who hold that our Meetings for Worship are out-of-date. They call them "Silent Meetings" or "Free for All."

Both these names show that they have tremendously missed the point.

But it is not only missing the point that lies behind their mental and practical revolt from the Quaker tradition of worship, while still cherishing the name of Quaker.

It is that they find something lacking in the quiet meetings, an absence of fire, of freedom, of life. And they have blamed the letter instead of the spirit, the method instead of the soul.

They have therefore taken the easy way of changing the method, and call the result "modern" or "progressive"

Quakerism. It is, however, not a breaking away from tradition, but the substitution of a non-Quaker tradition for a Quaker tradition.

The fault they find with those who follow at once the Quaker tradition and that of the very earliest church is by no means to be lightly set aside. Neither can we convince them by words. They know the Quaker ideal. They know, even while they use the ambiguous phrase "silent meeting," that silence is not the aim but merely a circumstance of the pursuit of the aim. The aim is openness, like an open door. "Lift up your heads, oh ye Gates, and be ye lifted up, ye Everlasting Doors, and the King of Glory shall come in."

We want no barrier of arrangement, programme or ritual in the way of that great Entrance.

The words that from time to time break the silence of a live meeting should be the visible sign that the King has come in.

The higher the ideal the greater the fall from it. Critics say that the silence in the meetings is a flatness, the speaking uninspired, monotonous, and confined to a few. They charge that often one Friend, speaking regularly, will practically act as "pastor" to a meeting. Is it not better, therefore, they argue, to have one definitely set apart for this service and paid for his time, so that he can give thought, study and preparation to his sermons and produce a much more finished and taking discourse?

The Friend who speaks with unflinching regularity is not uncommon in our meetings at the present time. It is an individual mistake, the responsibility of which is partly shared by the meeting. Pastoralism organizes this mistake.

But the failure of the free worship, in as far as it fails, is a failure of the free ministry.

For this great practice to attain success, three things at least are necessary. The first is a wide-spread individual intensity of religious life; the second is a wise eldership; and the third a universal conviction of "a call to the ministry." The last I would translate as a conviction at every meeting attended by the individual that it is possible that they may be chosen that day to transmit, according to their poor ability, some message from God to the meeting, and that it is their business to be ready.

Some Friends go to meeting determined to speak, or at any rate that impression is conveyed by the regularity with which they feel themselves chosen to transmit some general truth—often the same one, from slightly different viewpoints—to the rest.

Some Friends go to meeting determined not to speak.

Each of these is a stumbling-block in the way of the other, and also to the Quaker ideal of the free worship. For each has made for himself a fixed ritual, the one of speech, the other of silence.

Neither of these can prove by the living present that the quiet meeting is not out of date.

"Are all apostles? Are all teachers? Do all speak with tongues? Do all interpret?" No. There are diversities of gifts. *But the same spirit.*

Speaking in meeting as such does not seem to me to be "a gift," any more than it seems to me credible that the "call to the ministry" comes only to the few.

To some, words come easily. Would it be right to consider that these were always more gifted, in the spiritual sense, than others to whom words come hard? Surely not. The gift merely of words is the least of gifts, the bottom of Paul's great crescendo in praise of charity—"though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass and a tinkling cymbal!"

The words that express a message in meeting must come not only from the head but from the heart. They must come indeed from the depth of the heart, from the deepest experience of the speaker.

Some may lack education, or time to read books. But where does God so meet and speak to the seeking soul as in life itself?

Were not the twelve apostles unlearned and ignorant men?

"Whoso has felt the Spirit of the Highest

Cannot confound, nor doubt Him nor deny:

Yea, with one voice, O world, tho' thou deniest,

Stand thou on that side, for on this am I."

Out of that experience, learned and unlearned, stand on the same level, ready-tongued and slow of speech, as possible channels for the message of God in meeting as well as in life.

"I would that ye all spake with tongues," says Paul, "but rather that ye prophesied."

His definition of prophecy in this context, as tendered in Moffatt's translation, is to address men in words that "edify, encourage and console them."

"I would that ye all."

"Scarcely I catch the words of His revealing,

Hardly I hear Him, dimly understand,

Only the Power that is within me pealing

Lives on my lips and beckons to my hand."

But suppose some day one tries to follow a dimly-apprehended call to speak and makes a great failure—fails to catch the words of His revealing, or to convey them to others in any coherent shape?

Is it so terrible to fail in a good cause? Should it make us fearful of trying again? Are we likely, weak and imperfect as we are, to follow the hard road of obedience to Christ without ever making a mistake?

Why are we so afraid of each other that it should feel worse to make a fool of oneself in meeting trying to obey the Master than to sit in quiet safety refusing to listen to the Inward Voice? Our forefathers went to physical torment through derivative multitudes. We are afraid even to risk a little criticism from our friends.

Is not this somewhere near the root of the matter? Do not our meetings need a change of heart rather than a change of method?

We have a responsibility and a message to our brothers who have tried the change of method. But it is a matter not of definition but of demonstration.

Would it help us to a richer and more widespread ministry if we eliminated the dreaded criticism from our midst? To remove a difficulty is not always to overcome it. But in this case it seems to me that the difficulty is irremovable.

We remind ourselves that the root meaning of to criticize is to examine carefully and minutely. Intelligent attention to what is said in meeting involves such examination. A natural social instinct involves the expression of the conclusions we arrive at to our friends and family.

It is absolutely necessary to our spiritual welfare that we separate the wheat from the chaff. Where is the message so perfect as to be pure grain?

By criticism we help each other to test the validity of our leadings, and to discover the faults of delivery which obstruct the channel of the Water of Life. Among the latter, wordiness is perhaps the chief. What a loss to the servant who desires to serve if his fellow-servants will not point out for his correction the faults they perceive in his service!

It seems to me that it would help our meetings more, not if we criticized less, but if we criticized more frankly and more lovingly. Criticism both given and received in the spirit of humility engendered by the sense of common service of the same Master would be bereft of its sting.

It is the final test of our democracy in worship. The individual is nothing. The welfare of the group, and the freedom of the Spirit, is all.

WESTTOWN, Pa.

INDIANA FRIENDS.

CENTENARY OF THEIR YEARLY MEETING.

[This is a portion of the article in *The Bulletin* mentioned in our last number. Evidently it is written by one well versed in Quaker history.—Eds.]

In memorial celebration of one of the most interesting migrations recorded in the early history of the United States the numerous body of Quakers in the eastern part of Indiana are engaged this week [the week of Eighth Month 14th] in marking the centenary of a denominational association which may be considered as a lineal descendant of Philadelphia's Yearly Meetings. Contrary to a common belief that the largest number of American Friends are to be found in Pennsylvania and particularly in and around this city, the largest aggregation credited to any State is contained in Indiana. There, according to recent estimates, about thirty thousand of the faith reside in small towns and rural regions, the valleys of the Wabash, Whitewater and Mississinewa containing the chief settlements.

These Indiana Friends are Orthodox, but, although they are not aligned with the Hicksites, they are perhaps the most liberal of all the Orthodox. They have a paid ministry, while music and song figure as part of their religious exercises, even though such evidences of churchly pretense and ceremony would have been held in abhorrence by the Colonial elders. Save for these outward differences, however, the Indiana Friends subscribe to the fundamentals of the Orthodox belief much as it is known and practiced here.

In Richmond, the county seat of Wayne County, where the centenary celebration is being conducted, many references will be made this week to the part which the eastern Pennsylvania Friends played in settling this part of Indiana. Their migration there was not made directly, but by way of Carolina, "the old North State" of Quakerdom, which was populated in part, prior to the Revolution, by immigrants from Pennsylvania. The rule of the Penns had hardly ended in this State before the movement southward began. From Germantown, Chester, Bucks County, Kennett Square and other nearby Quaker communities, as well as from the old city proper, emigrants made their way southward. Some settled in Virginia, while others crossed the line into Carolina and a few even went as far South as Georgia in search of fertile fields for cultivation.

The North Carolina group of Friends furnished the later migration that moved up the rough trails through the Cumberland valley, crossed the Alleghenies and moved westward through Ohio to settle in the new State that had been formed out of the Indian Territory shortly after the close of the War of 1812.

In the South and Middle West one may note the transplanted names carried by these migrating Quakers who braved the dangers of the frontier and succeeded in making a peaceful penetration into the forest lands of warrior tribes of redskins. The oldest settlement in Bladen County, North Carolina, is named Carver's Creek, after a Bucks County Friend who settled there in 1740. Names like New Garden and Springfield in North Carolina commemorate earlier settlements in Pennsylvania. The same names are found again in the regions settled by the Friends in Indiana, and in the neighborhood of the prosperous and well-kept city of Richmond, just across the Ohio border, place names such as Germantown, Abington, Quakertown and Chester carry a familiar sound to Philadelphia ears. Other names, like Raleigh and Randolph, serve to commemorate the Carolina migration which moved westward in search of a new Canaan. The immediate cause of that movement was the deep-seated antipathy to slavery which has always characterized the Friends in this country and which was manifested by the resolution adopted by a Germantown group within six years after William Penn's arrival in this country. As the foremost Meeting of the early American Friends, the Philadelphia Yearly Meeting controlled the development in the South, and some meeting places, such

"To root our being in Christ is worship to the uttermost; and yet that is what we must needs do if He indeed proves Himself the root of our truest life."—W. BLAIR NEATBY, in "The Message of Jesus."

as their place of worship in Charleston, were owned by the Friends in this city.

Years before the Quaker pioneers had penetrated the Middle West. Thomas Beales, one of the Pennsylvanians who had been the first settler at New Garden, in North Carolina, had made an adventurous journey westward and gained the distinction of being the first white emigrant to settle in Ohio. Later on another Pennsylvanian, David Hoover, traveling from the South, had crossed the Indiana line, and was the first white man to settle in the section north of the present town of Richmond.

First as a small trickling stream, and later as a flood tide that swept whole communities of Quakers from the South to the West, the migration from the South, in search of a new land where slavery was unknown, began. Old Quaker names like those of the Yarnall, Evans, Jenkins, Barrett, Pugh and Ballinger households were introduced into the family nomenclature of the new frontier, and in 1821 the first Yearly Meeting of the Indiana Friends was held. Since that year Quakerism has grown steadily in that State and in numerous well-kept communities of substantial and prosperous appearance are now red brick meeting houses not unlike those in the East, save for such innovations in matters of worship which the Westerners have introduced to meet the wave of evangelism which swept over the State as other denominations set up their houses of worship.

Probably the best known of their works in Indiana is the establishment of Earlham College which, with Guilford, in North Carolina, and Penn College, in Iowa, now ranks next to Haverford among the higher institutions of learning conducted by the Orthodox branch of the sect.

From this Indiana colony, John Woody went West to found the flourishing Quaker settlement at Whittier, California, named after John Greenleaf Whittier, which forms the centre of the largest local Quaker Meeting in America. To-day only a few scattered bands of Friends are to be found in the Southern States, where a number of institutions founded for the education and relief of the blacks are supported and directed largely by Philadelphians. New England's colonies of Quakers, once prominent on Nantucket Island and throughout New Hampshire and Vermont, have also dwindled greatly in numbers. But the sons and daughters of Pennsylvania who made the round-about journey to the Middle West now represent the largest body of Friends in any State with off-shoots reaching into Iowa, Kansas and Nebraska, and far-flung branches on Puget Sound, so that when Indiana's Five Year Meeting assembles it brings together Friends from Maine to Oregon, representatives of thirteen widely scattered States, assembling as descendants of the pioneers who started two centuries ago from the shores of the Delaware to blaze new trails to the South and West.

SILENCE AS A MEANS OF GRACE.

GEORGE HODGES.

Late Dean of the Episcopal Theological School, Cambridge, Mass.

My soul is silent unto God; of Him cometh my salvation. (Ps. lxxi: 1.)

[NOTE.—By way of Toronto, Canada, the article with the above caption has come into our hands. It appeared in *The Churchman* of Sixth Month 25th. Dr. Hodges is known to some of our readers as an inspiring teacher. We shall copy enough of his article to show how he illuminates the subject of silence. He is not, however, an authority on some points of Quaker history. The paragraph exonerating churchmen from the seventeenth century persecution, is only true within very narrow limits.—EDS.]

The word salvation, so often connected in religion with escape from the pains of hell, is here used in a much larger meaning. It signifies the good health of the body, the mind, and the soul, the fit condition of the whole man. He who is saved, in this sense, is physically sound, mentally clear, and spiritually responsive to the presence of God.

This salvation, as the text says, comes from God; that is, from our association with the unseen order. We derive strength from invisible sources of supply. "They who wait upon the Lord shall renew their strength." The writer of the psalm found in his own experience that his strength was renewed by waiting upon the Lord in silence. "My soul is silent unto God; of Him cometh my salvation."

This truth, which has been in the souls of the saints since the world began, was re-discovered a few years ago by a group in New Zealand.

A clergyman of the Church of England had gone there to conduct a mission, to hold a revival. He was surprised to find church people fraternizing with Quakers. Up to that time he had been of the opinion that church people ought to fraternize only with Catholics, Roman, or Greek. It is a curiously perverse opinion, because Roman Catholics resent any such approach to brotherhood, and Greek Catholics are too far away to be brotherly with. Our logical and proper fraternization and co-operation is with Protestants.

As for Quakers in particular, there is no traditional hostility between Quakers and churchmen. The "priests," against whom George Fox shook his fist, were Presbyterians, and the Puritans who in 1660, in Boston, hanged William Stevenson, Marmaduke Robinson, William Leddra, and Mary Dyer for being Quakers, were Congregationalists.

Anyhow, for good or ill, there they were in New Zealand holding Quaker meetings in the Episcopal Church. The visiting parson from the Church of England attended the meetings and was converted. After long experiences of services crowded with sound, filled to overflowing with the unceasing voice of organ, choir and minister, he entered into this serene silence, and discovered for himself, with all saints, that silence is a means of grace.

He returned to England and preached the saving power of silence. They began to have silent meetings in London; then in other places. The missionary of silence came over here and preached in Boston, in the cathedral. He took his text from the book of Job: "There was silence, and I heard a voice." Quaker meetings began to be held in the Cathedral, in the gallery over the west door, conducted for the most part by Quakers, but attended not by Quakers only, but by church people who found that silence—social silence—is a high privilege, and sought to share it with their brethren. A book was written called "The Fellowship of Silence;" and, a few months ago, another, called "Fruits of Silence." In Lent, in Los Angeles, the bishop distributed one of these books among his clergy. Thus the impulse crossed the continent, and moved the souls of churchmen on the coast of the Pacific.

The devout custom is commended to our use by the fact that it is the further application of a spiritual exercise with which we are acquainted. It has long been taught in our Communion, in the observance of Quiet Days, in the habit of meditation, in the privilege of the open church, and in the spaces of silence which enter into the service of the Lord's Supper. It is an old truth with a new emphasis. Our brethren in many places, in the midst of a world never so filled as now with discordant noises, are finding peace in silence, and not peace only, but strength. In a social silence, not as individuals, but as members of silent groups, in a fellowship of silence, they are finding refreshment for their souls.

It was early discovered in the progress of the movement that it offered a new approach to Christian unity.

Endeavors have been made in the past to arrive at Christian unity by the way of controversy; but without the least success. Endeavors are now being made, much more hopefully, to attain to Christian unity by the way of conference. But conference will prove no more effective than controversy, unless it is entered into in a right spirit.

The history of our ecclesiastical divisions discloses the fact that the differences—especially at the beginning—were not so much ecclesiastical or doctrinal as psychological. The progressives could not get along with the conservatives, because the conservatives were so arrogant; they were scornfully

contented, and persisted in denying that there was anything to arbitrate. The conservatives, on the other hand, could not get along with the progressives because the progressives were so impudent; they irritated their opponents by claiming to be their intellectual superiors, they implied that all conservatives were either obstinate or ignorant. In the critical period of every division of the Churches the two sides were prevented from agreeing, not so much by irreconcilable difference of opinion as by personal dislike. There is some truth in the saying that no man was ever condemned for being a heretic, but only for making himself disagreeable.

The advantage of silence as an approach to unity is that it minimizes the hindering differences of temperament, and leaves no room for the annoyances of speech, and magnifies the necessary things. All that divides is set aside. All the pride of controversy, all the eagerness of conference, all the bonds of old tradition, all the lesser loyalties, fall for the moment into the oblivion of this blessed silence, and they who by infirmity or temper or by imperfection of speech have disagreed meet in sympathetic brotherhood in the presence of the Divine Father. They are spiritually prepared to come in a better understanding.

It was found also that the silent meeting not only opened a new approach to unity, but widened and deepened the definition of grace.

Grace has often been so defined as to seem an ecclesiastical blessing, which is to be had only in the Church—only in the "True Church;" that is, by means of the Sacraments which are administered by those whose authority is by apostolic succession. This is the theory which found expression in the famous formula: "No salvation outside the visible Church."

The difficulty with this definition is that it is contradicted by the facts. If by grace we mean the blessing of God, the help of God, we know by experience that it comes not only in the Sacraments of the Church, but in a thousand other ways. God helps and blesses us by the benediction of good books and good friends, by all the uplifting influences which affect our lives. All our endeavors to live aright bring us into sacramental privileges. He who is baptized is born of God, yes, and St. John says: "He that loveth is born of God, and knoweth God." If we come devoutly to the Holy Communion, the Lord dwelleth in us, yes, and St. John says: "If we love one another, God dwelleth in us, and His love is perfected in us." We perceive also by observation that the grace of God is independent of all our ecclesiastical arrangements. It can no more be confined by rubrics and canons than the universal air can be confined by doors and windows. Shut the church doors, provide the church with windows which cannot be opened, and the effect is not to keep the good air in but to keep the good air out.

To some of the church people who entered into the use of silence as a means of grace these obvious facts came as a surprise. They had honestly believed—in the sense in which we believe things without thinking much about them—that the Sacraments are not only generally but particularly and individually necessary to salvation. And as they were so thinking they came into acquaintance with the Quakers, who have no Sacraments at all. Without Sacraments, they were living lives of grace. The fact necessitated a larger definition of grace, and a wider understanding of what is meant by the family of God.

This does not mean any belittling of either Sacraments or orders. It means an enlarging of our understanding of the free and universal grace of God. God ministers to the souls of men in many ways. Praying helps, and preaching helps, and Sacraments help; so also does silence help, wherein prayer and preaching, and sacraments, and ministers, and churches are for the moment set aside, and the soul enters devoutly into the Divine presence.

Another result has followed the use of silence as a means of grace. *Not only has it offered a new approach to Christian unity, not only has it widened the definition of grace, but it has quickened the sense of the spiritual value of the church building.*

Let us confess that we have been too eager to occupy the time. We have been too desirous to have something happening every minute, from the entrance of the first worshipper to the exit of the last. The organ must be playing, the choir must be singing, the clergy must be reading, or praying, or preaching, every minute. We have driven silence out. We have left no place among our rubrics for the word: "Be still, and know that I am God." We have made it difficult for anybody to say: "My soul is silent unto God: of Him cometh my salvation."

QUAKER PERSECUTION.

No denomination so amazed and perplexed the authorities as the Quakers. It was their boast that their worship could not be stopped "by men or devils."

In a meeting of Lutherans or Episcopalians or in a meeting of Presbyterians, or Independents or Baptists or Socinians, there is always some implement or set of implements on which all depends, be it the liturgy, the gown or surplice, the Bible or the hour-glass, remove these and make noise enough and there can be no service. Not so with a Quaker meeting. There men and women worship with their hearts without implements, in silence as well as by speech.

You may break in upon them, roar at them, drag them about, the meeting, if it is of any size, essentially still goes on till all the component parts are murdered.

Throw them out at the doors in twos or threes, and they but re-enter at the window and quietly resume their places. Pull their meeting-house down, and they re-assemble next day most punctually amid the broken walls and rafters.

Shovel sand or earth down upon them, and there they sit, a sight to see, musing immovably among the rubbish.

This is no description from fancy, it was the actual practice of the Quakers all over the country. They held their meetings regularly, perseveringly, and without the least concealment, keeping the doors of their meeting-houses open purposely, that all might enter, informers, constables or soldiers, and do whatever they chose.

In fact the Quakers behaved magnificently. By their peculiar method of open violation of the law, and passive resistance only, they rendered a service to the common cause of all the Nonconformist sects, which has never been sufficiently acknowledged.

DAVID MASSON.

O LET ME STILL BELIEVE.

O let me still believe that love will win
The last redoubts of evil! Passions rise
Like mists to shut away the tranquil skies;
Fear walks the verdant earth and strews therein
With every step the dragon teeth of sin:
The righteous perish; honor in dungeons lies;
Greed spreads her net of subtle treacheries
Wherein the wars that rend the world begin.
Still will my heart believe, in spite of these
Corruptions and calamities, that man
Moves on to truth and ever-widening good,
Winning by scarce perceptible degrees
His soul's purgation, till the heavens span
A universe of peace and brotherhood.

—LESLIE PINCKNEY HILL, in the *Public Ledger*.

This is why we sometimes find more honest appreciation of Jesus outside the ranks of His professed followers than within them. As of old He appeals to the multitude. To-day as then they may say to those who arrogate to themselves the right to judge because of official position or of learning, "Well, this is astonishing! You do not know where he comes from, and yet he has opened my eyes!" If this man were not from God he could do nothing. That must ever be the real test. When He has opened our eyes, we know. Our testimony should then be directed to letting the whole world know His power.—G. CURRIE MARTIN.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

SALOONS hurt all good business and help all bad business. Prohibition helps all good business and hurts all bad business.—W. E. JOHNSON.

IN my opinion alcohol is not needed in the treatment of any disease, says Dr. Victor C. Vaughn, Dean of the Medical School, University of Michigan.

I BELIEVE that alcohol has no important use in medicine, says Dr. Richard C. Cabot, Harvard Medical School, Boston, Mass.

BEER has no medicinal value, says Dr. C. W. Saleeby of England. He says also, "Prohibition is making America safe for motherhood and children."

MORE persons bitten by snakes die of acute alcoholism, because of the alcohol they take to offset the bite, than die of snake-bite, says Dr. Horatio C. Wood, Jr., of Philadelphia.

TWO HUNDRED physicians of the United States attached their signatures to the following declaration which was presented at a hearing before the House Judiciary Committee in Washington:—

"To Whom It May Concern: The undersigned physicians of the United States desire to place on record their conviction that the manufacture and sale of beer and other malt liquors for medicinal purposes should not be permitted. *Malt liquors* never have been listed in the United States Pharmacopoeia as official medicinal remedies. *They serve no medicinal purpose which cannot be satisfactorily met in other ways and that without the danger of cultivating the beverage use of an alcoholic li., or."*

WHAT THE DRUGGISTS SAY.—"The executive committee of the National Association of the Retail Druggists of the United States desire to place on record their conviction that the manufacture and sale of beer and other malt liquors for medicinal purposes should not be permitted. Malt liquors have never been listed in the United States Pharmacopoeia as official medicinal remedies."—ATTEST. SAMUEL C. HENRY, *Secretary*.

THE Anheuser-Busch Brewing Company, Inc., of St. Louis, Mo., prior to the passage of the Prohibition Law, was the largest brewing concern in America, if not in the world. Under a somewhat different name the Company is now engaged in other lines of business. Some impressive statements were made before the House Judiciary Committee by their official representative, Oliver T. Rummors, in connection with the Supplementary Dry Bill. He said, "You know, and I know, that the interpretation of the law permitting the sale of beer for medicinal purposes will result principally in the sale of beer at outrageously high prices through restricted channels to the healthy and not the sick. We deny that there is any emergency demand for beer for the sick. The cereal beverages manufactured by Anheuser-Busch in strict compliance with the law, contain 20 per cent. more of the soluble substances from which they are manufactured than the average good beer brewed in the United States. If beer is good for the sick, our cereal beverages are better. There is, therefore, no excuse for the manufacture or sale of beer for medicinal purposes. If the patient needs alcohol, the physician can prescribe it. If he needs a tonic he can get that without alcohol. All this can be done and the dignity and sanctity of the law preserved."

A BUSINESS man from Sheffield, England, Alfred Peters by name, after visiting this country "with eyes wide open," according to his own statement, says, in citing reasons for this country's success, "Whatever the new-papers or letter

writers say, I found Prohibition a very real thing. I talked with the heads of works who had bitterly opposed Prohibition and fought it tooth and nail. Now that it has come and they see their work people better dressed and with more comfortable homes, with better food and more happiness, these employers are strong believers in Prohibition."

"BREEDING PROSPERITY" is the heading of an article in *Forbes Magazine* by our distinguished statistician, Roger W. Babson. In his list of ten reasons why he considers this country to be fundamentally in good condition, his second reason refers to Prohibition as follows:—

"Prohibition is a great factor for prosperity, the importance of which is not fully realized. Previous to July, 1919, about three billion dollars a year was being spent by people of this country for drink. About 20 per cent. of this money has gone into the savings banks; but the balance has gone into building homes, buying merchandise—raising the standard of living. Whether 100 per cent. Prohibition has come to stay indefinitely I do not know, but it surely must be as much a factor for good business during the next few years as it has been during the past two years."

MORE INSPIRING AS TIME PASSES.—Federal Prohibition Commissioner Haynes assures us that the law will be enforced with increasing success. He says, "Picturesque stories can and are being written about the activities of what the reporters call 'rum runners.' But the truth is that prohibition now is pretty tight throughout the United States considering that enforcing the Volstead Law involves helping the American people put across the most gigantic moral reform ever attempted. I am perfectly aware that it is sometimes not difficult to buy what passes for liquor. Nevertheless, those who believe in and are helping to enforce the prohibition laws are justified in feeling the glow of satisfaction that comes from success. That success is going to be more and more inspiring as time passes."

SENATOR PENROSE is quoted as saying emphatically that the Prohibition Law will be enforced in Pennsylvania.

IT is the enforcement of the law, not the lack of enforcement, that is worrying our "wet" friends.

DEATHS from alcoholism will soon be a thing of the past, according to the statistics compiled from the weekly reports of the Board of Health of the city of New York by the Scientific Temperance Federation of Boston. The published data shows that deaths attributed to this cause have fallen off quite regularly from 687 in the year 1916 to a total of only 98 in 1920.

THE CAMPBELL-WILLIS BILL, prohibiting the prescribing of beer as medicine and otherwise amending the Volstead Act, passed the Senate by a vote of 38 to 20. The wet forces, however, succeeded in compelling the adoption of an amendment providing a fine and imprisonment of one year for any agent engaged in the enforcement of Prohibition who shall search or attempt to search premises without a warrant. Opinion differs among prohibitionists as to the wisdom or danger of this provision. Representative Volstead, author of the original bill, is not opposed to it. He said, "Federal officers can get evidence in other ways. The section of the original act prohibiting the manufacture of liquor with alcoholic content of more than one-half of one per cent. is still in force."

The daily press of Philadelphia, excepting only *The North American*, publishes little that is favorable to Prohibition and much that is unfavorable. Public sentiment grows in the direction of public attention. It is lamentable that such organs of great influence as the paper most read by Friends should present this important subject from the viewpoint of Lord Northcliffe rather than that of forward-looking Americans who know that Prohibition is succeeding, and are helping the movement rather than throwing obstacles in the way of its greater success.

EXTRACTS FROM AN EDITORIAL IN *The North American* OF EIGHTH MONTH 17TH.—You talk of the nullification of these laws as though it were something of small importance, rather admirable, in fact; whereas it's about as deadly a move toward national disorder as could be thought of. . . . There are no reservations about these laws. They are just as sacred as those that protect life and property and the orderly existence of society. They are backed by the same power and have the same validity. In your little scheme of nullifying Prohibition you've got to nullify first the authority of the commonwealth, its laws and its courts. . . . Now you may think you can pick out one law to defy, and leave the rest unimpaired, but I don't. And you won't either if you take a horizontal look at the proposition. In repudiating and discrediting one law, you cast discredit on all laws, for if one part of the population sees fit to break a law it doesn't like, it won't be long before other classes assume the same right. . . . A systematic defiance of law strikes at the very heart of government. . . . Popularize the idea that dislike of a law justifies defiance of it, and where are you heading? Pretty dangerous doctrine!

CHILDREN'S CORNER.

IDLE WORDS.—"I want to tell you something that happened at school to-day, Cousin Sue," said Nettie; "although I know you won't approve of it, and will say it was unkind."

"There is a girl whose name is Jane Hustin, who is one of the greatest flatterers I ever knew, but who always has something disagreeable to say about you if you are out of sight; and so the girls determined to give her a lesson, and four of those she is in the habit of making the most fuss with hid themselves in a closet, and the others stood just beside the door of it waiting for her to come downstairs."

"When she did they called her to join them, and began talking about the girls that were hidden, and then I just wish you could have heard her abuse them."

"Mary was proud and stuck up, and Susie was deceitful and not to be depended upon, and Kate was rude and unladylike, and Clara was selfish and mean."

"She did not say all of these things at once, you know, but little by little as they led her on by questions, and she had ever so many little anecdotes to tell to prove what she said; when, just as she was in the middle of one of them, the closet door opened, and first Mary, and then Susie, and then Kate, and then Clara came quickly out, each making her a low curtsy as they passed."

"Nobody said one word, but her face was a sight to look at; it turned, first white and then red. I never saw anyone so embarrassed in my life."

"I really pitied her, although I thought it served her right. Now, don't you think it did?"

"It was a severe lesson," answered Cousin Sue, "and I trust it will do her good, although, as you supposed, I cannot approve of the way it was taught."

"I think it was a mean trick. But I hope the lesson will not be to her alone. Have you, my darling, never spoken words of another you would not wish her to hear?"

Nettie blushed a little. "Well, yes, of course, sometimes; everybody does."

"Then, in condemning Jane, remember, 'With what judgment ye judge, ye shall be judged'; and remember, too, that we are to give account for every idle word. Both thoughts should make us very careful how we speak."

"But I thought that idle words meant the words that were not religious, careless talk about everyday affairs."

"No; there is much conversation that is not really useful, that may be perfectly innocent. Idle words are the unkind words that wound another—words that convey a wrong impression of another; words that dwell upon the faults of another; irrelevant words; deceitful words; words that hold up another to ridicule, or are calculated to sow discord. These are the words of which we are to give an account, and every

one is recorded on God's book of remembrance, and will be revealed at the last day."

"If poor Jane was so overwhelmed with shame and mortification to-day, when suddenly confronted with her playmates, what will be our state of mind when all the evil we have wrought to others by the thoughtless, idle words we have spoken is brought to view in the presence of God and all the holy angels?"

"We have need, dear Nettie, to pray very earnestly the Psalmist's prayer: 'Set a watch, O Lord, before my mouth; keep the door of my lips.'"

BARBARA FRIETCHIE'S BIBLE.—One associates with the name of Barbara Fietchie the tattered flag that was allowed to flaunt over the Confederate host passing through Frederick, Md. There was another relic treasured with the flag by the dauntless woman till her death, her Bible. In fact, the Bible was the chosen resting place of her precious flag, kept there during her lifetime, folded carefully to the size of the volume. This Bible was first owned by her father, Nicholas Hauer, and was printed in German by Christopher Sauer—one of the first five Bibles printed in this country. In the front of the book is a record of the birth in Germany, arrival in America, and residence of her father in Frederick, Md., written in German.

The present owner of this Bible, Wilhelmina Mergardt, lived in the house next to B. Fietchie, and was often over there, so that she had many opportunities to observe her at work with her Bible open before her. She would lean forward to read a few verses and turn to her work again, and later stop to scan the open page, with work suspended for a moment, and so through the afternoon. Plainly visible were the folds of the silk flag folded and placed carefully between the leaves.

W. Mergardt recalls that memorable day, Ninth Month 6, 1862, when Stonewall Jackson, turning and riding back to the little bridge, gave the order to spare the flag, and that two soldiers on foot were so excitedly trying to reach the flag that they did not hear the command until they had fired several shots at it.—*Exchange*.

HUMAN RELATIONSHIPS.

A MESSAGE FROM THE CHURCHES.

With two Social Order Queries claiming their attention this year Friends will feel more than usual interest in the following message from the Social Service Commission of the Federal Council of Churches of Christ in America.

"In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. The relations of persons to one another is always a moral and religious question."

"The economic and industrial factors that condition the lives of men and women, and help to make them what they become, are therefore as much a concern of the church as any phase of their moral environment. An industrial practice that cramps and dehumanizes human things is a foe of religion."

"In the administration of a large industry, policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records, but rarely visit the workshops. In consequence, men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system."

PERSONAL RELATIONSHIP WISE.

"Democratic relationships in large scale industry do not necessarily pre-suppose a restoration of the early intimacy between employer and employee. Such intimacy is impossible in large plants, and where it actually obtains, it is by no means a guarantee of a square deal. Democracy requires rather that every individual shall have his point of view represented and

shall have an opportunity effectively to register his will. What really matters is that the life interests of the workers should be the first consideration; not that they should be called by their first names. But where there can be added relationships of personal friendship between employer and employee the human possibilities of the situation are greatly increased. Significant in this connection is the fact, not widely realized, that, according to the most recently available figures, more than one-third of the factory workers of America are still employed in plants having fewer than 100 employees. The employers of these small groups of workers have superior advantages too little utilized for the promotion of fellowship.

"Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships, will inevitably carry these same principles into industry. The growing sense of manhood, and responsibility in the workers, tends in the same direction. There can no longer be satisfactory relationships under an autocratic shop rule, any more than in an autocratic state. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war.

COLLECTIVE BARGAINING.

"Democracy in industry must be realized progressively and is being steadily approached to-day in an increasing number of industrial establishments; collective bargaining with labor unions is an expression of the democratic ideal, so also are some of the various forms of Labor representation in shop councils. There are also democratic forms of co-operation by which Labor relations within a plant are handled as in a town meeting or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of Labor which are conserved by its own regular forms of organization, and to secure the real partnership between employer and employees.

"In order that the family of the laboring man may have fair opportunity, not only must life be safeguarded, but wages must be sufficient to guarantee a higher standard of living for the workers and to justify their aspirations for a larger life. There can be no doubt that our working people should receive a relatively larger share of the product of industry.

"Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a co-operation that preserves initiative and all the stimulus of competitive enterprise without its warlike methods.

SERVICE, NOT PROFIT.

"And the motive of service is not only entirely practicable, but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and good-will. It will inspire production and tend to eliminate waste.

"With the profit motive controlling both employer and employee, each seeks to exploit the other, each looks upon the other with suspicion, friction grows between them instead of confidence, and industry assumes the aspect of war broken only by periods of truce.

"The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production. If the service motive can be made mutual, employer and employee will learn to work together in mutual good-will and the wastage of strife will be turned into mutual advantage.

"The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. Without that spirit, the most careful system of organized relationships will be ineffective. It is a rule to be observed day by day, especially as new situations arise, and to be used equally by manager and men. These principles are as binding upon one group in industry as upon the other, and only in so far as they are recognized can industry achieve permanency

and security. They will be found at last to underlie the social structure."

THE LONG PILGRIMAGE *

This is the title of the 1921 Swarthmore Lecture preceding the sessions of London Yearly Meeting. It is number fifteen in the series. These volumes make an impressive compendium of the Quaker message and mission in its available service to modern life. From the educational viewpoint they might properly be considered to "cover the requirements of admission" to a full understanding of our heritage. How superficial our understanding of this heritage is might be somewhat painfully revealed were we to ask for a show of hands of those who have read and pondered all of the fifteen. Sure it is that those who have done so would confess to one thing more. They would tell exultantly that they felt it a privilege to read some of the volumes frequently, and to pass them on to "seekers." Without wishing to indulge any invidious comparison, "The Communion of Life," "Human Progress and the Inward Light," "The Day of Our Visitation" and "Silent Worship: The Way of Wonder," would be in this high potency list. Two of the fifteen numbers are by non-Friends. With a discrimination and delicacy quite extraordinary they disclose some of the most important of the implications and possibilities of Quakerism. Truly it is shown as a goodly heritage! Were there no other evidence this series of books would convince the honest inquirer that Quakerism is not limited to a heroic past. It has a present and future.

The author of "The Long Pilgrimage" brings a rare equipment for his task. As warden for some years of Toynbee Hall he touched human life at all of its most elementary springs—saw the problems of poverty, of labor, of inter-racial commingling—knew the despair of the poor and the carelessness of the rich. As member of the London County Council he was obliged to face in a practical way the multifarious problems of the life of the greatest city in the world. As member of Parliament for some years, he had his hand on world affairs, and kept his mind and heart alert to the greatness of this responsibility. When all this opportunity is set against a background of thorough university training and pure Quaker conviction, when by nature as well as by training one has the best of ascetic and aesthetic gifts, there is little left to be said for equipment for the treatment of the subject, "Human Progress in the Light of the Christian Hope." The generalized form of the caption, "The Long Pilgrimage," at once suggests what might be mistaken for a pessimistic outlook. One reviewer has accepted this as the logic of the title. Nothing can be more definitely said of the essay, however, than that it is an admirable critique of the pessimism of Dean Inge and Professor Bury. It shows clearly that they have both used materialistic measures in their assessment of human progress. But the criticism is of the constructive type. It exalts the realities of a spiritual faith and life. There is one form in which this conclusion is expressed, "There still remain at work in the world the same forces of selfishness, cruelty and lust which marred the ancient civilizations of Greece and Rome; the battle against them goes on through all the ages. They may destroy again, as in the past, the fabric of material progress, but their waves beat in vain against the walls of the eternal city, the home of all those who strive to live by the light of its laws. In so far as there enters into our thought of progress some approximation to this idea of a gradual development on the plane of our existence, of the life of the unseen eternal world, the thought of progress is a true and helpful one, which mankind must hold fast so long as man is man."

Turning back from this conclusion, which is near the end, to the impressive pages of the book there are outstanding sentences and passages which our readers may like to have quoted.

"The good man's value to the community is out of all proportion to the numerical ratio of good men to bad. . . .

*"The Long Pilgrimage: Human Progress in the Light of the Christian Hope," by T. Edmund Harvey, M. A. To be had at Friends' Book Store.

In the long run the only human progress which is of ultimate value is that which expresses itself in the growth and unfolding of personality, and this is a progress in which the idea of time is an accident."—(Page 24.)

"But in the loneliness of human spirits there gleams a spark of Divine light, revealing not only our own weakness and our wrong, but the longing for what is better and higher, the hope of another and juster world. We are not left to be helpless in the dark. For those of us who dare to call ourselves Christians there shines forth the great light of the personality of Jesus Christ as the central fact of human history and for each of our lives."—(Page 20.)

"The prayer of true discipleship is present in the dedication of man's will to the Highest, in the unspoken cry of his deepest need, as he hungers for goodness and for right, which is to hunger for God Himself. Consciously or unconsciously all who put up this prayer share one common life. 'The seekers of the Light are one.'"—(Page 36.)

"In man is indeed a sacrament for good or ill for his fellows, drawing them down to evil or lifting them upwards towards the good, transforming them by the contact of spirit with spirit revealed through human personality. In this contact of personality with personality the barriers of time and space are transcended. We pass beyond the world of sense, and at moments at least we may be given a vision of some of the fore-courts of the eternal house, wherein dwell the enduring presence of those who live, because they live unto God."—(Page 40.)

"Thus Christ Himself is the message which we are seeking, and in the light of His personality our own lives and all life about us take on a new meaning. The face of nature is no longer dead and dumb, but lives and speaks to us in our need. Our fellows have a new dignity of infinite worth, for we have before us a vision of what man is meant to be, a saving presence at work in the world, redeeming us, as we turn to seek Him, from our baser natures, from the wrongs and failures of the past, that have left their impress so deeply upon us. His presence is there, like that of a great magnet, which polarizes the little fragments of iron around it, influencing and changing them even when still separated from it, but working upon them still more powerfully as they are placed nearer and come into actual touch with it."—(Page 45.)

"We need something more than to know the right and approve it. We need a cleansing, a renewing of our wills, which will affect the very centre of our being. This it is that the disciple finds, as he comes into the presence of Christ; and that transforming influence, supremely and uniquely realized thus, is present to some extent at least wherever any disciple who has entered into this communion lives and works."—(Pages 45-46.)

"The lives of those who are called Christians are to-day the only commentary upon the Gospels which many read. Can we wonder they look elsewhere for guidance? But the visible and undivided Church or fellowship of followers of Christ is not to be identified with any ecclesiastical organization or denomination. Its members are found in all of them and also outside any church or sect. Their unity is only imperfectly expressed when they try to realize their faith in thought forms, in creeds and formularies. It is seen in the lives they live, in the service of others, in the search for truth, in reverence for the as yet unrealized ideal, in that worship of spirit which alone makes prayer possible, whether it be found through form and liturgy or altogether without them. The true disciples are in fellowship with each other because they share a common life and, consciously or unconsciously, have communion with the spirit of their Master, who is the centre and source of that life; and their fellowship with one another will be deeper and stronger as that communion becomes more conscious."—(Pages 48-49.)

In addition to the above several other notable quotations are grouped under the title, "Toward the Divine Commonwealth." These will appear as a separate article. They reflect something of the view of the former warden of Toynbee Hall on the "Social Order."

J. H. B.

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RUSSIA'S FLEEING HORDE OF REFUGEES.

Nancy Babb has written from Germany telling of the conditions existing among the hordes of refugees from Russia which flood all the countries of northern Europe. In speaking of these helpless and hopeless people, the *Literary Digest* states, "A great army of Russians, a million and a-half strong, has invaded Europe, and a few stray battalions have even reached our shores. It is not Trotzky's "Red" host, bent on conquest, but a scattered army of refugees driven from their native land by successive revolutions and disorders, and seeking shelter in nearly every capital of Europe. Yet they are nearly as dangerous to the lands they have reached as an army of invaders would be. For the concentration of such large numbers of people, without proper food and clothing, is almost certain to lead to epidemics that may threaten the entire world. No existing relief organization or governmental agency seems to be responsible for these Russians.

"The exodus from Russia began with the rise of the Bolsheviks in 1917, and has increased in volume each year. There are now 300,000 Russian exiles in Germany alone, 65,000 of whom are concentrated in Berlin. Close to 200,000 are near Constantinople. There are 100,000 in Poland, 15,000 in France, and 15,000 in England, with scattering groups in other countries. A pitiful feature of the situation is the large number of children among them who are destitute and without hope for the future."

"It is not a time now to blame these poor unfortunates for their condition," writes Nancy Babb from Germany, in describing the refugee camps that surround Berlin. "During the past six weeks I have visited the Russians in their barracks, in their boarding-houses, in their schools and workshops and sweat-shops. But these refugees do not need the usual relief of food and clothing, but, instead, they are unanimous in asking for employment. 'We want employment and not charity,' is the popular cry. People of the nobility, officers of the army and peasants may be seen seated side by side in the workrooms and shops painting little souvenirs, making lace, carving woodwork, while in the lobbies there is an endless line of applicants for work.

"Not one-tenth of them can hope to get employment. Those that do work receive less than twenty-five cents per day, and live mostly on black bread and margarine, and a scant supply of vegetables. Their one room, if they are lucky enough to have it, must serve as the entire home for the family.

"Most of the peasants are housed in barracks, with sometimes as many as thirty-five sleeping in one room. Many of them have been refugees since the beginning of the war in 1914 and have gone back again and again to Russia only to be forced out by some new army. They have no regular occupation and are only a burden to the Germans, who are making a desperate struggle to feed thousands of them. But with most of the German men themselves out of work it is impossible to find employment for these wretched hordes. But employment of some kind is what these refugees must have. They have plenty of time to work on individual work, but can find no raw materials. Idleness is eating into their souls as much as starvation is eating into their bodies.

"The little children excite the most sympathy. They have been dragged from place to place for four or five years and some who are even eight and nine years old have had no schooling of any kind.

"I went away distressed but wondered if there were not many Americans who, having once understood this sad condition, would not be willing to have some of their funds used

to make employment for these people as well as for food and clothing."

THE PLIGHT OF RUSSIAN REFUGEES.

"While I was in Poland I saw a good deal of the tragedy of the refugees from Russia," writes Emily Seaman in a recent letter. "Their plight is terrible, much worse, I think, than that of the Polish refugees, for these people have no country, no home, and apparently no future. There are a hundred thousand of these unfortunates in Poland, and their numbers are increasing since the coming of the famine in Russia. This is the greatest problem, outside of Russia, in Europe today. The relief must be taken up in a big way, for the suffering is very great."

THREE BABIES ARE BORN AND DIE IN A DUGOUT.

"In this place my three babies died," said a Polish peasant woman to the Housing Director of the Friends' Mission in Poland, according to a report just received in Philadelphia. She pointed to the dugout near which she stood, a piece of an old trench roofed over with poles and straw and mud, which for six years had been the only shelter for her family.

The Director inquired the age of the children. He was investigating the district in the hope of being able to help in the rebuilding of houses.

"One year, nine months and seven months," answered the mother. "They were born and they died here."

It was a filthy hole in the ground. The wonder is that the mother and father and one child were still living. But the family was moving out of it. For the Polish Government had supplied wood and the Friends' Mission had supplied nails and cement and bricks, and the peasant had sawed the logs into boards and had built himself a house. They will be moving into it before fall.

This district of Sochaczew was in the direct path of the German advance upon Moscow, and the fighting raged over this district, destroying practically every village. When the peasants returned to it they had no implements, no money, no seed, no houses.

Little by little the district has rebuilt itself. Many of the peasants have been unable to build houses and barns, and have had to make mud houses with thatched roofs do for their families. The Government and the Friends together aid in supplying the peasant with the material with which he may build a lasting habitation, and in this way, the peasants of Poland are escaping little by little from their dugouts.

BREAD FROM PINE-NEEDLES AND NETTLES.

"Refugees here are chopping up pine-needles with potato peelings and nettles, mixing this with water, and thus baking their bread," writes Mary Middlemore under date of Sixth Month 22nd. "All the food the refugees have left now is potatoes. Two-thirds of the population of the district of Drohiczyn can be said to be starving, and the country is saturated with malaria. The few horses are weak also from continued starvation. The population fled into Russia in 1916, and are only now returning to the land they were forced to leave. There are few children left alive, and in three weeks I have seen only one child under the age of one year.

"The walls of the old homes were in some cases left standing by the invaders, but near the railway along the road there is only here and there a grassy mound to mark for the returned refugee the spot that was once his home. In many of the fields there is a growth of brushwood four feet high to be removed before anything can be done. Few plows are left in the district, and the peasants use spades in their efforts to put the land into condition. One lad of eighteen I saw vainly struggling to dig up his land with a spade, though he had only the part of one hand left to do it with, having lost a hand and part of the other from frost-bite."

SHIPMENTS received during the week ending Eighth Month 20, 1921—44 boxes in all, 3 anonymous.

Contributions for week ending Eighth Month 22, 1921—\$4,423.98.

FRIENDLY NEWS NOTES.

In an article on North Carolina Yearly Meeting, held at Guilford College, the *American Friend* has this item:

Dr. L. L. Hobbs served the meeting again as Clerk and his presence in the chair aroused afresh a feeling of gratitude as we recalled that a year ago he was in a London Hospital in a most critical condition.

This item is clipped from *The Friend* (London). Gordon Bowles will be remembered in the Westown circle.

Gordon Bowles, son of Gilbert Bowles, of the American Friends' Mission in Japan, has been awarded a "diploma" from the American School in Tokio entitling him to enter an American University. The occasion was of special interest, as the four diplomas awarded were won by an American, a Russian, a Briton and a Japanese respectively. In the school sports, out of ten items, Gordon Bowles won first place in seven events and third in another.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 95.

Hannah M. Sharpless, Anna H. Brinton, Hannah D. Stratton, Daniel D. Test, Elizabeth S. Brinton, Lydia D. Worth, Ann Trimble, Emily H. Pim, Sarah G. Magill, Mary E. Moore, J. Edward Brinton, Norris J. Scott, Norris A. Scott (Vol. 93), I. W. Wickersham, Robert W. Balderson, James F. Walker, Horace W. Smedley, Lucy C. Shelmire, Charles Williams, Sarah E. Satterthwait, Edward B. Taylor, all of Pennsylvania; Allen B. Clement, Joseph H. Ashed, Ruth A. L. Kennard, Katharine A. Warrington, Charles C. Haines, all of New Jersey; J. Morris Ashed, Thomas Dewees, Hannah Blackburn, Lida W. Blackburn, J. Howard Edgerton, Elbert L. Cope, William Hoyle, Abel Walker, all of Ohio; O. E. Stakland, Sarah H. Pemberton (Vol. 94), both of Iowa; R. B. Hazard, Minnesota; Susanna T. Clement, California; Cordelia A. Moore, Alice Treffry, Sarah J. Stringham, Albert Pollard, William Hallem, all of Canada; John I. Duquid, Scotland.

NOTICES.

A PUBLIC meeting for worship is to be held at Parkerville Meeting-house, on First-day afternoon, Ninth Month 4, 1921, at 2:45, Daylight Saving Time. William F. Wickersham (Kennett Square, Pa.) will try to arrange for transportation from the trolley station, of visiting Friends, if notified.

HADDONFIELD AND SALEM QUARTERLY MEETING is to be held at Medford, N. J., Ninth Month 15th, at ten o'clock (Daylight Saving Time). Persons desiring to attend and without conveyance, will please notify Joshua S. Wills, Medford, N. J., not later than Ninth Month 12th, to meet train at Haddonfield Station at 8:11 o'clock (Standard Time) or trolley arriving about fifteen minutes later. Returning train leaves Medford for Philadelphia, at 3:57 P. M. (Standard Time).

OHIO YEARLY MEETING (CONSERVATIVE) COACHES at Stillwater Meeting House, near Barnesville, Ohio, this year on Ninth Month 9th (Meeting for Ministers and Elders). The first business session opens Seventh-day morning, the 10th. Meetings for worship are regularly held on First-day (morning and afternoon) and Fourth-day. Friends planning to attend will do well to notify the Superintendent of the Boarding School as far in advance as practicable, so that arrangements can be made.

DIED.—Near Salem, Ohio, on Eleventh Month 24, 1920, PIERRE Y. COPE, in the sixty-eighth year of her age; a member of Salem Monthly and Particular Meetings, Ohio.

—, Eighth Month 10, 1921, at the home of her brother, in Flushing, Ohio, DEBORAH WALKER, in the eighty-third year of her age; a life-long member of Flushing Monthly Meeting of Friends, Ohio.

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Stories of Hebrew Heroes—R. M. Jones.	1.65
Lay Religion—H. T. Hodgkin.	1.60
Quakerism and The Future of the Church—Wood.	.70
A Service of Love in Wartime—Jones.	2.00
Silent Worship the Way of Wonder—Hodgkin.	.70
The Time of Her Life—M. Robinson.	2.00
The Quakers' Story and Message—Brayshaw.	1.00

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"... I do not believe that we have any really clear, convincing, dynamic word for to-day if we can only say that God is speaking in the hearts of all men, and leave it at that. There is One, even Jesus Christ, who has spoken to our condition."—Dr. Henry T. Hodgkin.

A MORTAL TO HIS SOUL.

Like a frail bird, shut in behind the bars,
My soul looks out, with wonder and with dread,
Upon the fair green earth, the sun, o'erhead,
The shades of evening, and the shining stars,
Observing man, and all he makes or mars;
So quick with life, so cold and still when dead,
Lofty and lowly sharing the same bed,
Careless alike of triumphs and of scars.

"Strange little Soul, why art thou singing so?
Where hast thou found the music of thy song?
Whence comes the spirit of thy noble rage?
And canst thou look upon Man's joy and woe,
And solve the mystery of right and wrong,
Thou, who hast always lived within this cage?"

THE SOUL'S REPLY.

"Poor Mortal, thou hast but a little span,
Soon thou shalt be among forgotten things,
But I am fed from far, by deeper springs,
That had their source before the earth began,
Set high above thy vision and thy plan.
Wondrous the message that my music brings.
There comes an hour when I shall use my wings,
And leave the vanities that trouble man.

"Death, who shall slay thee, shall but set me free.
Swift as the dew-drop rises to the sun,
Sure as the river floweth to the sea,
I shall rise upward till the goal is won
Whence this mysterious music comes to me,
Of God, and Love, and Immortality."

REBECCA N. TAYLOR.

BUT ONCE I PASS THIS WAY.

A little sketch of Marcia Doan, entitled "In the Shadow," published in the "Conference Number" of *The American*

Friend, concludes with the following little poem, written by Marcia Doan herself, and read at her funeral.—F. T. R.

"But once I pass this way,
And then—no more;
But once, and then the silent door
Swings on its hinges—
Opens—closes—
And no more.

"I pass this way,
So while I may,
With all my might
I will essay
Sweet comfort and delight
To all I meet upon the Pdgrim Way.
For no man travels twice
The great highway
That climbs through darkness up to light
Through night—
Today."

A HALF-FORGOTTEN PROPHET WITH A MESSAGE FOR THE HOUR.

After an extended period of corporate quietism, during which the only real activity was that of "concerned" individuals, there has come a time of stirring. Our "corporate responsibility" is to-day resting weightily upon many minds. We long to "share our message," and to be more efficient messengers. Committees are under appointment for studying every aspect of this problem and encouraging every effort that promises to be fruit-bearing. The "Yorkshire 1905 Committee," the "Council for International Service" and the "Central Literature Council" of London Yearly Meeting, our Philadelphia "Extension Committee," and the "Advancement Committee" of Friends' General Conference (Race Street) have their counterparts in other branches of the Society of Friends. The various Young Friends' Committees envisage a similar goal. That this movement is gathering momentum can scarcely be questioned by one cognizant of conditions.

In the deliberations of one of the newest of these special committees, it has often been encouraging to be aware of this high longing to serve better, to spread our message wider. We have been reminded again and again of the ardor of those "First Publishers of Truth" who went up and down in England two hundred and fifty years ago. But sometimes there has seemed a vagueness as to just what "our message" is, or just what our modern "publishers" should publish. Were each member of the committee asked to prepare a written statement on this subject, we should have a varied assortment, indeed. Certain ones of us would stress disproportionately some special matter in which we are particularly interested. Other replies would undoubtedly be rather intangible and vague. One is sometimes reminded of the zealous Ahimaaz, who to Joab's question, "Wherefore wilt thou run, seeing thou hast no tidings?" replied, "Nevertheless, let me run!"

Those who become "interested in Friends" frequently ap-

proach from widely different angles, and from widely differing motives. The present problem in Germany owes much of its complexity to this fact. Some welcome the quiet worship, with its absence of form and ritual. Others find in the peace position of Friends, both during the war and since, a powerful appeal. Some have come out of the churches, others from without the churches. Some have passed through a definite and profound religious experience, which seems to parallel, even in details, that of seventeenth century Quakers. For still others it is the spiritual liberty and the absence of credal formulæ and dogma that chiefly matter. I have named but the main categories.

As we face our responsibilities and problems, two things are obvious. A man who, for instance, is a conscientious objector to all war but who has nothing else in common with the Society of Friends, is scarcely ready to be received into active membership. In other words, with all our freedom from creed and dogma, there must be some large common ground for membership, or there can be no fellowship. Second, the First Publishers must have had a definite message to deliver, or their ardor would have set nothing afire but tinder, to flare up for an instant and leave things darker than before. *What was their message then, and what is ours to-day?*

This brings me at last to my real subject.

To say of a book, "it is a classic," is, we know, to rank it among the really best, and to put it, at the same time, on a high shelf to gather dust. We should all, if asked to mention the ten greatest names in literature, put Dante on our list—but have you ever actually read the *Divine Comedy*?

Similarly, in our Quaker microcosm, we acknowledge Isaac Penington to be one of the greater luminaries—but how many of us ever read him? To most of us the name recalls first the peaceful graveyard at Jordans, and then four bulky, dusty, octavo tomes, bound in full calf, with that half-pleasant, half-forbidding, musty, *grand(athery)* smell, which, in turn, connotes dim libraries, with a coal fire in the grate and a stack of paper "lamp-lighters" on the mantel, broadcloth "plain" coats with velvet facings, and cocoanut pie at Yearly Meeting time. Indeed, to read Isaac Penington aright, one would almost need to have a pair of eight-sided, iron-rimmed spectacles!

But is this estimate of him deserved? Try him, and you will see. A man who felt and emphasized the tremendous importance of "individual faithfulness" and who had a horror of all activity "out of the Life," i. e., performed in God's name but in our own strength, he still recognized so perfectly the need and place for group work, that I feel there is no one who, in this present period of group consciousness and group responsibility, can more clearly, deeply, and with more Divine authority, formulate for us the message that we long so much to spread.

Let us grant at the outset that the four volumes are forbidding. But we need not begin with them at all. Do you know the little book "Isaac Penington: Selections," edited by Henry Bryan Binns, and published by Headley Brothers, London? It is most attractively got up (in entirely *unfor-* bidding blue cloth), and its cost is inconsiderable.

Included in its modest 117 pages is, first, a most readable introduction, telling us a little of the man himself and of that "people" [the early Friends] "gathered from many sects into the freedom of the Spirit," whose was "the catholic com-

munion of participation in the Divine Life and Substance" and in whose midst was "power, the Power which makes all things new and 'does away' the old Heavens as well as the old Earth."

There follows a valuable page and a half of "Chronological Notes," enabling us to understand Isaac Penington's life with reference to the times in which he lived. Then come the 93 pages of "Selections," mostly of half a page or less, only one, on "Bible Reading," being at all lengthy (thirteen pages). They are taken from the essays and letters, and grouped under the following nine headings

Concerning Himself and His Friends; Concerning Life and Power, Faith and Truth; Concerning Christ Within, the Light of Life; Concerning the Scriptures; Concerning the Seed; Concerning Love and the Way to God; Concerning the Church; Concerning Silent Meetings; Concerning the New Order.

Each selection bears the date of writing, also the volume and page of the *Works* (Third Edition, 1784), so that the interested reader may search more fully some subject that especially attracts him.

Isaac Penington, as H. B. Binns describes him, was one who "had looked for 'a mighty appearance,' 'a great manifest power;' and instead, had come to know the paradox of almightiness in that which seemed to him but folly and weakness—the little weak stirrings of life in the heart." "One long before had told of 'the sense of the power of an endless life being often upon him, which did affect many, breaking them down in great tenderness,'" and of himself he was able to say that "the life that I live is by the springing up of life in me, . . . for indeed I live not of myself, but by a continual gift and quickening of life in my heart;" and in another place, "this I wanted, the issuings forth of his fresh life, and lovingly to know where to wait for it, and lovingly to know it when it appeared."

For our message to-day we must have something simple, direct, clear, humble, profound and universal. All of these qualities Penington possesses. His lucid expression serves to clarify our own nebulous thoughts and views. He goes to the very heart of things: "Now our work in the world is . . . to live like God" and "the end of words (even of Christ's own directions in the days of his flesh) is to turn men to the holy life and power from whence the words came. . . ." He possesses the sword of the Spirit, a power of discernment which is rare enough to-day: "they [the Quakers] have found the benefit of keeping the conscience tender towards God, and so prize it above all things; and this mercy they have received from the Lord, sensibly to *distinguish* (in this tenderness towards God, and in the fear of his name) *between the dictates of conscience, and the voice of his spirit* there." He is really humble: "It is true, Christ was the light, he had the fulness of light, and the apostles a very great proportion; but, blessed be the Lord, *I have received some*, and am changed by it, . . . and walk with God." He goes to the bottom of things: "*How may I know that there is a God?*" By sinking down into the principle of his own life, wherein he revealeth himself to the creature. There the soul receiveth such tastes and knowledge of him, as cannot be questioned by him that abideth there, . . . He is catholic: "The property of the true church-government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise

and to seek unity in the light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices." He looks ahead to the new social order. "Who would strive to keep the old heavens and the old earth standing, which must be dissolved before the new heavens and the new earth (wherein dwells righteousness) can be formed and brought forth?" And again: "This blessed state . . . must begin in particulars" (*i. e.*, in individuals).

We read of "Easy Lessons in Einstein." Might not this little volume of arranged selections be styled "Easy Lessons in Penington?" To all who have the spreading of the message of Friends at heart, I would bespeak the careful reading of this book. But in Penington's own words: "He that readeth these things, let him not strive to comprehend them; but be content with what he feeleth thereof suitable to his own present state; and as the life grows in him, and he is in the life, and he comes to meet with the things and exercises spoken of, the words and experiences concerning them will of themselves open to him, and be useful and serviceable to him so far as the Lord pleaseth, he keeping to the leadings, savour, and principle of life in himself, wherein alone his knowledge, sight, growth, and experiences are safe."

A. L.

TOWARD THE DIVINE COMMONWEALTH.

[The following quotations from T. Edmund Harvey's Swarthmore Lecture, "The Long Pilgrimage," indicate something of his views on the Social Order. Like Jane Addams at Hull House, he at Toynbee Hall had exceptional opportunities to observe the reactions of human society in its whole sweep from noblemen to (modern) serf.—Eds.]

"The whole fabric of human society is wrought of strangely mingled threads of good and bad. Little by little, here and there, the ideal of service has spread and the spirit of brotherhood grown. It must be our task to help to spread them everywhere, in the economic structure of society, in its internal social and political regulations, and in the relationship of the nations with each other and with half organized and more primitive races. We must seek to remodel our educational system under the inspiration of this ideal, to bring fresh thought and energy to reconstruct the faulty and too often wrongly conceived machinery of our penal and prison system."—(Pages 52-53.)

"The methods and spirit at work in the national system [of education] will depend, not only on the personality of the teachers within these schools and on that of the administration and committee members who have charge of them, but on the ideals maintained and the experiments worked out in schools largely independent of the state system. And here, quite apart from other reasons, we see that there is more than ever [Friends should note this particularly] need to-day for schools with a distinctive ideal of their own, which cannot be provided by any national machinery."—(Page 54.)

"The Christian ideal involves revolution for the individual, sometimes a sudden one, in which there is an abrupt transition from a self-centered to a Christ-centered life, sometimes a silent and gradual one, in which the same change comes consciously or unconsciously to pass. How can it be that this ideal will not also lead to a revolution in social and industrial life, in some cases gradual and silent, in some cases sudden? Yet this does not mean that the whole fellowship of Christian disciples should be identified with any one political party. Certain types of mind and personality are as naturally conservative as others are radical or revolutionary; and both are needed to complete each other. The conservative Christian tends to emphasize the good elements amongst the mingled good and ill of the existing Social Order and to see in them the outcome of the eternal and enduring principles of the Divine kingdom; and his work will be directed towards the quiet and

silent transformation of life about him within this already existing frame work. The other type of Christian sees clearly how much there is in the world order out of harmony with Christ's ideal and tries to sweep away these unworthy and anti-social relationships, that they may be replaced by the order of the Divine commonwealth. It is not for the whole group of Christian disciples to impose upon its members a single way of action, or to bar out either method or type of mind from its communion. But the Christian community must hold them both together and help them to realize their common aim in the establishment of God's commonwealth, checking and guiding their thoughts and actions in the light of the ideal given them by Christ."—(Pages 54-55.)

"'Things will remain as they have been, while human nature remains the same,' say many. But this cannot suffice for the disciple of Christ. For the Christian community is there to alter human nature, and every member of it must be able to bear witness to some alteration of human nature in his own personal experience. The alteration which is thus sought is one of character, of personality; and the community of disciples must therefore urge its members to work to bring about such conditions of life as can give fullest opportunity to the development of personality, and each of them to strive in family and home life, in their work and in industrial and social relationships to be free to serve and to set others free to serve and at the same time to develop their personalities. This implies a willingness to make experiments involving risk and sacrifice, and a loving sympathy for others who are engaged in different experiments, which may not have our approval. The whole group of Christian disciples must help each member to realize that in his contact with life about him there must be a constant subordination of the seen and material to the unseen and spiritual. Happiness ought never to be sought by such a man in the maintaining or increasing of possessions. The ideal of discipleship which he shares with his fellows involves indeed a continual willingness to renounce things which are not in themselves evil, but good, for the sake of a higher good, affecting other lives than his own. He must be on constant guard against the danger to true freedom for himself and for others which possessions and the desire to acquire possessions bring. The Christian community must advocate simplicity of life for its members, not by imposing any arbitrary external standard upon them, but by urging the need to place the life of the spirit in command of the lower life, so that possessions may always be servants which we may at any time dismiss, and not masters which hold us fast tied to them and dependent upon them. We are still all too far removed from the wonderful spirit which animated those Greek Christians of the second century, of whom Aristides writes in his *Apology* that when some were in want, the congregation was wont to fast for one or two days to supply their needs."—(Pages 56-57.)

"Not that there should be a levelling down of anything which makes for the true development of the spirit and increased power to help and to serve; but there must rather be such a voluntary simplification of life as will set at liberty for better use the energy and labor now spent on ministering to the luxuries of those who would be better and happier without them. We need not all live in houses of the same size; but certainly the man who lives in a large house needs a big heart and a humble mind. The great house may become something of an idol, claiming its owner's time and thoughts and needing a company of temple servants to tend it. . . . Yet it is not merely possessions which make men their prisoners. The thirst for possessions goes sometimes along with wealth, but sometimes along with poverty. Some who are indifferent to the luxuries wealth may purchase find it harder to give up the power, and especially the power for good, which riches seem to offer."—(Page 58.)

"CHRIST is presented to us in the Gospel story and in the experience of Christians as the perfect revelation of the Father, and the one Way to Him."—W. BLAIR NEATBY, in "The Message of Jesus."

THINK OF THE NEXT GENERATION.

A descendant of an early missionary to the Hawaiian Islands not long ago remarked: "Our grandfathers were men possessed of a great religious passion; our fathers had a great social vision; we are great sports." Whilst he may have partly spoken in jest, he was in a measure speaking the truth. The wealth that has gone into the possession of the third and fourth generations of some of the early missionary families of Hawaii has been accompanied by a change on the part of at least some of them with respect to their interest in souls. Is there danger that Friends of every kind be similarly diverted from some of the zeal manifested by our fathers years ago?

Is there danger, in the midst of the temptations to worldliness that at present abound, that our members too frequently substitute the privileges of membership for the holy communion with God, the baptism of the Holy Spirit, the reverent Bible-study and reading that characterized their predecessors years ago?

A passion for souls is indispensable to the maintenance of any church organization. If a church is numerically going to increase it must preserve that paramount passion. Two or three generations of failure to keep burning the fires of revival within its own borders or in other fields will be succeeded by loss of spiritual vitality or decrease in numbers. The issue cannot be escaped. The first evidence of decay may be found in giving first place—note I say first place—to social service or benefactions, both the inevitable accompaniments of the genuine Christian life, whereas social service or benefactions should be subservient to the spiritual vision that has prompted them. Is it not fair to ask our members to see to it that our Yearly Meetings, in the midst of the splendid and Christ-given opportunity to serve humanity that has been thrust upon them, do not become so busy in the relief of others that we neglect the old-time heart-tenderness, the old-time communion with God, the old-time enjoyment of the hour of worship, the old-time faith that carried our fathers to spiritual victories and yielded them abundant peace?

I do not minimize the loyalty to Christ and the spiritual contact with God of many of our young people. I would not have us relinquish one iota of our activities on behalf of humanity. But the danger, so tersely expressed by the Hawaiian gentleman, is also our danger.

Do not let us forget the spiritual power-house whence our commission and ability to serve others originated. Do not let us, through a weakness of our spiritual strength, pass on to the generation that is to follow less ability to cope with the problems of their day. If we do this their time and money may be more largely used than ours have been in seeking pleasures that will rob them of desires to help others and which will not bring them satisfaction in the end.

But, on the other hand, if we are tremendously concerned to keep our spiritual contact with God through daily communion with Him, if we yearn after souls at home and abroad that they through us may be brought to the foot of the Cross, then shall we unimpair pass to the succeeding generation of Friends a delightful revelation of the beauty of the Christian life associated with the ability to continue the moral and financial contributions to the world which we have been offering to it. The temptation of the present day to misplace emphasis is large, the choice is ours, our children's children will largely follow the path we take. How shall we lead them?

WM. C. ALLEN.

HOTEL VENDOME, San José, California.

"REDUCTION, NOT 'DISARMAMENT.'"

The *New York Sun* of recent date printed, under the title, "Reduction, Not Disarmament," an editorial from *The Herald* of the same date, approving the appointment of Senator Lodge as a member of the American delegation to the Conference on the Limitation of Armaments, and saying:

"It is a misnomer to style the coming conference a 'disarmament' conference. There can be no such thing as dis-

armament while human nature and national interests remain what they are at present. There can be, and should be, a profitable discussion of co-operative measures among the several nations concerned, of voluntary and concerted action for the considerable reduction of armaments and the consequent relief of the economic overstrain all around, which full military preparation for every contingency involves."

It then goes on to say that such reductions must be voluntary. "There can be no 'limitation' of armaments in the sense of a restraint put upon national preparedness by a superior, supernatural, supergovernmental organization." "No arbitrary limit can be equally applicable to two or more powers widely differing as to their geographical position and their governmental responsibilities. In the matter of the balance of sea-power, for example, the principle upon which America can safely acquiesce was stated in this column several months ago, using the case of the United States and Japan as an illustration.

"The crux of the matter lies in the proper balance of strength between our navy and that of Japan rather than in their actual strength. And this balance of strength must be determined by the relative vulnerability of the two countries with their colonial dependencies and the value and extent of the commerce of each. Japan in her comparatively compact position is much more favorably situated for defense than the United States. Moreover, our wealth is incomparably greater and our population approximately double that of Japan. What, then, should be the balance of strength between the naval forces of the United States and Japan? If it should be proportionate to the interests our nation is called upon to protect, as compared with the interests Japan is called upon to protect, it is clear we cannot wisely enter into an agreement to limit our new construction of naval tonnage to anything like the measure of Japan's new construction."

The United States, by refusing to join the League of Nations, and so bringing to naught, for the time being, all efforts to make disarmament obligatory upon all nations, our possible rivals as well as ourselves, has seen to it that any reduction now achieved shall be voluntary—so much of the article is true, and true.

The new and interesting material is in the principle established for the determination of the proper "balance of strength," a phrase which by very little escapes being "balance of power," of which the efficacy, as a guarantor of peace, is now, after 1914, generally admitted to be null. "This balance of strength must be determined by the relative vulnerability of the two countries with their colonial dependencies, and the value and extent of the commerce of each." "Moreover, our wealth is incomparably greater and our population approximately double that of Japan. What, then, should be the balance of strength between the naval forces of the United States and Japan? If it should be proportionate to the interests our nation is called upon to protect, as compared with the interests Japan is called upon to protect, it is clear we cannot wisely enter into an agreement to limit our new construction of naval tonnage to anything like the measure of Japan's new construction."

This is interestingly new doctrine, arousing curiosity and speculation. It implies that poverty and feebleness are assets, that resources and numbers are handicaps, in the struggle for self-preservation. We are not used to being told that our economic resources and our 115,000,000 fairly sturdy people increase our need of protection; we have hitherto assumed that they served as a protection, by guaranteeing us strength to hold out long enough to conquer eventually any nation that might assault us.

But admitting the peril in which we find ourselves, let us for the moment try to consider the situation from the Japanese point of view, or, since Japan was taken only as an example, from the point of view of any other nation less wealthy than ourselves. Does the principle *The Herald* lays down meet the requirements for the defense of any less wealthy nation?

The only test of adequate military preparation is whether

it is sufficient to give the nation a fair chance to defend itself should it be drawn into a conflict with any other. This has hitherto been accepted. But if our wealth is incomparably greater than Japan's, and if, in accordance with *The Herald's* principle, our forces are likewise incomparably stronger than Japan's, Japan's preparedness is not adequate, for it does not give Japan a chance to defend itself in case Japan is drawn into a conflict with this country; Japan, therefore, exists at our sufferance, and Japan's armaments are useless, as useless as if they were one-half, or one-hundredth, as large as they may be. If we expect Japan to agree to any such principle, we are expecting her to agree to a principle we would not agree to, were the situation different, a principle to which no nation except the most wealthy would agree. Navies are not like diamond necklaces, whose size and splendor indicate the wealth and dignity of the wearer. They are treated as necessities of life by writers on the subject, and the poor man needs as much bread and potatoes to keep him in good shape as the millionaire does. In fact, the poor nation needs the effective force more than its richer neighbor does, because the poor nation has not the resources to carry it through a long war of attrition.

It follows evidently from these considerations that the principle laid down by *The Herald* will be accepted by the most wealthy nation only, the United States in this case, and that if our naval-construction program is based upon that principle, we become instantly a menace to all other nations, who must arm in self-defense. *The Herald*, therefore, while saying that it approves of a reduction of armaments, is actually advocating a policy for this nation that leads inevitably, not to a reduction, but to an armament rivalry which can have but one outcome, war.

But aside from this technical fallacy, which we have thus far considered from the point of view of the dispassionate student of military affairs, who assumes self-interest as the fundamental motive, force as the ultimate resort, the editorial we are discussing contains an hypothesis which leads inevitably to trouble. Anyone reading the quotations from it will be struck with the number of times the word "interests" appears in it—we must protect our interests; not our liberty, not our principles, but our interests. Interests are strong actuating motives, in individuals and in nations; but the individual has learned to subordinate more or less his own interests to the interests of the group of which he is a member. Until the individuals who compose nations learn to subordinate likewise their group interests to the greater interests of the whole group of nations, there will always be opportunities for serious international trouble. Limitation of armaments can reduce the resulting damage; but the final solution of the problem depends upon this change of emphasis, which the progress actually made toward mutual fair dealing among individuals makes appear not altogether unattainable.

RICHARD R. WOOD.

THE QUAKERS AND DISARMAMENT.

[This article is taken from the *Boston Transcript*. Apart from its intrinsic interest, Friends will be glad to see how worthily one of Boston's great dailies treats the Society. It is unlike seventeenth century hospitality in that quarter!—Eds.]

Rows of men and women sat in silence beneath the oaks and poplars of Columbia College Green on a recent evening, as the sky behind the grey walls of Union Seminary glowed, then paled, and lights from Horace Mann School and Teachers' College, one by one, pierced the dusk. It was a period of Quaker worship, the last of four gatherings arranged for Friends attending the Columbia Summer Session. The quiet custom was observed a few yards from the scene of a lively talk given several hours earlier, when an expert in pedagogy had demonstrated the use in the Sunday School of modern psychological tests, and when youthful enthusiasts had worked out "accomplishment quotients" for the Sunday School by statistical procedures.

A band played in the distance, and the Broadway street-cars rambled along their way; but only two worshippers broke the stillness of the Quaker meeting. Through the darkness a man's voice spoke of the duty of letting one's light shine, and of the impossibility of the Christian's shining thus unless he is connected with the central light. From beneath a maple tree, in a woman's tones, came Whittier's words:

Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

Drop Thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy peace.

The period of worship followed an address on "The Problem of Disarmament," by Elbert Russell, director of the Woolman School, Swarthmore, Pa.; and his talk had been preceded by many a cordial meeting, as Friend sought fellowship with Friend. "I certainly am glad to see thee," I hear thee has passed examination." "Will thee teach in public school next year?" These greetings differed somewhat in tone from the customary casual exchanges on the College Green.

Elbert Russell took the traditional ground of his people on the question of disarmament, citing the folly and the fate of the Czar as a warning to America.

"The Hague Conference failed to arrange for disarmament," he said. "Russia was the nation to have begun it, for her potential resources were greatest. She could have given the world an example. But, under the advice of his statesmen, Nicholas played safe. How safe did he play? Russia is now a prey to revolutionaries. Nicholas and his family are dead, for all we know. What price has been paid in men killed in battle or dying of wounds and starvation! That was playing safe."

"No patriot would leave his nation unprotected, but no patriot should play safe as Nicholas did. We stand to-day in Russia's old position of dominance. If we disarm, the world will disarm. When President Harding's disarmament conference assembles, what comes of it will depend on what the people of this country want. Have we faith in good-will and brotherhood? Will we risk something on it? We've got to sacrifice something or we'll go on with the mad race to Armageddon. The obligation to be first rests on our country. If we'll play fair and will not treat alien nations as our inferiors, it will go a long way toward making us safe."

In closing, Elbert Russell suggested a governmental agency for reducing friction and averting danger. He said:

"Our President's Cabinet should include a Secretary of Peace. America has achieved works of peace in the Philippines, in Nicaragua, in San Domingo. What a pity these have had to be done by men in military uniform. The Secretary of Peace should have under his control men to carry on beneficent works in all the world. Friction of all kinds, injustices, plagues, all our Red Cross work, these should be his business. To see that causes of war do not arise should be his greatest task."

CHILDREN'S CORNER.

THE LITTLE BROWN DRESS TALKS.—After that eventful morning when the coat and I learned that we were to be sent to Russia the weeks following were filled with interest and excitement for us. First, Betty carried us around to the Red Cross rooms. And there we discovered that we were not the only little brown dress and coat being sent to the children of Russia. Why, I never saw as many dresses in my life as were piled up in those rooms, waiting to be packed! And besides the dresses, there were boxes and boxes of toys, and shoes, and canned foods, all going with us! We became quite well acquainted before we reached the end of our trip.

At last the day came when we were comfortably, though very snugly, packed in great wooden boxes, all ready to start. I was right next to the top, and was very much worried for fear there would not be room for the coat, too, but just at the last moment they laid it down on top of me. We were so happy to be together we just squeezed each other hard and laughed to ourselves.

For days and weeks it seemed to us that nothing interesting happened. We just seemed to be going, going, going—jouncing along, now very slowly and then again at such a rate that, packed together as closely as we were, we still felt the jar. Then one day I heard some strange voices talking over the top of our box. One man said: "This is the Red Cross shipment to Archangel, Russia. Put it on the ship *Wrenchsome*."

"Goodness," I whispered to the little brown coat, "I do hope that name doesn't mean we are to be wrecked!"

Wasn't it strange that I should have said that, for the very next day, after we had all been stowed away in the dark hold of the big ship—my first experience on a real vessel—something happened to us. With no warning at all the ship gave a dreadful lurch, and the boxes tumbled all around. We could hear the sailors shouting and running up and down the decks overhead, but no one seemed to pay any attention to the huge pile of boxes in the hold. Then there was a long silence. And the next thing we knew little pools of water came through the cracks of our boxes and at last we knew that we had been shipwrecked and had sunk to the bottom of the great White Sea!

Have you ever spent a month or so on the bed of the ocean? Well, we did, and it wasn't a bit interesting. We didn't see a single mermaid, nor a white seahorse, nor the King of the Deep-Sea Palace, nor any of the wonderful things we hoped to. Perhaps it was because the cracks in our packing boxes weren't wide enough to peep through.

All that we could do was to submit to our fate and try to be as brave as possible, for we were sent by the little Red Cross Juniors, and were they not all brave? So we, too, would prove worthy. But at last we became so water-soaked and salted that we just lost consciousness and silently lay there in our watery box as though dead.

The next sensation I felt was that of a hot, reviving warmth being rubbed over me. Where was I? Where had I been? I struggled to remember, and then I opened my eyes.

The little brown coat was gone!

I gasped with dismay when I found I had been parted from the coat, for it wasn't much fun to find one's self alone in a strange land.

But, as the hot steam of the iron warmed me into life once more, I began to take a new interest in my surroundings, and decided to make the best of whatever happened. When I looked up, my heart was set at rest, for I was looking straight into the smiling face of an American Red Cross worker—my kind rescuer, pressing me back to life. My, but it's good to meet an American when you're alone in Russia, and especially when you have just been rescued from the bottom of the sea!

Still, I did not know what my destination was to be, until I heard the Red Cross lady say: "The clothes are all pressed and dried now, so we can start distributing them."

And some one answered: "Why, they look as good as new. What will the children say when they hear that their dresses were under the water for three months and that the Red Cross had the big boxes pulled out?"

That is how I learned that the Red Cross had saved our lives. I still wondered what had happened to my little friend, the coat. Hadn't they saved it, too? I didn't have time to wonder long, for that very day the Red Cross lady carried me to another home, and there I was given to my new mistress.

I wish you could have seen her! Such a clear little, black-eyed girl she was! Just the size of Betty, but, oh, so ragged and pinched and cold-looking! But how her dark eyes sparkled as the Red Cross lady gave me to her, and what a warm thrill I felt shooting through her as she snuggled into me for the first time.

As soon as she had looked at me and patted me lovingly,

almost fearfully—as though she could hardly believe I was really hers—she ran outside and proudly showed me to some other little girls. They, too, were running about excitedly, warm and happy in other little American dresses—the same ones that had come with me on that long, eventful journey.

If Betty could have seen my little Russian Anne—for that was her name—she would have been more than happy that she sent me away across the sea, and I was glad that I had come—glad even that I had been shipwrecked. It was worth everything just to feel the warm joy of my new mistress.

But the greatest and happiest surprise of my big adventure was still in store for me. Imagine my unbounded delight when, two days later, the same Red Cross lady slipped the *little Brown Coat* of those good old school days in America over my shoulders! We whispered our happiness to each other so loudly that I am sure Anne must have heard us!

Since that day we have always been together. Once more we go to school, this time in a quaint little school-house that the Juniors of America are providing for those boys and girls of far-away Russia. And here, in our new home, we feel that at last we are of real service. We are needed more here, because in America, Betty has many other little brown dresses and coats.

POLISH REFUGEES.

The first sight that greeted me was crowds of people, piles of boxes, samovars, stoves, queer furniture, bedding. Then I saw that some people had cut boughs to cover their treasures and their children with. Have you ever been to Ellis Island, Have you ever seen people in herds after a disaster? Have you ever seen the furniture rescued from a burning house? Have you ever been camping? Little camp-fires were dotted around, and by each were pots of all kinds. No one seemed ill-humored. They were just resigned, men, women and children everywhere, babies only here and there. I stayed away from the barracks, anyhow I know just what they are like inside, I feel like an intruder. There is no privacy, but why should I intrude? There were, I should judge, about a thousand refugee children lined up on a huge athletic field, waiting in lines. I'd have been glad if every playground worker in America could have seen three Polish girls to-day, making these children play. The leader looked about eighteen. She had reddish hair, bobbed. She was dressed in a blue sweater, short skirt, and old white shoes. Her word was law. She led all the girls, in twos, away from the A. S. C. tents across the drill grounds, marched right, then right again. The girls then divided up into huge circles and played fox and goose. The boys did the same under another leader. In order to catch one another's hands they were forced to put their mugs in a huge pile in the centre of each ring. The scramble to get their mugs back was great to watch.

RICHARD CADBURY, JR.

WARSAW, Seventh Month 25, 1921.

BOOK REVIEWS.

THE SADHU.

A Study in Mysticism and Practical Religion.

B. H. STRUTER AND A. J. APPASAMY.

This sympathetic yet critical sketch of the life and work of Sundar Singh comes at a time when our souls are greatly in need of refreshment. It seems like a clear pure spring in a desert land, giving tonic and even life when one had grown faint on the journey. Our spirits are faint because Christ is left out of the many methods suggested for the "salvation of humanity." This is to be achieved by "The New Society" by adequate education, by a fresh grasp of human values, by understanding that "men are men," "time-binders, not space-binders," but never a place for Christ's dynamic power in these reform schemes.

Into the midst of this earnest theorizing the Sadhu comes. Into his life Christ suddenly came and "Henceforth the dis-

cordant elements which had been striving within him for mastery were composed into a new harmony, a new equilibrium was set up, a new scale of values was established and from that hour he became a new man." Here is a key for those who can find it and use it.

Sundar Singh was born in the north of India in 1889. His family was wealthy and he was reared in luxury. His mother was devoutly religious and trained her son according to her understanding of religion. He memorized and read great portions of the sacred books of India. From boyhood there had been within him a consuming longing for the Peace of God. His soul was pathetically sad in its lonely quest until it found its home in the heart of Christ.

His mother died when he was fourteen years old, which added to the weight upon his spirit. He is still devoted to her blessed memory through all of his labors and seasons of communion with God.

Like Paul of Tarsus, he thought he was doing God's service when he persecuted any Christians with whom he came in contact. He burned their Bibles and other books. Finally, he resolved if no peace came to him after prolonged prayer and fasting he would commit suicide and seek in the next world what he had not found in this.

The following morning, after making this decision, he awakened early, took a cold bath and began his final agonizing prayer for the Peace of God. His own account is:—

"At 4.30 I saw something of which I had no idea at all previously. In the room where I was praying I saw a great light. I thought the place was on fire. I looked around, but could find nothing. Then the thought came to me that this might be an answer that God had sent to me. Then as I prayed I looked into the light, I saw the form of the Lord Jesus Christ. It had such an appearance of glory and love. If it had been some Hindu incarnation I would have prostrated myself before it. But it was the Lord Jesus Christ whom I had been insulting a few days before. I felt that a vision like this could not come out of my own imagination. I heard a voice say in Hindustani: 'How long will you persecute me?' I have come to save you, you were praying to know the right way, why do you not take it?' The thought then came to me, Jesus Christ is not dead, but living and it must be He, Himself. So I fell at His feet and got this wonderful Peace, which I could not get anywhere else." This Peace he has never lost.

His family disowned him and turned him out of his beautiful home. Then he decided to be a Christian Sadhu or "holy man," living on alms and wearing the saffron robe as he went on his missionary journeys. While there are many Sadhus in India, they are not Christians. When Sundar Singh preached Christianity his disappointed and angry hearers stoned and starved, beat and persecuted him almost to the death.

He preaches in Tibet in summer, where his message is peculiarly unwelcome. Once he only escaped death by a miracle. In the winter he travels over India when the climate is not so forbidding. With his labors he intersperses times of solitude and refreshment of soul amidst the solemn beauty of the snow-clad Himalayas.

There is no need to tell of his great fast or of his visions, helpful as they are. It is the singular purity and sweetness of his Christ-filled life, the wonderful influence of such a life on the people of India, the practical interpretation of spiritual conceptions and *vice-versa* and his genuine hold on the precious Peace of God through Jesus Christ, which bring such an inspiration to those who read this book sympathetically. It is full of practical lessons for the seeking heart and balm for the troubled spirits of those who mourn.

It is difficult to make only one selection with which to end. The Sadhu's ideas of a religious life are so simple and appealing that one would like to quote passages of wisdom on many aspects of the life here and hereafter. Perhaps what he says about prayer is as vital as any part of his teaching.

"Prayer is not begging, it is communion with God—it is conversing with God. How our life is transformed when we are in the company of a noble friend! Then how much more will the communion with the One who is good beyond all

measure transform us. Often we do not spend enough time in prayer. Scientists often spend years, sometimes a whole life-time, in making an important scientific discovery. Then how can we expect to discover spiritual beauties by spending only five minutes every day in quiet prayer. Some people become tired at the end of ten minutes or half an hour of prayer. What would they do when they have to spend Eternity in the presence of God? We must begin the habit here and become used to being with God."

"There are several strings to a violin. They must be tightened if they are to produce a melody. Different thoughts are like the different strings, they must be tightened, that is, brought into subjection to Christ, and then the bow of prayer will produce wonderful songs."

Without self-sacrificing service prayer is, in the Sadhu's view, of small account. Self-sacrificing service, then, is the first and last word of his exhortation.

SARAH W. ELKINTON.

LIBERATING FINANCIAL CAPITAL.

[Two large meeting-house properties in Leeds, England, have recently been sold. The following comment is not without point in Philadelphia. Meetings in central places do make public our testimony, but with more than one valuable central property in hand actual needs should be nicely balanced with possible service of what the writer of this extract calls liberated capital.—Eps.]

At the first meeting for worship held there in 1868, an address was given on the text "The House that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries." Whether the house in which he spoke quite achieved fame or not, the incident suggests that the possession of good buildings was thought more of in those days than is the case to-day. Under the changed conditions, with a less wealthy membership, the possession and cost of upkeep of two large meeting-houses and other buildings has meant the tying up of a large sum of money which will now be liberated to meet the demands of education and of other objects which minister to growing life. Many Friends feel that the future of Quakerism in cities like Leeds lies in the establishment of smaller suburban groups amongst the homes of the people, and the step now taken will probably give a lead in that direction. In the meantime, the school-room block at the rear of the premises will serve existing needs, and the first meeting for worship held under the new conditions in the Library illustrated the advantages of a smaller room freed from the drawbacks of empty forms and large vacant spaces.

BURLINGTON AND BUCKS QUARTERLY MEETING.

Burlington and Bucks Quarterly Meeting was held on the 29th and 30th ult.

The meeting of Ministers and Elders gathered as usual at the little Meeting-house on Mercer Street in Trenton on Second-day. The members were generally out and also three Friends representing the Yearly Meeting Extension Committee. The minute adopted by that committee at its meeting, held Seventh Month 27th was read and called forth helpful suggestions from several; it being felt that the broad and basic question referred to in it should receive the consideration of the meeting next day, the minute was referred to that meeting.

The names of three Friends for the station of Elder having been forwarded by one of the Monthly Meetings received a final endorsement.

The Quarterly Meeting met as usual in the old historic house at Burlington. To some of the visitors who had never approached the town direct from the Pennsylvania side, there was the novelty of the ferry across the Delaware.

There was the usual attendance of members, with a few visitors whose coming received a warm welcome.

It would not be difficult to outline the vocal exercises that

were offered; enough, perhaps, to say that they were in the life, and that the meeting, under them, was refreshed as is the outward man who has found food suitable to his condition.

In the second or "business meeting," reference was made to three or more appointed meetings held since last report at Barnegat, N. J.; a minute furnished Max I. Reich for Gospel service in New England and Canada was returned with a brief verbal statement that he had found an open door, wherever his Master had turned his feet. One of the Quarterly Meeting's appointees to the Representative Meeting, having felt the time had come for him to resign, the Meeting appointed Henry W. Albertson in his place; the four Query answers were read and summarized and the minute referred to as a feature of the business of the Meeting on the previous day was read and further statements offered by members of the Visitation Committee present.

The meeting having held until all the business had been transacted, without hurry and without the weariness that comes when a meeting is unreasonably prolonged, adjourned with the feeling that again we had been blessed and our coming together owned of the Lord.

D. H. F.

CONFERENCE AT WOODLAND, N. C.

A Conference was held on the 25th ult. at Woodland, N. C., under the oversight of the Monthly Meeting which regularly convenes at that place.

It was felt that the younger members of the Meeting should have a conspicuous part in this, and in arranging the Meeting, this was had in mind. Two meetings were planned—the one in the morning was addressed by Max I. Reich on "Reasons for Believing That the Christian Religion is of Divine Revelation." The house was comfortably filled with attentive listeners, who had come from far and near.

On account of the funeral of a prominent citizen in the neighborhood occurring that afternoon, the Conference set for that date was postponed until next day.

At this meeting several young Friends read papers prepared by themselves on vital subjects such as "First-day School Service," "Ethics as Taught at Westtown," "Friends' Service of Love in War Time and Since," "How to Bring Young Friends Everywhere into Touch with Each Other," and others of kindred nature.

A good deal of discussion arose and some Friends evidently feeling that younger Friends might be indifferent to the testimonies of older Friends were glad to learn differently. It was not possible to read all the papers for want of time, and so the matter was referred back to the Monthly Meeting to decide whether another Conference should not be held in the near future.

It was an eye-opener to many to discover so much buried talent among the rising generation of North Carolina Friends and an enthusiasm, which if rightly guided, will lead to more.

Most of the visitors present remained over to attend the Quarterly Meeting, held at Rich Square immediately after the Conference. The meetings for worship were times of favor; in the business meeting a touching memorial was read concerning Abby Hollowell of Oak Grove Monthly Meeting, a Minister in whom the illumination of the Spirit took the place of outward educational advantages.

AIMWELL SCHOOL.

Vacation is over. From seashore and mountains families are coming back to the city; and one of the great reasons for this return is the fact that schools are about to re-open.

Westtown, Germantown, Friends' Select, are all ready to carry on the plans made by the committees and faculties for the help of the children. But there is another school which should also be of great interest to Friends and whose pupils are eagerly returning not from a healthy and happy vacation in country or mountains, but from the crowded city streets.

Aimwell School was founded in 1796 and is located at 809 N. Randolph Street. It gives the girls of the neighborhood

as thorough a training as the public schools provide and also gives them a simple religious training, endeavoring to develop earnest Christian women. And because it deals with smaller numbers—there are between seventy and eighty pupils—it also can give something which the public schools cannot give. The School very truly goes into the children's homes and helps the mothers solve their problems, problems that to some of us look almost hopeless. The mother of three children whose father has been killed in an accident must be helped. The old woman who must care for her little granddaughter sometimes has to be shown that soap and water are necessary for the small girl. All this the school does as regularly as it does the routine work of the class-room.

But it requires money to carry on this work. Salaries have to be paid, and they ought to be larger now than ever before, the cooking and sewing classes must be supplied with materials, and we all know that supplies cost money. So the committee directly responsible for the maintenance of the School is appealing for assistance, or rather, as Dr. Grenfell would say, is giving people an opportunity to share in a beautiful and satisfying work. To be convinced that the School is worth while it is only necessary to ask some of the older girls what it has done for them, or what the mid-week meeting for worship at Fourth and Arch Streets means to them, or to inquire of the mothers why they wish to send their children to Aimwell School.

HANNAH C. REEVE,
Secretary,

531 Linden Street, Camden, N. J.

It was Christ's purpose to divert every mind from the search after what one can get to what one can give. And, of this, the Cross remains not only the Supreme Example, but the Supreme Inspiration. It is in its essence that the Cross is of value. It is because the crucifixion reveals the heart of Jesus, which is the heart of God, that it is powerful. We see there that Jesus shirked nothing in carrying out His own teaching. No man can charge Him with saying one thing and doing another. He saw that His followers must share His baptism and drink His cup, but first of all He passed through the baptism, and drank the cup's bitterness to the dregs. The Cross is thus a test and a triumph of reality. Do we believe our own theories? The manner in which we face our Cross will tell. Do we understand that the will of Christ—the Spirit of Christ—applied consistently to human affairs will make a new world? The Cross is proof that it will, and also that nothing else can.—G. CURRIE MARTIN.

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WILLIAM B. HARVEY, *Associate Secretaries.*

WALTER C. WOODWARD

BERNARD WALTON

NOTES FROM THE FIELD.

The weekly cable received from the Berlin office reports that the Friends are now feeding 175,000 children in 1,800 centres.

The *Vienna Tageblatt* in speaking of the better food conditions during the summer months in Vienna states that, in spite of the continued depreciation of the currency, a decrease in the prices of certain foodstuffs could be noted during the past month. Green vegetables and potatoes have been supplied in such quantities that the high prices quoted during the previous month could not be maintained.

The reduction in the price of vegetables naturally affects the cost of living, on account of the fact that the people are more able to subsist upon the green vegetables which are so plentiful during the summer months and which may be transported so easily to the city. This explains the statement

of the Central Commission, according to which, the cost of living for a family of four amounts to 7,020 kronen for the Seventh Month, as against 7,325 kronen for the Sixth Month.

With the approach of winter the work of the Friends' Mission in Poland will have to be withdrawn in certain of the far eastern districts, notably Baranowice on the Russian border, not because the need is yet met, but because of the danger from wolves, whose presence makes a cross-country visit of relief quite impossible.

The wolves are increasing in numbers, for this part of the country has but recently been made a part of Poland, and the government forbids the Russians who live there to use arms or ammunition, and so the wolves are multiplying. They have become a menace to the livestock of the peasants. In winter it will be impossible to travel without a large party with several sleighs, and this is considered impracticable in view of the resources of the Mission. The work of caring for the returned refugees which the Friends have been carrying on in this district will be turned over to the Polish Government, which declares that it is able to handle the problem of the wolves.

FOOD AT COLLEGE IN POLAND.

"It was one of the most beautiful of spring days and I was at its best, but joining the crowd we left the sunshine behind us and went down into a basement of one of the old buildings of the University. As we walked along the corridor we soon began to smell the savory odor of cooked food, which we found came from a door into which a stream of young men was turning. We looked in, and were amazed at the crowd which filled the room and for a while stood listening to the buzz of conversation and the clatter of plates as we watched the long lines move. Suddenly someone saw us and called out a command. Immediately a path appeared before us in the crowd, down which we walked rather self-consciously, followed by many interested glances and murmurs of 'Amerykanska.' We soon reached the back of the room, where there were windows through which plates were being handed to the waiting students.

"There were very few women among the students, but the men were of all ages, mostly young and rather sober and very shabby. The majority were wearing much-mended uniforms. The long lines passed by slowly as the plates of food were ceaselessly handed out as they were brought up in relays from the interior of the kitchen by barefooted women with handkerchiefs over their heads.

"Some of the students who were helping to serve the food told us that a corps of the students served the meals each day, receiving their meals free. They took turns in doing this.

"We were invited to try a student's dinner while they told us about the whole plan and process, and a very good dinner it was. The food had been provided by the A. R. A. and it had been cooked in the new improved kitchen given and equipped by the Friends' Relief Mission. The cost to each student was generally about ten marks, and this provided a dinner of really appetizing onion soup, followed by corned beef and beans with sauce. At the close of the dinner there was also a cup of very good coffee.

"While we were eating the students talked to us about their work in the university, how a majority of them had been in the army for several years, and how difficult it was to pick up the threads of study once more. They told us that the shortest course was scheduled to take five years, but with the present lack of books and instruments it appeared as though it would take them seven to eight years. And yet with all these handicaps, enthusiasm and ambition were their predominant characteristics, and they spoke of the great hopes they held for their regained country, feeling sure that these difficulties which confronted Poland were only temporary, and that Poland had characteristics and resources in its young manhood and young womanhood which would build it into a great and resourceful nation."

ODD WAYS OF DISTRIBUTING FOOD IN GERMANY.

Those who follow the trail of the Quaker feeding in Germany may see many interesting and quaint sights. Not the least interesting are those of transporting the food. Besides the very efficient ordinary method of distributing the food by motor trucks and railroad there are many amusing methods which necessity calls into use. From Dresden word comes that one day a boy and his dog were hitched together to draw a wagonload of cooked food from the kitchen to the feeding center. In the Saxon hills the wagon carrying the food is often drawn by a bony old horse hitched to one side of the pole. Of course, he pulls the wagon in a sort of crab-like fashion, but the food doesn't seem to be stirred up by the time it reaches the children.

In the Vogtland women sometimes carry the hot food up the hill in kettles which are strapped to their backs. This is the prevalent mode of express service in this district. In Stettin the fire department of the town delivers the rations whenever there are no fires. In the city of Essen a string of trolley cars is loaded with thermos bottles, each containing food for 100 children, and with great boxes of zweiback for distribution to the schools. In a town in Bavaria two great buckets of food are carried by a boy who bears a wooden yoke across his shoulders. In a very small town in this district the food is carried to the kindergarten in a baby carriage. There seems to be no limit to the variety of methods which are possible to bring food to children when it is really necessary.

DOES GERMANY APPRECIATE?

Many wonder concerning the extent of the appreciation of the German people for the relief which has been brought to them through the child-feeding mission of the Quakers. Do they understand the meaning of the gift that has been given them? Do they ever show any appreciation for the rebuilding of their children's bodies and the saving of their lives? These, and other questions like them, are constantly arising in our minds as we have continued to give to the work of feeding Germany's children. An answer to these questions may be found, in a slight way, in an excerpt from a German daily newspaper, the *Tarnowitz Stadtblatt*:

"When one takes an investigating tour through the feeding kitchens which the Quakers are maintaining, one finds many children with shining faces partaking of the cocoa and rations provided by the Friends. Both the children and mothers are very happy, and they appreciate the food very much. Sometimes they are questioned about the Quakers and their work, and this is the impression they all give—'They are Christians in the spirit of Jesus of Nazareth, with loving hearts and practical minds.'

"The peace in which we are now living is not founded upon principles of morality and unselfishness, and therefore is not safe. The Friends are helping to give the world peace with their food, rather than holding conferences as others are doing. They are building a bridge over land and sea and are teaching us to have faith, and to believe that there is love in the world. They have a star as their emblem. May it be the star of a bright future."

SHIPMENTS received during week ending Eighth Month 27, 1921—122 boxes and packages received; 4 for German Relief, 1 from Mennonites, 1 anonymous.

Contributions received during week ending Eighth Month 29, 1921—\$16,241.77.

CHRISTIANITY is not a religion which makes up for compromise in practice by an effusive admiration of Christ's spirit and ideals; it is not the general admiration that Christ's plan of life is superior to any other. It means that here and now, from morning to evening, we acknowledge that Jesus has the *last word* upon our life—not the last word at the last judgment, but the *last word on the action and the passion of to-day*. —DR. JAMES MOFFATT.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

For the present the Disarmament Conference, to open at Washington on Armistice Day, dwarfs all other Peace activities. With representatives from Great Britain, France, Italy, Japan and the United States, met together to consider the subject of "Limitation of Armament" and, with China added, the "Pacific and Far Eastern Question," the importance of the occasion can scarcely be exaggerated. The Peace Conference at Paris in 1919 may have been too close to the war to make possible the adoption of a new basis for international relations, great as was the effort on the part of some to do so. The world has had occasion to learn much since then and things may now be possible which could not then be done. The opportunity of generations is before the people of the world, and the responsibility upon those who feel that a new world order within and among nations must be established is almost overwhelming.

THE PURPOSES AND SCOPE OF THE CONFERENCE.

President Harding in his invitation to the other nations asks them "to participate in a Conference on the subject of Limitation of Armament, in connection with which Pacific and Far Eastern subjects will also be discussed." The enormous expenditures of all great nations for the support of their armies and navies seem to him an economic burden that is preventing the world from recovery and progress, and he also clearly points out that such "avoidable or extravagant expense" is "a constant menace to the world rather than an assurance of its preservation."

He thinks the time is opportune for "the Powers" to confer on the limitation of armament not merely naval, but of all kinds, and on the control of new agencies of warfare, referring apparently to chemical warfare, the use of disease germs and submarines.

Further, he says wisely that we cannot expect to have peace unless the causes of misunderstanding are removed, and certain underlying principles are agreed upon. As the problems of China, Japan and the Pacific Ocean are at present the gravest sources of danger, these are to be discussed and solved if possible, but it is plainly stated that the scope of the Far Eastern questions is not to be defined by this country, but to be determined before the Conference by an exchange of suggestions among the nations interested.

It is greatly to be desired that the urgent subject of Disarmament shall be kept in the foreground for as early action as possible; and it is also claimed that most nations will feel that their readiness to reduce their armament will depend on the principles and policies that shall be accepted by the great nations to govern their actions in the Far East and elsewhere. The two subjects are interdependent.

THE DELEGATES TO THE CONFERENCE.

It seems likely that each nation will send a delegation of five members to the Conference, accompanied by a large staff of assistants and experts. President Harding's appointment (no confirmation by the Senate is necessary) of Charles E. Hughes, Secretary of State, to lead the delegation of this country has met with hearty approval and the success of the entire Conference will probably depend largely on his skill and ability. The Philadelphia Friends who saw Secretary Hughes in Washington a few weeks ago were much impressed with his sincere desire to make the Conference a success, with his ability and with a confidence placed in him by others at Washington. Senator Henry Cabot Lodge, Chairman of the Senate Committee on Foreign Affairs, has also been appointed; which makes it highly probable that whatever recommendations the Conference may make will receive favorable action by the Senate. Various women's organizations are urging that one woman be named among the delegates and the labor bodies are trying to secure a representative.

France has announced Premier Briand as the leader of its

delegation; Lloyd George will probably be here from Great Britain, and all the nations represented are expected to send strong delegates. The best each nation can select will make none too able a body to reach wise decisions about the problems to be considered.

POPE BENEDICT'S ATTITUDE TOWARD THE SUBJECT.

A recent *Ledger* dispatch from Rome states that the Pope is deeply interested in America's effort to bring lasting peace to the peoples of the world and he considers that his peace message of four years ago really initiated the Disarmament movement. He would limit not only the naval forces of the nations, but the land forces as well, and he would restrict the latter to the number needed by each nation to maintain law and order within its own territory. He considers the abolition of conscription as absolutely essential to successful disarmament and peace.

The fundamental issue, as he sees it, is the substitution of the moral force of right for the material force of might, a statement to which all Christians should be able to give hearty and intelligent assent.

FRIENDLY NEWS NOTES.

WILLIAM T. and ELEANOR R. ELKINTON are added to the list of those expecting to attend Ohio Yearly Meeting. Their prospect of attendance had not matured in time to be presented to the Monthly Meeting, but they go with the hearty approval of their Friends. They are both Elders.

So far as we know Haddonfield and Salem is the pioneer Quarter amongst us to issue a news sheet of its proceedings to all its members. The first number is admirable and carries with it much of the spirit of a very good meeting.

This same Quarter (Haddonfield and Salem) has arranged a Conference on membership in the Society of Friends to be held on the afternoon and evening of Ninth Month 9th. Such Conferences were suggested by the Yearly Meeting. In the afternoon several young Friends are on the program; in the evening Alfred C. Garrett will review the whole subject as preliminary to a general discussion.

RICHARD R. WOOD who contributes an article to this number of *THE FRIEND* has given valuable service to the Peace Committee for some weeks past. He has now relinquished this position to join the teaching staff of Whittier College in California.

The American Friend for Eighth Month 25th is the Centennial Number of Indiana Yearly Meeting. It contains much interesting historical matter.

MARY PUMPHREY made quite a wide circle of friends while visiting in this country some years ago. These and others will be interested in this item from *The Friend* (London):

Mary Pumphrey (Wincombe), after reaching Fremantle, West Australia, traveled through to Sydney by train, almost a week's unbroken journey, for which, says a writer in the *Australasian Friend*, she seemed none the worse. At the time of the report she had gone on to Queensland and was hoping to be in Adelaide, South Australia, some time before the General Meeting.

Five three Friends recognized as Elders by Burlington Quarterly Meeting of Ministers and Elders are William Henry Balderston, Mary L. Balderston and Joseph I. Edgerton.

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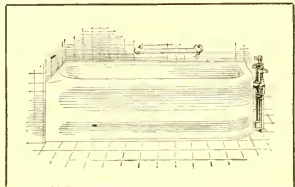
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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE
Editor

and

MARGARET W. RHOADS ALFRED LOWRY
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FRANCIS C. STOKES
Associates

We believe that the new world will only cease to be a mere attractive phrase and become a living reality when the young of all nations determine together to make the effort of thought, will, and persistent labor that this ideal of world-wide fellowship demands of them. It is a hard task and a slow one, but let us see to it we are not traitors to our youth.—From the International News Sheet.

This is the New Year season for the Young Friends' Movement, and I imagine that many of us are thinking of the year ahead. The Young Friends' Movement has lived through the first glow of its forming and we desire that now it may not settle down into a mechanical organization. Movements have been known to do that;—we have seen it happen even in our Quaker history. What a dire calamity if it should happen now, when there opens out before the Society of Friends a wider door of service than ever before; now when the whole Society has been stirred with a call to help carry the message of the possibility of Christ's living comradeship with every man. Surely this is such a call as youth has always answered. Our Young Friends' Movement has in the past largely contented itself with developing Quakerism within; but in looking ahead will not the call for the next year bring us into work of an expansive nature? Will we not want to help put young Friends into contact with opportunities of carrying Christian fundamentals to others? Ours is no sectarian doctrine,—but a teaching that "God is demanding of us all a new order of

life,—that He is greater, more loving, nearer and more available for our help and comfort than any man has dreamed." There are many who are hungering and thirsting, who do not find comfort in the pressure of their materialistic life—who have lost faith in the organized church, who are perplexed and seeking for the way.

"If only each of us might be given afresh the child-like spirit, and if all together we might hear once more the call of the Master ring out clear and strong to our Society—might not even the early triumph of Quakerism be surpassed? A new age needs indeed a new spirit. We are not called to give just the same thing as was given by our spiritual forefathers, but we are called, each and all, to give our best, without stint, without counting the cost, and unless we do, we cannot be true to that which God has given us."

MARY J. MOON.

TWO KINDS OF HUMILITY.

The other day, in talking with a young Friend, whose rôle, unfortunately, is hardly more than that of an interested spectator, the following observation interested me: "Your writers don't speak with enough assurance. There are too many questions in their utterances. Their attitude is too apologetic to carry conviction. Let them come out fearlessly with what they believe. Other people don't have to accept their findings, if they don't wish to, but they themselves should show in what they write and speak that they believe what they are saying."

It is true. The point is well taken. We cannot expect to convince even such "interested spectators," let alone those who are indifferent, if we fail to give them the assurance that we really are convinced ourselves.

We are convinced, ourselves. That is not the trouble. But generations of cautious expression, the wholly commendable desire not to pretend to more than we have attained, and the realization that we must put off our shoes on holy ground, have resulted in a sort of humility that stifles and weakens. Our best endeavors are handicapped. Our efforts do not bear the fruits we had hoped for.

We "do what we can," "in our little way." We interpret the sentence, "In quietness and confidence shall be thy strength," as if the third and fourth words weren't there at all.

Peter and John were humble, but bold. It was their boldness that made people realize that they had been with Jesus. They were aware of their limitations: "Silver and gold have we none," but "such as we have, we give!" And the "such as they had" worked a more wonderful thing than any amount of treasure, material or intellectual, could have done.

We need this other sort of humility, the confident sort. We must cease to be apologetic. We dare not be ashamed of what is, according to Paul, "the power of God," to the saving of mankind. We need the spirit of Nehemiah: "I am doing a great work, so that I cannot come down." If we aren't on the rock, we must bend every energy to get there; if we are on the rock, why act as if we were still on the sand or in the mire?

No one that ever lived was more humble than Isaac Penington, but mark what he says:

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CYPRIUS
COOPER
R.F.D. NO. 2

"Christ was the light, he had the fulness of light, and the apostles a very great proportion; but, blessed be the Lord, I have received some, and am changed by it, and become light in the Lord; and walk with God, and dwell with God in the light."

This is the quiet confidence we need.

A. L.

MY EVENING PRAYER.

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things Divine—
Good Lord forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in the fold
When Thou hast given me some part to hold—
Good Lord forgive!

Forgive the sins I have confessed to thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach Thou me—
Help me to live.

—C. MAUDE BATTERSBY, in *Indianapolis News*.

TO ALL YOUNG FRIENDS EVERYWHERE.

MESSAGE OF THE TWELFTH YOUNG FRIENDS' GENERAL CONFERENCE, HELD AT RICHMOND, INDIANA, 1921.

In the days when the Spanish kingdom was at the height of its power its coinage bore this arrogant inscription, "Nothing More Beyond." After Columbus discovered America, the "Nothing" was struck from the coin, leaving the inscription "More Beyond."

"More Beyond!" With this sense of the unexplored continents of truth and service before us, we have met in the Twelfth Annual Conference of the Young Friends of America.

In worship, in study, in play we have been finding together that life which is life indeed, the life of God. We are sure that no "official" God, no far-off God, no God who can be contained in a formula will suffice for our needs or the needs of humanity. Only the "God and Father of our Lord Jesus Christ" can help us. In that common conviction we have been thinking much of Jesus, "The Way, the Truth and the Life," and praying for that faith which clings to God and lets go all else, which believes and trusts; which says, "Thy Will be Done;" that faith which can remove our mountains.

God is love, and we have been conscious anew of the wonderful revelation of his love in the life of Jesus Christ. Such love knows no race, nor color, nor creed. It is universal. Without it we cannot have the kingdom of heaven within us or help to build that Kingdom in the world about us.

"By this shall all men know that ye are my disciples, if ye have love one to another." In naked, starved, soul-blighted Europe, Friends have joined together in the adventure of giving the "cup of cold water in His Name." The fellowship they have known points the way for us. Good-will and generous-mindedness which we need within our Society at home can only be achieved as we toil together in the supreme service of making all men friends of God and of one another.

A definite task to this end is at our door within our very hands. For two hundred and fifty years, our Society has been regarded as the symbol of love instead of hate, peace

instead of war, freedom instead of slavery and oppression. In Africa, in Europe, in Asia, in Latin America, there are those of our numbers who are giving their lives to advance Christianity and brotherhood within the nations. To-day the prophets' vision of world disarmament is possible of fulfillment if we join whole-heartedly in this great cause. Never has the ideal of world peace been more tangible, never the call more clear—"What doeth the Lord Require of Thee?" "Arise, shine, for thy light is come."

IMPRESSIONS OF EARLHAM CONFERENCE OF ALL FRIENDS, 1921.

For some years past The Young Friends' General Conference at Earlham, Indiana, has meant inspiration and opportunity for an ever-widening circle of young people. If those who have attended these gatherings can even in a slight degree pass on their feeling of spiritual enrichment one of the greatest objects of the Conference will be fulfilled.

In the Conference this year impressions were heaped upon us day by day until we were completely overwhelmed, but as time goes on we should be able to judge more intelligently of the outstanding features and of the spirit which pervaded the whole.

It took a short time for those of us from the east to get accustomed to some of the ways of the westerners, and I think some of us felt that the Conference erred from being too strenuous rather than too restful. Possibly some of us, coming into a new realm of Quakerism for the first time, rebelled inwardly at the invasion upon our cherished ideas of what Quakerism should be. We very quickly learned, however, that Quakers are not distinguished by the form in which they worship nor the theologies in which they believe, but are recognized by the extent to which they can rise above such distinctions. If the Earlham Conference emphasized nothing else it emphasized the fact that "where there is a will there is a way," where one believes that fellowship is fundamental it will become the guiding point in one's life.

Unlike some of the previous conferences there were many girls and boys in attendance, quite young in age and experience. It was therefore very fortunate that able and sympathetic leaders were in charge of study and play. The teacher-pupil relationship was manifest along with the real comrade spirit to a degree which I have never seen equalled. For this reason the guiding spirits of the Conference were also the companions of everyone.

The morning classes were replete with concrete suggestions of how we may best serve in whatever type of Christian work we undertake. One of the misfortunes of the Conference was that we were necessarily limited in the number of classes which we were able to attend. In one of these groups, William J. Reagan helped us to see that life is a most glorious problem; that parents and teachers, probably more than anyone else, hold in their hands and hearts the key to the future. Agnes L. Tierney, by telling us in a clear, straightforward manner the history and problems of Quakerism gave us a truer foundation for our present beliefs and a wider vision for the future.

In Frederick Libby's forceful talks he made us feel the truth of the statement that "you can't have heaven within you unless you create it around you." He made us feel uncomfortable in our self-satisfaction as so-called Friends and Christians. He, in addition to many others, emphasized our present opportunity with regard to the Disarmament movement. To work for such a movement is to give positive evidence that we as Friends disbelieve in war, but do believe in struggling for better understanding among nations.

In conclusion, I feel that the Conference stirred in all of us a "Divine unrest." We can give expression to this feeling as we grow in experience and understanding. Because of this opportunity which has come to us we can be more sincere in our friendliness, more honest in our chosen work, and truer men and women in our daily lives.

EDWARD N. WRIGHT.

HODEWEOSDONC.

All morning the clouds lay so close to North Hill that it seemed as if they would tear themselves to pieces on the tree tops, but in the afternoon the drizzle stopped.

"But even if it isn't raining," said Emma, at the supper-table, "it's too damp for a corn roast. They'll never expect us this evening."

Beatrice looked up quickly, but said nothing. The rest of us fell upon our supper with true Tunesassa appetites in spite of our disappointment. For we were disappointed. Della Jimmerson had invited us two days before to a real Indian corn roast and this was the second rainy day.

After supper John took all of us, except Emma, to the post office. An errand stopped us at the railroad station and in a flash Beatrice was out of the car and into the office. In another minute she was back.

"Edison says they're getting ready for us *now*," she panted. Without a word we turned the car and fled back to the school for Emma.

Such an evening! Nothing ever tasted so good as those ears of corn roasted on the long pointed sticks that Jo Jimmerson had whittled beautifully. If it was a little charred here and there no one minded. "Charcoal is wholesome!" And after the corn, sandwiches and coffee and delicious cake. Then we burnt the pointed sticks one by one in the camp-fire, while the smoke blew impartially into all our faces.

At last the talk came round to the Seneca language. The girls had given each of us an Indian name and we had had great fun trying to learn to pronounce them. Then of course it was a game to see who could think of the hardest word for us to say. Finally, Della Jimmerson asked: "Can you say the word for Quaker?"

"What is it? We'll try."

"Hodeweosdonc." We tried to repeat it—to the diversion of the company.

"What does it mean?" asked Emma.

"It means 'They have made their word good.'" Della Jimmerson looked up, expecting an answer. But we were staring at each other blankly across the firelight. The same thought was in all our minds:

"What have young Friends done to deserve such a tribute?"

A. T.

AMUSEMENTS.

Much has been written and spoken regarding harmful diversions. Have we not, however, placed the emphasis on the negative instead of on the positive side of this question? And have we been striking at the root of the matter or only trying to cut away a few branches? How many of those of us who are parents do our full duty by our children when they are in the most impressionable periods of their lives?

If we plant an apple orchard and in eighteen or twenty years plant keifer pear trees ten feet from the butt of each apple the pears will not flourish.

Likewise, if we implant in the mind of the child the love of good books, of the out-of-doors, of accomplishment, of service, and of wholesome recreative games there remains little, if any, hospitable soil for the growth of the germ of the movie, the theatre and dance.

I do not know how they did it, but as far back as I can remember, my parents inculcated in my mind such a wholesome desire for the former that when I was for a few years transplanted to the city, allurements of the latter were like the seeds that fell in stony places—there simply was not sufficient soil in which they could find permanent growth.

How I pity the boys and girls who can not find anything to do and drift into the artificial places of entertainment. How I envy them the time at their disposal which if it were possible for me to have I would love to spend in the pursuit of the pleasures that were mine years ago and in the service of which the world is in such dire need.

As far back as memory carries me I loved to roam about the country side. Fishing and swimming I enjoyed, but

found far greater pleasure in hunting flowers, butterflies, beetles, snakes, turtles, minerals, cocoons, wild fruits and berries, birds and animals, and other objects of Natural History. And when the weather was bad and I had to remain indoors there were the collections to be arranged and post marks, coins and postage stamps to occupy the spare hours.

Many are the mistakes of my life, but as an aid in offsetting the attractions of the harmful diversions I believe parents and teachers will find such youthful enjoyments as outlined helpful also to their children and pupils.

HERMAN COPE.

THE PRACTICAL MAN

MANUFACTURER—Jolly good outlook! Latest thing in machinery; and manager, foremen and everyone else tip-top! HIS FRIEND—Glad to hear it, our friend Underlook ought to be pleased at last.

MANUFACTURER—O, I don't know. He will have it that the engine we've got can't drive the machinery; he's always on that one line; never seems to understand that we're out for practical results.

HIS FRIEND—I know. Those pessimists are awfully limited in outlook.

FIVE YEARS LATER.

HIS FRIEND—Hello, old chap, what's up? Business slack?

MANUFACTURER—Can't make it out, kept pace with every improvement in machinery; and staff as good as ever.

HIS FRIEND—What's Underlook got to say?

MANUFACTURER—O, he's talking about his precious engine. They laugh.

A. NEAVE BRAYSHAW, in *Friends' Fellowship Papers*.

WHEN CAPITAL AND LABOR WORK.

Capital, in the person of Mr. Brown, came briskly down the office steps. He was on his way to an important meeting and his mind was working on perplexing problems. Just as he reached the curb where his car was waiting for him he paused. Within a few feet of where he stood, Labor, in the person of Antonio, was laying a drain. He watched the young fellow, with his specifications beside him for consultation, as he worked. Taking a few steps nearer to the worker, Mr. Brown said pleasantly, "Good morning, Antonio! Let me tell you what has just passed through my mind, 'Do your own figuring man and get ahead.'" "I haven't the education, Mr. Brown," said Antonio, "and I cannot afford to take the time, even if I had the brains for it. Besides, there is the wife and the little ones." "On the other hand," said Mr. Brown, "we have the night Trade School with an engineering course. Your day's work is not so long now as it used to be when I began to climb the ladder—" Then Mr. Brown looked at his watch and rode away in his car and Antonio returned to his drain.

A generous proportion of Mr. Brown's wealth had been devoted to the development of a trade school with evening classes, where day workers might have an opportunity to perfect themselves in special lines of work. Mr. Brown and Antonio met occasionally and a pleasant word always passed between the two, but it was not until four years later that an opportunity occurred for a conversation. This time it was Antonio who took the initiative and at his own request was ushered into Mr. Brown's office.

"I just called in, Sir, to tell you I am leaving," said Antonio. "Come now, can't we fix this up?" said Mr. Brown, "what is the trouble? You are a first rate fellow and valuable to the company. We can't afford to lose you." "Thank you, Mr. Brown, thank you, Sir, but I am going into business for myself. I thought over the advice you gave me four years ago, and then acted on it. Now I have graduated from the night school and got my diploma, and I have an opportunity to start in for myself, but before I left your employ I wanted to tell you how much I owe you for the interest you have always taken in me and all others in the business." The two

men shook hands and Mr. Brown said kindly, "If you ever need any accommodation, Antonio, you know where to come." Men with Antonio's spirit are pretty sure to succeed.

The next time Mr. Brown and his former employee met, it was again Antonio who made the advance. "Mr. Brown," he said, "I want you to see my summer place on the Bay and meet my wife and family. We have a beautiful location and we want you to come down and dine with us." "Thank you," said Mr. Brown, "I will be pleased to do so. At what hour did you say?"

This is a true story in every particular. The young Italian drain layer is now a wealthy contractor and Alderman for his ward in the city. From his own happy experience, he is considerate and inspiring to those who labor for him.

When Capital and Labor meet
Then paths are smoothed for many feet.

ELIZABETH D. E. Sisson, in *The American Friend*.

THE PRACTICE OF BROTHERLINESS.

It seems to me that even Friends, many of them, do not realize that true religion is the practice of treating our fellow-man equally as well as ourselves; and that the Gospel of Jesus Christ is the fact that His risen, living Spirit will enable every one to actually do that, who is willing to. This spirit persists through death into that age where all live brotherly and in fellowship.

The law of godliness and brotherliness is just as binding on us as any other law of God in nature. Compare it with the laws of gravity, electricity and heat. We are compelled to obey all these laws; and the better we know and follow them the better for us, for they all work for our good. But note the result of not following in every particular any one of these laws. The consequent disaster is inexorable in retribution. It is just so in this law of godliness and brotherliness. We are created and intended to act like a god and practice brotherliness with our fellow-man; and if, in our free will, we should refuse, we must suffer the consequent, inexorable disaster in retribution.

The implication of this law is that all mankind, the world over, who are willing to practice brotherliness, shall be enabled, both here and hereafter. That all willing to do that much shall receive further knowledge as to the Will of God; but that fundamental, basic law or rule must first be conformed to. Obedience to that law of brotherliness puts us in tune or accord with the Spirit of Jesus Christ, so that further knowledge can come and further benefit be received by us.

This fact will explain the sickness and uselessness of many Friends and others who refuse to practice even that first requisite. In heaven only those who practice brotherliness exist. Of those on earth, only those willing to live that way can ever exist in heaven. When we pray that the name of our Father in heaven may be hallowed, and that His will may be done on earth as it is done in heaven, we pray that we may be enabled to act and practice brotherliness on earth, for that is the will of God, and His name or character.

The person willing to act brotherly, the world over, whether he be Chinese or Hindoo, or Zulu or British or American, is enabled. And the measure of his prayer for the new birth into that Christ character is the measure of his treatment of his fellow-man. It makes no difference what he says or what he does, if he be not willing to treat his brother-man equally as well as himself. As he treats his fellow-man, so is really his prayer that he be treated equally as well. Then that is the measure he metes out to himself, for he abides in that.

Now apply this principle to nations. You will see that the problem is not concerned with war at all, for war is only the inevitable, inexorable outcome of living in unbrotherliness; but that it is concerned vitally with the practice of brotherliness. As long as we refuse to act brotherly war must come. It is the fruition of our course of conduct. The unbrotherly man dislike war as much as the brotherly man. He does not like the crop he reaps from his own seed, but unbrotherliness

always produces unbrotherliness, bringing full fruition of disaster and war and death.

Hell on earth must continue as long as men refuse to practice brotherliness; and peace on earth can only come as the inexorable outcome of fellowship—thy fellow-man *equally* with thyself.

J. A. WEBSTER, in *Friends' Fellowship Papers*.
UNION, Ontario, Canada.

THE INTERNATIONAL NEWS-SHEET.

We have at hand the first copy of the "International News-Sheet of the Young Friends' International Committee." It is significant in that it treats not only of "Problems Young Friends are Facing" in England, Ireland, America, and New Zealand, but also of International Experiments in Education, which are not the work of Friends, but which will tend to unite young people the world over.

The last paragraph, under the caption, "What We Can Do?" contains five suggestions applicable to all of us:

"Get to know the foreigners in every town, the foreign pupils in our schools, the foreign students at our universities, and extend to them the hand of fellowship. These students are generally extremely lonely, and this is a piece of international work at our very door."

"Equip ourselves mentally that we may be a powerful force in creating a new international ideal. The time has passed for vague generalities and for mere dreaming. Get groups together to study international problems."

"Think of international service as our life work. The door is open to Friends in many countries; there is an unique opportunity in Central Europe. Young Friends who can go to Central Europe and earn their living are badly needed. Opportunities abound in China, India and elsewhere."

"Correspond with young people in other lands and so make the links of friendship stronger."

"Give a subscription, however small, to the work of this committee."

To be real, religion must touch life at every point. This is just what the religion of Jesus does. True religion does not lead men to escape from the daily round and the common tasks, but enables them steadily to pursue these tasks under the sense that God's will and purpose are to be worked out in the manifold relationships and complexities of life to-day.

How strangely have we reversed the standards of Jesus in this our modern world! Why do we attach a stigma of inferiority to the life of manual labor? In itself it is good and wholesome and the organized life of the community is dependent on its right performance. And the great Master of life, Himself, labored with His hands, knew the life of hardship and poverty, learned wisdom from the things that He experienced—both what he suffered and what He enjoyed. All labor (whether of hand or brain) that expresses the creative instinct and contributes to the common good of men is to be held in honor. "Labor is sweet, for Thou has toiled." We cannot worship the Christ and despise the manual worker.

"Where the many toil together, there am I among my own,
Where the tired workman sleeth, there am I with him alone,
I, the peace that passeth knowledge, dwell amid the daily strife,
I, the bread of life am broken, in the sacrament of life."

So teach us to know the gladness of Thy presence in the work of every day. May we all be partakers in the service of the world and share the labor that is needful to the common life of men on earth. Thus may we come to share Thy spirit and to learn the secret of Thy joy and the wonder of Thy power!—ROBERT DAVIS.

"If you don't believe co-operation is necessary, watch what happens to a wagon, if one wheel comes off."

A FRIEND is one who knows all about you and likes you just the same."

FRIENDS TODAY.

From the Centennial Address at Richmond, Indiana, 1921.

The world at this present time, from Washington to Warsaw, believes in us, in our ideals, our way of life and in our spirit. If we were only as good as men think us to be our future would be well assured. Two hundred years ago we were better than most people knew or suspected; now we lag behind the estimate which has been passed upon us by a world, grateful for our work of relief and reconstruction. We are thankful, as we should be, for the appreciation which has been bestowed but we do well to feel very humble in the face of the immense expectation with which a weary and disillusioned world is turning toward us. They have had bread at our hands; but they cannot live by bread alone and now they are turning to us for those deeper truths and principles by which men really live and by which the spiritual reconstruction of the world alone can be wrought out. Economic theories, even good ones, are not enough for this situation. Panaceas of social enthusiasts will not bring the new world that is longed for. The fact should be burned into everybody's consciousness by the events of these last seven years that no world is ever safe for democracy or for any free co-operative ways of life until the men and women who compose it have been spiritually trained and disciplined. Naturalism, materialism, commercialism, imperialism, all move straight on toward the kind of collapse and débâcle which has staggered our generation. Let no one suppose that leagues of nations, disarmament conferences, or "scraps of paper" of any kind that can be patched up, will do the business for us and guarantee a future of peace and tranquility for the world. President Harding has well reminded us that the world cannot have peace until it really *desires* peace.

The units that compose society must be transformed in heart and fibre. A new spirit must be formed within. The working theories of life must be profoundly altered. Different ideals must be created. Truer methods of education must be worked out for the children of the future. Business, industry and commerce must be spiritualized and turned to ends of love and service. Labor must be dignified and made to promote and foster personality. Religion must be raised to its true place as the great spring of inspiration, power and joy.—RUFUS M. JONES.

EDITORIAL COMMENT.

THE SPIRIT OF YOUTH.

In a new poem by William Roscoe Thayer, we find this striking line,

"God tells His secrets to the heart of youth."

One wonders whether some of the unusual expressions of the spirit of youth during the past summer may not have been insensibly woven into this highly poetical line. It occurs, let us frankly confess, in a poem written for the dedication of a war memorial in Boston, but like most real poetry its truth is universal. A passing emotion that produced it cannot limit its application. The great army of Christian Endeavorers in New York City some weeks since made an impressive demonstration of their practical knowledge of "God's secrets." They won the recognition of the great metropolitan city, not only for the work they do, but for the religious spirit they manifested. Against prevalent waves of pessimism it was most heartening to have the so-called secular press hail their

"religious spirit" as they sojourned in the city. They demonstrated one other point worthy of comment. They showed *how* the spirit of youth works. During the previous five years of their life as a nation-wide organization they had been inspired by the slogan, "A saloonless nation by 1921." Now youth loves a slogan. Is it not the battle-cry of the clan as of old? It concentrates unbounded energy upon some strong citadel that needs to be cast down. It appeals to the native instinct of dangerous adventure. It is a veritable *Edelweiss* to the youthful imagination. So the new slogan, "*A Warless World by 1923*," puts not alone the sixteen thousand Endeavorers in conference in New York City, but Endeavorers everywhere, in action to convince the President and Congress that they *must* "give us disarmament by agreement if possible; by example if necessary; and give us no narrow partisanship at all." Against a tidal wave like that who can stand?

THE STRAIGHT LINE.

THE *Saturday Evening Post* and numerous other journals have arrayed themselves this summer in favor of the military training camp as a valuable institution of American life. The *Post* uses the telling title, "Making the Boys Fit," in presenting its case. The climax of its arguments is reached in the statement that the training under absolute authority will make our boys "think and act quickly along a straight line!" Exactly, that would do for a definition of autocracy. It was the force that kept Czars in power and made so-called Prussianism even Germany's most deadly enemy. Thinking and acting "along a straight line" under authority, is the very antipode of democracy. Respect for authority is undoubtedly a crying need even of democracy. But it is the kind of respect that finds expression in the motto one reads in various public places in New England, "Obedience to law is liberty." God's law first and always, man's laws when we can believe they do no violence to God's. Schools, colleges, community centres should be aroused by this plea of "Making the Boys Fit," and find ways and means of doing it so well, that no resources of a war department can compete with them.

REFORMING THE WORLD.

It is generally conceded that the President has not been more felicitous than in a little speech made during a week-end visit in New England. It will be well to repeat the outstanding passage:

If I may tell you my own ideal for this Republic, I'd like ours to be an America of good-will, an America of perfect understanding, an America of abiding justice; nay, more, I'd like ours to be a God-fearing people committed to the task of reforming the world and teaching mankind that it is not good to make warfare. I believe *that* is going to be the mission of America, and if I can be your representative in promoting that ideal I shall not have served in vain.

As fine as this is in sentiment and expression it has been widely pointed out, even in administration circles, that it trips on a most unfortunate phrase. "The task of reforming the world," assumed by a nation, as well as by an individual, is heavily loaded with repulsion. And yet it is quite the most difficult point involved in any legitimate seed-sowing propaganda.

This assumed superiority is the side of propaganda that makes it utterly hateful to many.

We refer to this circumstance not to criticize the President, but to warn ourselves. It is a present-moment danger in Quakerism. If the Quaker way of living the revealed truth attracts the attention of the world—if they demand to know *how* we do it, certainly this is a God-given opportunity. But don't let us seem to assume that it is *our* truth, or even *our* way. It is His, who is Way, Truth and Life.

THE YOUNG FRIENDS' NUMBER.

AFTER the summer recess we are resuming the *Young Friends' Number* and so give our readers something of the spirit of youth noted above. No religious organization can prosper without maintaining some natural bonds between youth and age. We may like the even balance of maturity, but it is well to remember how much truth there is in the poetical expression, "the child is father of the man." So much is this, so that even the characteristic of youth to stress one impulse or one idea often reappears in age. There is, however, this difference. The one idea in age is apt to be crystallized into fixed tradition, to put its victim in a hopeless rut, while in youth everything is in flux. If the dominant idea then seems unprofitable, it may soon be superseded. Safety at any rate lies in some freedom of expression. If we are astounded in any measure at what is expressed, we may at least seek to know our responsibility for it. There are many happy evidences of a growing unity between our older and younger elements. We rejoice in this and lend ourselves to the cultivation of it with real thankfulness.

[Eds.]

THE LOST BEAUTY OF SIMPLICITY.

The vulgarity of American wealth is the subject of frequent jest abroad. Perhaps we shall see ourselves as others see us some day, and learn that our ostentation makes us ridiculous, that beauty lies in simplicity, not in ornamentation.

Perhaps some day we shall realize that our little school-girl daughters are ridiculous, not beautiful, in their French heels and silk stockings and showy dresses and rouged cheeks and elaborately dressed hair. Perhaps some day we shall see that girlish simplicity in dress and life and manner is more beautiful than cheap, unhygienic imitation of adult life and finery.

When I see the long rows of automobiles in front of our high schools these days, I say to myself, "Someone is *robbing* these lads and lassies of the long, brisk walk under trees turning to golden glory under autumn's magic wand, *robbing* them of the thump and pound of rushing blood with which the exhilarating walk or run feeds the brain cells, *robbing* them of lithe limbs and health-tinted cheeks." I grant grudgingly that automobiles may help us adults to rush a little faster in the performance of our tasks, but I can't help but question whether they are not the enemies of children, veritable *robbers of childhood*.

The simple life of the old New England home, as I recall it, with its run to school through the stinging cold, its homely "chores" in the home, its evenings at the fireside with the family and great books, was better far for the child, in my judgment, than all the Solomon's glory with which we are loading him today.

In the matter of amusements America must return to simplicity too. We are told that Americans are amusement-mad, and sometimes it seems as though the charge were true. Long ago Xerxes, the Persian monarch, living among the luxuries and extravagances of a royal court, offered a reward to the inventor of a new amusement. The incident mirrors the restless, discontented heart of seekers after artificial pleasures in all ages. We must have something new, a new thrill! And so we go from extravagance, from absurdity to absurdity.

What we need to relearn is that natural, simple pleasures are the most satisfying, and that they best recreate exhausted bodies and minds. Someone has remarked that every time he reads Carlton's "One Way Out," he learns a new way to be happy without its costing anything, and it helps him to save at least five or ten dollars every month. Ways to be happy without its costing anything—thank God, they are all about us!

Solomon's glory costs so much! It costs dear in *labor and worry and tears and nerves and muscles*.

Is it worth the heavy price many pay for it?

Simpler dress, simpler food, simpler amusements—how they would wipe out at one stroke most of the worries that harass our bodies, minds and souls!—S. S. ESTEY, in *Churchman Afield*.

THE SEVENTH MONTH "EXAMINER."

Friends' Quarterly Examiner for Seventh Month was delayed in reaching the Editors, which accounts for the tardiness of the present notice. There are eight articles in this number. The first, "Idle Giants," by L. Violet Hodgkin, treats in her inimitably graceful style of an estuary on the West Coast of England filled with great ships, mostly foreign prizes, now falling to rust and ruin. An American reader thinks at once of the same prodigal, wanton waste in the great Hog Island yards, and the lesson so deftly though indirectly taught, of the wilful extravagance entailed by militarism, comes home to us as well, and just as forcibly. Dr. James Pearce has a scholarly essay on "Sir Thomas Browne and the *Religio Medici*:" then follows "The Napoleonic Legend in 1921," by Roger H. Soltan, whom the members of the *Mission des Amis* will recall with affection, and "The Problem of Unemployment," by Gladys M. Hall. Next in order comes a defence of the much-maligned "Eighteenth Century Quaker," by John Edward Southall, of Wales, probably himself the nearest approach to that type of any British Friend now living. Dr. Henry T. Hodgkin treats, in a nineteen page article (the longest in this issue), of "Chinese Quakerism at Work," being his freshly-gathered impressions sent home in advance of his return. A report on the "New Town" scheme, of much interest to "social order" students on both sides of the water, by Ralph H. Crowley, M. D., is followed by a very thoughtful paper on "The Recording of Ministers," by William C. Braithwaite. The writer does not appear to desire, as do so many who discuss this important question today, the abolition of the practice, reminds us once more that it is but the acknowledging of a gift, and that it should never seem to set apart the ministers into a special priestly or pastoral class. He does not want the ministers "levelled down" to the dead-line of the meeting, rather he pleads for the "levelling-up" of the rest of the meeting by the proper acknowledgement of all sorts of other gifts in addition to those of the ministry and eldership, thus recalling John William Graham's pithy sentence, that the Society of Friends has no lay membership.

MY PORTION.

I know not what a day may bring;

For now 'tis sorrow that I sing,

And now 'tis joy.

In both a Father's hand I see;

For one renews the man in me,

And one the boy.

—JOHN BANNISTER TARRIS.

OUR Society at the present time is expending a vast amount of energy in the world, directing it as far as it is able along the true path in the revolution at this moment in progress. That activity, I believe, draws its inspiration from the meetings for worship, and if it is to be kept up we must be continually building up earnest souls in the silence of our meetings; gathering in the people and passing them through the crucible which produced our present leaders—CHARLES H. BARNES.

CHILDREN'S CORNER.

BETTY OF SOUTHLAND.—(The following is a true story of a little girl who was helped by the good school for colored people called appropriately "Southland"—for it is in the far South. There schools are few, and funds to educate the children even fewer. In our zeal for the little children abroad let us not forget those at our own doors, and let us rejoice in the good this school is doing for Betty and others.) You have asked me to tell you a "life story" and I hesitate, for, while in memory there come thronging many tales of these dusky children of the Southland, they seem too pitiful and too sacred to repeat. But I can tell you the story of Betty for it has such a dear, happy ending.

Poor frail little ten-year-old Betty, white as any white child and with deep, dark eyes which made more striking the paleness of her face, came to the Southland school and asked for a place.

"Oh, yes, she could work. She chopped cotton at home day in and day out and picked it, too. Oh, no, she did not mind the hot sun,—sometimes it did get cold and frosty at picking time," but "please let me stay," she pleaded, "I won't even mind the cold."

From whence had Betty come? Her home was some five miles away from the College, in a small cabin on a bleak, dreary hillside. She had a mother who loved her child, but she knew no father. The dark man who lived in the house and came back from town drunk nearly every week and was so abusive, was not her father. The older children had to leave home early and now that Betty was ten, she needs must seek shelter elsewhere.

Her mother started her off that day with her little package. The brother who was younger and quite as delicate, a homely, little freckled-faced fellow, followed her a part of the way begging her not to go. For a mile they walked hand in hand crying and then he turned back and she resolutely went on.

Would Southland permit her to stay? There were no funds for her care, but her pleadings prevailed and she remained, staying for fourteen years.

Betty proved to be a very capable, responsive child. She worked well in school and out and played well between times. I might tell you of some of her many childhood pranks, for they crowd so upon memory,—how she rode the very, very old mule "Standback" who would never move out of a slow walk going, but would come in strong on the homestretch with Betty sticking on like a leech; or I could tell of the time she washed her mother's seven little white kittens with good lye soap and water causing their early demise, or about the first dress she ever made which was carried about so much when she was working on it that she lost both sleeves. But she was just a very normal child and you already know this part of the story perhaps too well.

Life seemed to her a great joy and her cheery, free laugh was contagious; but there were two real sorrows for her. Whenever she made a visit to her mother she would come back with a heavy heart. Her mother was poor, ignorant and superstitious, and being roughly treated by the man of the house, always poured out a tale of great woe and distress whenever the child visited her, so Betty's heart sometimes ached almost to breaking.

The other sorrow was for the little brother. He would visit her at long intervals, too bashful to enter the campus, but he would whistle a call and Betty would greet him at the front fence. There they would talk, he on one side and she on the other. Back and forth they would pass little trinkets through the palings and at the end of an hour the good-bye kiss was given the same way. Then he would leave without looking back and she would stand with her hands over her eyes trying to keep the tears away.

Her childhood passed rapidly for there was so much to do and so much to study and to learn. When Betty was fourteen years old she joined the Friends' Church and took an active part in all the services.

Years passed, she graduated from the eighth grade in school and then finally finished the High School course. The large audience that listened to her Commencement oration was stormy in its applause, for she was an excellent speaker and had chosen a subject she knew—"The Drunkard."

She taught in the Primary Department for two years and had charge of the students' dining hall, giving good service in both positions.

Then a boy came to school one day who looked like all the rest of the boys to us, but not so to Betty.

He stayed only one year and then left, going to California where he had work. For several months Betty debated "the question," asking, "tell me what to do?" Finally, the ticket was bought and she left us going to him. Oh! no, I was not the only one trying to hide the tears. It reminded me of the long ago when in childhood, the little freckled-faced brother walked away.

More than three years have passed since then and only a few weeks ago Betty slipped back to Southland for a visit, and walked into the morning church service unannounced as of old,—the same dear girl only grown into a good woman. Our own little Betty now a woman! A woman with a nice home of her own, and living a life of inspiration and service in her community.

The old mother still lives on the bleak hillside in the same rented cabin. The man, now by the law of the land a step-father, is there too. They have changed none. Sometimes a sister is there, having deserted her husband and eight children, and Betty would be there too, if Southland had not given her a working chance.

Do you think it was worth while? Do you think it paid in dollars and cents?

To-day there are twenty and more Bettys asking to come to school at Southland. Every mail brings letters from those begging to be allowed to come, but even some already here must be sent away unless funds are provided to keep them. One little girl must go back into the swamps of Louisiana, into a lumber camp, unless something is provided for her soon. They don't ask for any easy road—only a chance to work to earn their way. Shall they be denied?

TWO PENNIES.—Dwight jingled the two pennies that his father had given him as he felt them in his pocket. Then he took them out and looked at them. They were just alike; each was made of bright copper, they were of the same size, and each had a picture of an Indian on one side.

"One lollipop, please," Dwight said, as he went into the store and laid one penny down on the counter. "And one pencil," he added, laying the other penny down.

So that was the end of Dwight's pennies, but not exactly.

The lollipop began going at once, and in a very short time it was all gone. The pencil, which was made of lead and very useful, went to work.

It made ever so many pictures to give Dwight pleasure on a rainy day. It went to school with him and wrote such a fine composition that it earned him a high mark. Then it wrote some neat labels, with Dwight's help, for mother's canning-jars. She said they would last as well as inked labels, and she gave Dwight five cents for helping her so much.

If those two pennies could have talked things over, which penny, do you suppose, would feel as if it had amounted to something in the world?—*Exchange*.

It is the incarnation of God's spirit in man that must be the force driving us into service. The danger is that in this money and pleasure-loving, utilitarian age the soul of man is being starved. The spiritual side of man needs nourishment, but we haven't time for it. The true sacramental life unites these two aspects, and it is this wonderful balance of Jesus' life that makes its strongest appeal to us. His times of prayer and communion were the source of the power which went out in service among the poor and needy of his day.—ERNEST E. UNWIN.

BOOK REVIEWS.

LITERARY NOTES.

The Weekly Review for Seventh Month published an article by Richard M. Gummere, Headmaster of the William Penn Charter School of Philadelphia, entitled, "Vocational Tyranny."

Among other publications in German dealing with Friends are announced the following: "Joan Mary Fry, Das Sakrament des Lebens; Ein Quäkerbuch. Schüchtern: Neuwelt-Verlag. Wilhelm Schäfer, Drei Briefe, mit einem Nachwort, an die Quaker. Munich, G. Müller.

Louis Gannett, for some time connected with the Relief Mission of Friends in France, is contributing to the *Nation* (New York) a series of articles on Russia in which the handful of English and American Friends engaged in relief work figure prominently. The London namesake of the *Nation* writing editorially about the Russian famine says: "Happily, there is in the Society of Friends an organization which has earned the confidence and the gratitude of Moscow, as indeed it has won the trust of every race, Christian or pagan, throughout the world."

Among the articles announced for the Ninth Month number of the *Journal of Religion* is one by Rufus M. Jones on "Psychology and the Spiritual Life."

Several reviews of *The Early Christian Attitude to War* by our friend C. J. Cadoux have recently appeared, including the *Journal of Theological Studies* and the periodical published by the Roman Catholic Bollandist Society. Professor Von Harnack of Berlin says of it in the *Theologische Literaturzeitung*:

"His decisions are everywhere carefully weighed, so that the book, though it offers nothing new, may be considered the conclusion of strife over these questions. The opposition of early Christianity to war comes even more sharply to light than in my own presentation of the subject, and I find no ground to question this as the theory of primitive Christianity."

HENRY J. CADBURY.

CHINA, CAPTIVE OR FREE?*

The author of this work has been a resident in China for nearly four decades and acknowledges his pro-Chinese proclivities, yet at the same time an honest attempt is made to be fair to other nations in discussing their relations with China.

A comparison is made of the German occupation of Kiaochow with the Japanese invasion of Shantung, with evidence to show that the former condition was much more to the advantage of the Chinese. Throughout the long series of intrigues and encroachments by European nations and Japan, Germany has shown herself, on the whole, the most considerate to the Chinese themselves.

China was forced into the European war through the influence and intrigue of the United States, Great Britain, France and Japan. Great Britain and France seem to have been actuated chiefly by the desire to use China's entrance as a lever to force Germans out of the country as a commercial rival. Japan saw the opportunity to gain a secure foothold in the country, and the United States while urging China to enter the war because of the claims that she might have at the peace table, failed to make good the assurances that had been given.

One of the most illuminating of the chapters is entitled the "Blow Struck at China." The author declares that "comparing what China got under the section entitled 'China' and what Japan got under the section entitled 'Shantung,' it seems to me much as if the Big Three—the greatest men in the world—had given Japan a most sumptuous repast and at the close had handed as a 'tip' a few dimes or paper rubles to China, standing by in watchful waiting."

In considering the future prospects of China it is evident that her worst enemies are not in Tokio but in Peking. Moral

reform in the politics of the country is of prime importance. She must abandon her militaristic methods, there must be a reunion of the North and South.

However great the estrangement between the two countries may be, it is of no benefit to China to increase it, but rather to cement the old bonds of friendship and to regain her rights by direct approach to Japan. China should renew her friendship with Germany as soon as possible, as well as with other nations, and she should bend herself to the task of building up a merchant marine.

The author closes his book by enumerating ten principles which bear on the Chinese problem. Among these may be mentioned the need of all nations being actuated by lofty principles and a desire to establish peace and reconciliation. Diplomats should study conditions at first hand in the Orient and not judge them by European standards. Residents of any country, including China, must consider the interests of that country of prime importance so long as they reside there. The Chinese must be given more independence of action in controlling their own affairs, and the ideal of universal brotherhood among all races of mankind must become a dominating principle in the polity of nations.

To all those who are interested in the great problems relating to the Orient, which are bound to come up at the coming Congress on Disarmament a careful perusal of this book is highly recommended.

W. W. CADBURY.

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THE FRIENDS IN STARVING RUSSIA.

RUSSIANS, CERTAIN OF DEATH, CALMLY AWAIT THEIR FATE.

The failure of the Russian crop equals all the advance descriptions which have been made of it. League upon league of vast fields of fertile black earth lie desolate and bare as far as the eye can reach without a sign that a crop has been harvested from them. The peasants speak only of their larders and of the total failure of one staple food crop after another. On all sides is heard their fatalistic and quite Russian acceptance of the situation, "This winter we die," which is true regarding the vast mass of the peasantry unless relief on a large scale comes from outside.

Very little land has been plowed for fall sowing, for none of the promised seed-grain has arrived in any of the villages visited and peasants have too little confidence in its arrival to waste time in preparing the fields. They are living now, in most cases, on miserable famine bread, composed principally of linden leaves, dried and beaten into an improvised meal, mixed with sunflower seeds, grass and other substitutes for food, and what little rye, wheat or oats can be gleaned from the burned-out fields. They have also a few potatoes, cabbages and watermelons, and a little milk from their scraggy cows and goats. Thanks to the consumption of their summer's harvest, which they ate instead of using it for seed, the adult population and the larger children still have a fair share of food, though the youngsters up to four and five years old already are broken down in health through undernourishment.

Throughout the whole country the population is only a step or two ahead of absolute starvation, and within six weeks or two months the country will be literally stripped of food.

The mass migration of the country population officially has been stopped or is under control, but all the roads leading from Samara are filled with many fugitives with wagons, or even hand carts, loaded with their effects, headed away from the starvation they know of to what may be no better but cannot possibly be worse. They have not the vaguest idea as

*"A Study of China's Entanglements" by Gilbert Reid. New York, Dodd, Mead & Co., 1921. On sale at Friends' Book Store, 62 Arch Street, Philadelphia.

to where they are going. Their numbers are not the millions mentioned in some reports, but they run five to six families to the average mile of road. At night they are camped all along the wayside, their horses turned out to pasture, and families camping under the wagons or in the open air. Some already have reached the end of their journey owing to the death of their horses. One sample case is that of an intelligent peasant living within one hundred miles of Samara. He started with his wife, two children and a horse-cart for Samara, hoping to obtain work on the railroad. His horse dropped exhausted twenty miles from Samara and left the family foodless and stranded.

Every creek and rivulet has been dry for many months. Peasant mothers are in despair over their children. One mother in the famine district killed her child rather than let it starve, and another mother, of six children, said: "I am tempted to do the same. I wish the cholera or some other quick death would come and take my children before winter."

(From the *Philadelphia Ledger's* account of the Russian famine.)

HOOVER'S REPORT OF CONDITIONS IN RUSSIA.

At a meeting of the European Relief Council in Washington on Eighth Month 24th, Herbert Hoover, who called the meeting, made an introductory announcement in which he brought out the following survey. He said that reports which he had received, indicated that we face the greatest tragedy the world has ever seen, or seen for many generations at least. Of fifty-four Russian provinces, forty-four were self-supporting, and all but ten were able to export. Only ten of the self-supporting provinces have been visited by the drouth, but of the remaining thirty-four formerly self-supporting, only four are able to furnish food beyond their borders. Many of the remaining thirty cannot support themselves. There are, therefore, ten provinces suffering from drouth and forty-four suffering from famine in varying degrees.

THE QUAKERS IN RUSSIA.

The most serious shortage, obviously, is in milk and fats—and in soap. Everybody is short of soap in Russia. Despite that people are remarkably clean. The cleanliness campaigns waged by the Health Commissariat must have been extraordinarily effective. Many of the children's institutions about Moscow wash their sheets with wood ashes instead of soap; an effete American is amazed at the resultant cleanliness—but soap would be easier. Hence the Quakers, who were first among Western relief organizations to begin work in Russia, just as, two years ago, they were first to feed children in the Central Empires, have very largely concentrated their efforts thus far on soap and fat and milk.

The Quakers are, to be sure, distributing supplies for other organizations as well. The A. R. A. turned over to the Quakers \$100,000 worth of condensed milk and vegetable oil—eight carloads of the former and six of the latter; and the Red Cross gave \$50,000 worth of medicine and clothing. The British Quakers, together with the British Save the Children Fund, raised about \$250,000 for relief work in Russia, and the American Friends' Service Committee, with its allied organizations, has done the rest.

These funds and supplies were, when I was in Russia two months ago, being utilized in Moscow alone. Work has since begun in Petrograd, where the faces on the streets show the mark of hunger far more vividly than in Moscow. Distribution of supplies provided by the Jewish Joint Distribution Committee has also begun from Minsk, and one of the Quaker workers, Anna Haines, has just gone, with a first cargo of supplies, to Samara, in the famine zone, and will shortly return to America to report. The Quakers have thus far been hampered by lack of personnel. They have only six workers in Russia today, but with these work a staff of friendly Russians—including a former London Russian anarchist, two mechanics formerly employed in the Ford shops in Detroit, a Greek chauffeur, and several Russians who have never been out of

Russia, some of them Communist and some of them non-Communist. Three or four old United States army cars, which were turned over to the Quakers in France after the armistice, served the period of relief work there, then moved to Vienna for a twelvemonth, now distribute the Quaker supplies in Moscow.

Distribution is accomplished through the schools. Hitherto the Quaker work has been almost entirely confined to babies and school-children. The field of need is so vast and the funds in proportion so slight that concentration of effort was required. During last Fifth Month, for instance, more than 70,000 Moscow school-children received a pound of soap apiece. I passed a day carrying soap to the schools. Each school presents its list of pupils; the total is checked, the soap delivered, a receipt taken, and later the children sign individual receipts. There may be some slight loss occasionally, but the obvious test of fraud is the public markets, and thus far not a single cake of any Quaker-distributed brand of soap, nor any tin of their milk, has been discovered in any of the Moscow markets; and every report of such discoveries has been rapidly investigated.

Stories of pilfering in Russia are legion. The fact is that the actual loss from stealing in Russia has been less than the loss suffered by the Quakers from stealing in Germany, absolutely or relatively. Not a single case of goods has been lost, occasionally a few tins have been stolen out of a case. To anyone familiar with relief work, even in Western Europe, that record is a marvel. Three times freight cars have gone astray, and the suspicion of theft has arisen. Each time the carload has been traced and recovered. There is stealing in Russia, as in other countries; it has not yet affected the Quaker supplies. Circumstantial stories have come to the Quakers of misuse of their supplies, as in the case where their chocolate was reported to be on sale at a particular market—before they had begun importing chocolate!

Nor have government officials interfered with or obstructed the work. On the contrary, they have given it unusual facilities, supplied gasoline and oil for the cars, obtained a warehouse, granted office space, etc. They are suspicious of new workers and examine them carefully before they admit them to Russia. But the most recent cables indicate that the famine has brought about more readiness to admit unknown workers—if they come with supplies in their wake.

What the Quakers have done is, of course, very little compared to the possibilities and needs in Russia. The famine on the Volga cries out for relief on an infinitely larger scale. But the Quakers have opened the way for large-scale relief.—LEWIS S. GANNETT, in *The Nation*. (Formerly of the *Friends' Unit in France*.)

SHIPMENTS received during week ending Ninth Month 3, 1921—125 boxes and packages; 1 from Mennonites; 8 for German Relief.

Contributions received during week ending Ninth Month 2, 1921—\$2,815.18.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

"WAR DOES NOT PAY."

"Let us dedicate ourselves to the task of impressing on our public leaders the lesson that we know: that war does not pay."

These are words used by Franklin D'Olier, former Commander of the American Legion, when speaking at Chateau-Thierry at the dedication of the new Roosevelt Bridge over the Marne. Such sentiment coming from men who fought, means more than if it came from those who never knew the full significance of the destruction of men by their fellow-men.

The true soldier does not need a reminder that the glory of war is only in the sublimity of devotion manifest, not in the killing. It is those who never fought who require to be told that war should be abolished, as a heinous crime of man against man.—From the *Public Ledger* (Philadelphia).

THE PEACE PORTAL.

A visible memorial of the one hundred years of peace along the three thousand miles of unfortified boundary between Canada and the United States has just been dedicated at the little border town of Blaine in the State of Washington. It is an arch built of concrete and steel, resting half on Canadian and half on American soil and through it runs the Pacific highway, which extends from Vancouver, B. C., to a point in Lower California, a distance of nearly two thousand miles.

"What has been done by two great groups of peoples, facing each other along three thousand miles of boundary, can be done by other and greater groups of humanity watching each other across four thousand miles of sea. It is the task of the Washington conference to find the ways and means of reaching the understandings and the agreements that will make this one of the great facts of history.

"It can be done. That steel and stone gate that stands hard by the Pacific, away up in the Northwest, symbolizing a peace untroubled for more than one hundred years, shows that when governments want peace and desire disarmament they can have them."

PRESIDENT HARDING AT THE ARMY WAR COLLEGE.

Those of us who are hoping for so great results from the Washington Disarmament Conference must always keep in mind that the number of people in the world who think that it is possible at this stage of human development for war to be entirely abolished, is really very small. We must therefore not be seriously troubled at President Harding's recent remarks at the opening of the Army War College, when he said: "I think there will be less armies and less navies, I wish it with all my heart. But there never will come a time when there will not be a requisite agency for the maintenance of law and authority and for national defense. It is perfectly futile to think there may never be conflict when you stop to consider that in two thousand years of Christian civilization . . . we have only lately come to a real civilized state of warfare." And yet the President is doubtless entirely sincere in his efforts to reduce the burden of armaments the world over and to endeavor to make war as nearly impossible as may be.

THE ASSEMBLY OF THE LEAGUE OF NATIONS MEETS.

Although the Washington Conference on Disarmament almost engrosses the attention of peace people in this country, the League of Nations, in which forty-six countries are represented, quietly proceeds with its work. Its prestige has been increased by the reference to it by the Supreme Council of the knotty problem of how to divide Upper Silesia, when the latter body was unable to reach a decision. Members of the International Court of Justice under the League of Nations are to be chosen this month by the Assembly and the Council of the League. The Commission on Disarmament is already at work.

The Assembly of the League of Nations met in Geneva the early part of this month and H. A. Van Karnebeck, Minister of Foreign Affairs of Holland, was elected President. Hungary is applying for membership and also Latvia, Lithuania, Ukraine, Azerbaizan, Georgia, Armenia and Lichtenstein. It is possible that Germany also may apply for admission.

TWO PEACE PAMPHLETS WORTH HAVING.

If any readers of THE FRIEND have not yet done so, they should read Elbert Russell's address, "A Quaker Challenge to a World of Force," delivered in New York last spring and Harry Emerson Fosdick's disarmament sermon, "Shall We End War?" The two treatments supplement each other rather well and both are worth having. The Friends' Peace Committee, 304 Arch Street, Philadelphia, will gladly send them without charge to anyone requesting a copy of each.

FRIENDLY NEWS NOTES.

A PRIVATE letter from Berlin tells of the presence of Abner and Ella Newlin at the meeting there. In spite of their inability to speak German, they appear to be getting on remarka-

bly as they travel about, and to be accomplishing valuable service in the cause which led them forth. Their being thus helped through the various difficulties of traveling in strange lands in the Lord's service is no surprise to some of their friends. "He is faithful that promised."

THE concluding meeting of the appointments made last spring at Barnegat, N. J., was held on the 4th. There was a good attendance although not as large as a month previous. The holiday week-end had made a condition unfavorable to well-attended meetings. Wm. Bishop, Max I. Reich and Alfred Lowry had acceptable vocal service. These three Friends were also at Tuckerton in the morning where thirty-six persons assembled.

From a private letter we learn that Emma Maria Bishop has been sojourning in Canada this summer, mostly with a brother. She has had opportunity to be at some small meetings and to visit Anna and Delia Crawford and Yardley Warner. With the approach of autumn she intends to resume her service in the States. It is likely she will go from Buffalo to Tunesassa, thence to Ithaca for the Cornell group, and after that probably to Wellesley.

In addition to the list of Friends printed in last number as expecting to be at Ohio Yearly Meeting, we are glad now to note that Sarah W. Cooper, a minister of Arch Street Monthly Meeting, was able to join Wm. T. and Eleanor R. Elkinton.

RECEIPTS.

Unless otherwise specified, three dollars have been received from each person, paying for Vol. 85.

Joseph T. Whitson, Edward Brinton, Elizabeth S. Taylor, Wm. L. Hamilton, M. D., William Brinton, James M. Moon, Flora M. Haines, J. Adrian Moore, Jane M. Snipes, Sarah T. Troutwine, Thomas S. Barker, Rachel B. Dowlin, Joseph Miller, William Trimble, Albert E. Yarnall, Wm. Henry Balderston, Wm. S. Palmer, Elizabeth M. Ferris, Christine R. Krewson, Mercy A. Roberts, Mary B. Bailey, Charles C. Roberts, George Bailey, Jr., Priscilla H. Hughes, William B. Harvey, Dr. H. Y. Pennell, Sara W. Heaton, all of Pennsylvania; Harvey J. Sharpless, John Bentz, Edward H. Jones, Edward S. Sharpless, Edward B. Jones, Eli Sharpless, Henry W. Leeds, Sarah A. Taylor, Sarah W. Leeds, Wm. Henry Jones, Jesse H. Jones, Nathaniel B. Jones, all of New Jersey; John E. Lippincott, Maryland; Benjamin Briggs, Alabama; Robert P. Lowry, Martha K. Foster, Jesse Meckel, Walter Meckel, Edward Wood, H. Foster Owen, all of New York; E. C. Stanton, District of Columbia; Joseph C. Stratton, Edwin G. Price, Walter G. Edgerton, Joshua Brantingham, Albert Warrington, Wilson J. Steer, George G. Mcgrail, Martha Harris, Wm. D. Oliphant, Myrtle E. Williams, Caroline H. Hims, Gilbert E. Thomas, Wm. F. Packer, Lizzie M. Smith, Edwin F. Holloway, all of Ohio; Henry Standing, Elsie J. Byre, Lars C. Hansen, Levi Bowles, Joseph N. Dewees, Nicholas Larsen, Morris M. Stanley, Lewis B. Stanley, Ellis W. Stanley, Asaph Wood, Francis D. Hall, Mary M. Edmundson, Elsie T. Kirk, all of Iowa; Annie E. Kite, Missouri; Wm. H. Jond, England; John S. Keeling, Ireland.

NOTICES.

Jews in Russia.—A meeting has been appointed for the 22nd inst. at Twelfth Street Meeting-house, at 7.45 p. m. (Daylight Saving Time) to hear an account of the material and spiritual conditions prevailing among the Jews in South Russia; to be addressed by Peter Gorodish, of Kieff, Russia, who has just arrived from the district where hundreds of thousands of Jews were massacred, and where a large number of Jews have become Christians, and have formed themselves into a Hebrew Christian Church of their own. Peter Gorodish has been invited to this country by "The Hebrew-Christian Alliance of America," of which Max I. Reich is President, who will introduce him and interpret for him. Friends and others are invited to attend this meeting.

By authority of Eveleth Monthly Meeting, an appointed meeting is to be held at Mt. Laurel, N. J., on First-day afternoon, Ninth Month 18, 1921, at three o'clock, new time. An invitation is extended to all interested Friends.

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The Foundations of Peace—W. E. Wilson.	.80
Stories of Hebrew Heroes—R. M. Jones.	1.65
Lay Religion—H. T. Hodgkin.	1.60
Quakerism and The Future of the Church—Wood.	.70
A Service of Love in Wartime—Jones.	2.00
Silent Worship the Way of Wonder—Hodgkin.	.70
The Time of Her Life—M. Robinson.	2.00
The Quakers' Story and Message—Brayshaw.	1.00

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LAMBETH DOCUMENTS AND FRIENDS.

One of the important principles taught by the early Friends and veritably practiced by them from that day to this, has been the priceless value of the individual in the sight of his Maker, as he stood apart by himself.

To the Friend the individual was first, the gathered church was only second.

The principle has gained relatively few converts since it was revived in the seventeenth century, and today, when men of every creed and color of persuasion are calling for a united fellowship and a union of the churches, we are confronted by the decisions of a great conference of church dignitaries, called for the very purpose of reconciling "minor differences," that the united church of Christendom may present a front "more imposing and more impregnable" than she has ever been able to show.

Does it seem narrow and self-centred for the weakest, numerically, of the Protestant churches to find much in the decisions of the great conference with which it cannot unite?

Does it beget in any the feeling that, after all, we may, as a body, be really out of touch with the great march of Christian thought and endeavor, which is gripping not a few of the dedicated servants of our common Master?

Do we fail to allow the scales to be lifted from our eyes that we may see that there is a spirit leading out of the entanglements of priestcraft into an atmosphere where each soul knows for itself so close a communion with the Father and so real a fellowship with Jesus Christ, His Son, that no priest is needed to interpose his sanctions?

Are there any among us ready to question whether two hundred and fifty years are not enough to test out this principle, which seems to us to be so fundamental?

It is no time to lose faith in the past. It may be that the apparent inability of the leaders of this great conference to come to a conclusion more nearly in line with our point of view is a fresh indication of the life that is stirring in the great body of the people, and announces with some confidence the approach of that day, that it would, at first thought, seem to have made more remote.

The cry is incessant from the churches themselves that they are not advancing as they should in the service to which they are called. This takes shape in at least these three searching queries to which our attention is daily drawn in the press:

(1) Why are there so many empty pulpits and relatively so few qualifying to fill them? (2) Why is the type of the so-called divinity student not advancing to the same extent as pertains in our law and medical schools? (3) Why does the church fail to grapple with the most pressing problems of the day, those that most vitally concern us all?

These queries could be increased, but they satisfy, for the present, the object had in view, and should suggest wholesome and far-reaching answers to other related questions, which the Friend finds himself at times confronting.

We must never lose sight of the plain fact of history that there are two essentials of every reform movement. The first demands that the people have advanced far enough to present a field for the expected reformation to work in; the second, that God let loose His reformers. One is not less essential than the other for the carrying forward of any reform movement. We think of Luther, Fox, and Wesley, largely in the latter light, but for a perfect setting of our picture we need to widen its scope and include a foreground that may embrace many previous years or generations of people.

If the early Friends saw more clearly than others the true relationship of man with God, and we believe they did, at least part of their plain duty must have been to promulgate this doctrine whenever and wherever they could. How faithful or how unfaithful they have been to this duty we need not question. It is not because this is Quaker doctrine that we plead for it, but because it is, to us, the only sound, basic principle on which a reconciled Christian Church can be built. The attitude of this principle toward all the questions that divide Christendom today is not difficult to find, for in its original presentation it was naught less than "primitive Christianity revived."

It is little that the ordinary man can do to foster this, but God has most often seen fit to work through the ordinary man, and the marvels He has wrought through him have been the great levers and advancing agencies of all progress.

That Friends have always taken an advanced stand in the great moral reforms that have been made during the period of their existence is alluded to by almost every one who dips his pen in ink to write about them. Is there anything significant that in the findings of the Lambeth Conference we have conclusions almost as much out of joint with the Quaker ideals as though they had been given forth in 1670 rather than in 1921?

That there is much in the report which we can accept is evident, but the following four distinct findings, taken from the "Report of the Lambeth Conference on Christian Reunion" show that fundamentally there is an unbridged gap: "We believe (it recites) that the visible unity of the Church

will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body."

We cannot tell how much the Quaker trend of preaching and teaching has influenced thinking people in regard to the fundamentals that the Conference has set its seal of approval upon. There may be a very wide margin of divergence between the findings of the Conference and the real feelings of the rank and file of men and women within and without the Christian fold.

Oftentimes a change that has been approaching very gradually seems to the onlooker to have accomplished its results in a single day; so it may be that the Friends' concept of the true relation of man to our Heavenly Father has gained vantage which we do not comprehend, that the spirituality of Christ's kingdom is more nearly realized today in a multitude of human hearts than ever before, and we need to take courage and pass on the word of cheer as we feel it.

D. H. F.

LAY RELIGION: THE HOPE OF THE FUTURE.*

[The following is re-printed from *The Friend* (London) of twenty-sixth of Eighth Month, where it appeared as an editorial. Many Friends cherish the belief that the simple form of Christianity which Friends have professed presents the most hopeful basis of unity. The divisive elements in any attempted expression of religion in Orders or Ordinances may be momentarily in abeyance, but heretofore they have always emerged in "fierce controversy." If Friends have a real contribution to make in this most important field, they need to feel, probably much more than they do, a sense of mission and to have greater faith in Lay Religion. Christ's leadership in the Church is impeded by our apathy and lack of faith.—F.N.S.]

The shock which—in common, surely, with all Quakers—one felt on first hearing the terms of the "Lambeth Appeal on Christian Re-union" revealed a difference between our position and that of the Churches, much more fundamental and deep than one hitherto suspected. "We believe (says the 'Appeal') that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body." Without entering into detail, it seems plain that if any kind of Christian reunion arises in response to the bishop's appeal, it will leave the Society of Friends outside. We cannot 'accept wholeheartedly' any of these four points, and the more one contemplates compromise in the interests of unity, the more surely one realizes that it is impossible for us to concede anything in this matter without betraying the great principles

on which Quakerism rests, and on which (we believe) the future of Christianity also depends.

The challenge of the "Appeal" brings Friends directly to the position taken by Henry T. Hodgkin in his book on *Lay Religion*. As he says, there are two kinds of religion, eternally antagonistic to each other and mutually exclusive. The one may be termed *esoteric*, partaking of the nature of a cult, whose mysteries are revealed to the initiated alone, who in turn interpret them 'as they can bear' to the laity; whose priests wear a peculiar dress, and alone are permitted to perform the essential rites; a religion which regards certain days, certain places and certain persons as peculiarly sacred. The other is essentially *democratic*, requiring neither priest, temple nor ceremonial, and regarding all men and women as real or potential vehicles for the Spirit of God, and religion a universal human quality. The 'democratic' form of religion is represented—almost alone amongst religious bodies—by our Society, whose continued existence for over two hundred and fifty years is a challenge to the whole system of the prelacy. In the very nature of the case, a conference of bishops is as inherently unable to offer a basis of Christian unity acceptable to Friends as are the Allied Powers, victorious in the war, to treat Germany fairly in the matter of reparation!

As regards the Lambeth document, whilst, no doubt, the bishops feel that they are conceding much, it is evident throughout that their outlook is that of 'priests of the cult' rather than that of the rank and file of Christian worshippers. The tendency of the age is towards more individual freedom in matters of belief; and, with the march of popular education, it is impossible to believe that those churches which rely upon a separated and sacrosanct ministry will ever again command the allegiance of the people.

It is a significant fact that all but one of the Hebrew prophets were laymen. Every 'Reformation' too, which the Christian Church has experienced, has been directed against some priestly claim which had become no longer tenable; the 'reformed' priesthood, unfortunately, always contriving to establish itself with an authority very little diminished by reform, until new 'nonconformists' arose who achieved a fresh Reformation. The credentials of the new priesthood were always denied by the old; so that in our day the Roman Church refuses to recognize Anglican orders; the Anglican Archbishop of York cannot approve of Dr. Jowett, the eminent Nonconformist minister, preaching in Durham Cathedral; similarly the Nonconformist ministry denies to laymen the right of conducting the communion service; and nearly all denominations agree, more or less, in relegating women to a subordinate position in the Church.

The priestly system encourages intellectual dishonesty. It assumes (although its adherents frequently admit the falsity of the assumptions) that the ordination of a priest *ipso facto* endows him, for the remainder of his life, with peculiar sanctity; that women are incapable of this special grace; that churches are, more than other buildings, the abode of God; that their ceremonies (*e. g.*, baptism) have some peculiar virtue; that all the Scriptures were 'written by the finger of God'; and are therefore equally authoritative. The interests of true religion demand that these assumptions shall be denied—in practice, as well as in word. The bishops, through the 'Lambeth Appeal,' wish to perpetuate them. The system also hinders the spiritual growth of its members. The distinction between clergy and laity places each in a false position. The one is revered as something more than human; the other, by contrast, is inclined to disparage himself and to belittle his moral and spiritual capacity. The average church-goer will rarely advance a Christian argument in matters political or commercial. He leaves that to the clergy, and himself feels free to compromise Christian principles and to postpone their application to the world until some far-off millennium, when human nature shall have been regenerated. This in turn perverts the clergy into compromise. Further, the established system acts as a drag on the wheels of truth. "Slowly the Bible of the race is writ;" new conceptions of God come to enlighten

*Address given at Clifford Street Meeting-house, York

ened souls who, in a lay community, would share their spiritual vision with others until the whole "church" had seen the light. But the clergy must officially close their eyes to the fuller vision, delaying the truth for safety's sake; even if they do not jealously persecute the new seer for heresy.

Hope for the future lies in a more universal recognition of the fact that human personality is a spiritual thing, partaking of the very nature of God, and capable of infinite moral and spiritual development; that man's true home is in the Father, and that he is a "prodigal" whenever he wastes his substance by the starvation of his spiritual nature. This can only come about as we endeavor to make all times and places sacred, and, abolishing the distinction between clergy and laity, make every man his own priest and invest every village carpenter with the power to teach with authority—the authority of spiritual experience. Most Christians would accept the principle, though few have yet tested it. The Society of Friends has, however, done the pioneering and shown the way. Other lay communities have sprung up of late years, such as the Brotherhood and Adult School movements, who, meeting in unconsecrated buildings, sometimes even in a private parlor or dancing saloon, yet experience the presence of God richly. To share in building up the spiritual life of the members of such a community is probably the finest thing any of us can do.

WILLIAM A. KAY.

SYMBOLISM IN MARK'S GOSPEL.

EDWARD GRUBB.

We usually think of the Gospel of Mark as the most rough-hewn of the narratives concerning Jesus Christ—as a simple and artless story of the impression He made on some of His first followers, like Peter. And this is largely right. Yet it may be a deeper study will show us subtleties of thought and meaning which reveal the author as a true artist, perhaps unconsciously even to himself. Take, for example, the eleventh chapter, and try to read a little between the lines.

It begins with the triumphal entry into Jerusalem—the first occasion, according to this evangelist, on which "the Lord" had openly declared His Messiahship. The cries of the "many" who walked before and after, "Blessed is the kingdom that cometh, the kingdom of our father David, Hosanna in the highest," do not hide from Jesus the opposition He will encounter from the secular-minded rulers of His nation. Even the crowd is more intent upon freedom from Roman oppression, which they fancy He is going to bring them, than upon His message—more bent upon achieving Home Rule than on understanding the Ruler. He enters Jerusalem, goes into the temple, and after "looking round about upon all things," evidently with some poignant emotion that impressed the narrator, He leaves the city with His disciples to spend the night at Bethany.

Next morning, on returning to Jerusalem, He is hungry; and seeing a fig-tree covered with leaves, He hopes to find on it some remains of the last year's crop—but there are none. In the hearing of His disciples He says, "No man eat fruit from thee henceforward forever;" and next day the fig-tree was seen to be "withered from the roots." It is perfectly clear that this was no petulant exhibition of disappointment; what it means is not far to seek. In Luke xiii: 6-9 He had spoken about another barren fig-tree, which the owner wished to cut down as useless, but which his gardener persuaded him to give another chance. At that time He had hoped that the rulers of His people would still repent and receive Him; but now He saw that this was not to be. The tree would never bear fruit, it could only be destroyed. He proceeded to challenge the authorities openly by His second manifesto as Messiah—driving out from the temple the money-changers and their cattle; and He knew that this was an insult they would not forgive. (The cattle and sheep were probably raised by the priests and rulers on their estates, and brought to the temple to be sold for sacrifice at exorbitant prices; the opposition to Jesus was in no small degree financial.)

It is no accident that the great injunction "Have faith in God" follows immediately upon the withering of the fig-tree. The words are spoken to His own soul as much as to the disciples. "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart (or let cross-judgments make him waver), he shall have it." The "mountain of the Lord's house" (Is. ii-2) stood above them, dark and forbidding—the mountain which was to have been for all the nations the center of the worship of God. It had now become the fortress of hypocrisy, pride, hard-heartedness and mammon-worship. His work was to overthrow it and replace it with the kingdom of the Father's love. Was no faith in God needed to assure even Him that this could be? How could one poor Galilean, with a little band of half-understanding followers, essay so hopeless a task—even with the plaudits of a crowd who would leave Him when they found He would not take up arms? "Their heart was not really with Him, and might easily be turned against Him if some panic fear should arise at the bidding of His enemies. Nothing so shakes the soul with doubt as to see the heirs of truth hoarding it with selfish fear. When those who are accounted leaders of the Church adopt the standards of the world, exchanging faith for prudence and relying upon the arm of flesh for victory, the heart of the prophet may well be chilled with misgiving."*

It was by believing prayer that the Lord Himself conquered the doubts that would arise as to whether the task laid upon Him could be achieved. Even if He were Himself prepared, armed only with the love of God, to assail the fortress where lay entrenched the forces of tradition and self-interest, what about those weak and dull disciples? Without their aid He could accomplish little or nothing; when the Shepherd was smitten, where would the flock be? Unless He could radiate into them a faith that would survive the Cross and make them independent of His bodily presence, His work was impossible of fulfilment.† Yet, in spite of ever-deepening anxiety, and a "temptation" which culminated in Gethsemane and on the Cross, the soul of Jesus remained true to His Father's will. He never once began to compromise with the spirit of the world—never once admitted the necessity of using force or policy to gain His ends. His life was perfectly true to His words about the power of love and forgiveness to achieve the seemingly impossible. In the midst of the agony of crucifixion He prayed, thinking doubtless of those who had delivered Him up for death, "Father, forgive them, for they know not what they do" (Luke xxiii: 34). And so here, again, it is no accident that Mark gives us, immediately following the words about believing prayer, "And when ye stand praying, forgive." The way of the Master must be the way of the disciples, too. The whole of this chapter, when read with understanding sympathy, reveals much of the inner conflict of our Lord's last days on earth, and much of the secret of His ultimate victory.

The problems Jesus had to face are permanent, and are even more pressing now than ever. The present-day failures of civilization and of the Church seem to arise mainly from neglect of His teaching. Take the proper use of the day of rest. How many realize what it means? They make it a day for the pursuit of pleasure. But that quest may be, and often is, the most arduous and the least fruitful. If men and women stayed to think of the day's purpose, and how that could best be fulfilled, the whole problem would be solved. Room would be left for the soul's rest, refreshment, and recuperation, and the day would bring its own reward.—G. CURRIE MARTIN.

*J. R. Coates, *The Christ of Revolution*, p. 91. I am indebted to this little book for many of the thoughts here expressed.

†Two passages in Luke's Gospel seem to reflect the overwhelming anxiety of Jesus in these last days, which at times drove Him almost to despair. They are xii: 8, "When the Son of man cometh (i. e. to the climax of the Cross), shall he find faith on the earth?" and xxii: 37, "That which concerneth me has come to an end." The last phrase is the same as in Mark iii: 26, "Satan hath an end."

"FAITH AND WORKS AT PRESENT."

[William B. Harvey has called our attention to an article with the above title from the well-known pen of Maurice Hewlett. It appeared in *The Forum* for Ninth Month. The five concluding paragraphs deal with the Society of Friends. The point in reprinting these paragraphs is to emphasize the present responsibility of our Society in the face of great liberality of judgment. We all have a sense of having fallen far short of the good imputed to us. Do we feel stimulated as we should to make these good things that are said of us more and more true in the circle of our life activities? We can go out to Germany and Poland with a message of good-will, can we radiate the same message from our homes and our business desks?—Eds.]

I have said that Christ's teaching has never been followed. His way of life never attempted. That is true of nations, with which, so far, I have been dealing. Obviously it is not true of individuals, nor altogether so of groups of individuals. Groups have attempted it; Cathari, Patterini, Franciscans, Hussites, Wyclifites, Albigenses, Friends of God, Port-Royalists, Doukhobors and suchlike. Most of them have failed owing to internal weakness, and the nature of men; some, like the Albigenses, have been crushed out or worn down by the hostility of governments. One only, English in origin, has endured for three hundred years. That is a group large enough to be called something else. It does not claim to be a church, and calls itself the Society of Friends. By a term of mockery, now become one of affection, men outside call it the Quakers.

Founded by George Fox, an uninstructed man illuminated by close and literal reading of the Gospels, outliving both a time of persecution and one of moral collapse, that Society has presented to the world for three hundred and more years the nearest approach to the Christ-like way of life which has ever been known. It is based upon neighborly love, is strictly pacific, in the face of Government it is quietist. It is without formulary or sacrament. So far, the likeness is exact. It does, not, however, observe the counsel of Poverty, and is in no real sense communistic. In those two points, and in the fact that it has not been zealous to proselytize, it falls short of the teaching of Jesus Christ. But essentially it resembles that teaching in being an enthusiasm, an illumination, and a Way of Life where permeation of body by spirit is complete both in the particular and in the whole. Its doctrine is idealistic and undogmatic. It comes not to destroy, but to fulfill. It is not, as Mr. Carl Heath says in a recent pamphlet,* a "sect obsessed with a theory of its own exclusive wisdom;" it is "no creed which alone brings salvation." "Whatever else it is," he goes on to say, "it is always a movement of spiritual seekers holding out hands of fellowship to all who search for God, for Light and Truth, and for that way of life where men can love God wholeheartedly and their fellows as themselves."

So much for that. What is now extremely noteworthy is that, since the late war began, the Society of Friends has broken down the defenses which screened it from the world, and definitely ranged itself in Europe as a Christian body with work to do correspondent with the faith which it holds. With no bridge-making to be done, with no gulf between Belief and Conduct, the Quakers of America and Britain, ever since the Armistice, have been steadily at work throughout Europe, and particularly in Germany and Austria, mending the fortunes of broken people, feeding the hungry, clothing the naked, showing forth Goodwill among men who of late years have shown forth none of their own. From reports delivered at a meeting held this month, I learn that in Germany something like a million children are being fed, and that in Vienna and the Provinces "the largest number of children helped at any one time has been seventy thousand." (The financial statements of relief by English and American Friends are omitted. They have appeared previously in *THE FRIEND*.)

**Quaker Thought in International Service*, by Carl Heath (Friends' Council for International Service.)

These figures tell their own story; and if we call the work which they represent "loving our enemies," as we well may, it is not what they would call it; for they say that it takes two to make a quarrel, and that Quakers quarrel with no sons of men. The matter for the concern of Christendom is that it is a work which I believe I am right in saying no other church, no other society of Christian people, as such, is doing. What individual adherents to one church or another may be at, is not now to the purpose. The point upon which I must insist is that, professing the doctrine of Christ, they keep it, as it were, in an airtight compartment, not only unspotted from the world, but with no chance of braving any spots at all. As churches, all of them are infected with the dread of importing the affairs of the world into church!—a disastrous dichotomy (giving life two lobes, as if it were a brain) of which the Church of England is the most notorious upholder.

What has happened? What is the meaning of all this? To account for it is entirely beyond my powers which only enable me to report it. The wind bloweth where it listeth, and it if it has so far waled the secret of Christ into one small society of men only, there is, I suppose, nothing to do but to "wait still upon God." Meantime, in the place of Love toward men, upon which the whole Evangel is founded, the nations of the world are waiting still upon Hate toward them. Christian Irish still murder Christian English, and English Irish still murder Christian English, and English Russian, having broken down a tyranny which levied war on one class, have set up in its place a tyranny which wars upon another class. The French, having broken the Germans, hate and fear them more than before. The Turks still massacre the Armenians, the Greeks whatever Turks they can get at. Masters and Men have learned nothing by a war which at least showed all men equal in fortune, except to grudge each other their share in it. The very water drinkers cannot drink their water without having their stomachs turned by the thought of the wine other men are drinking. Alone in creation, it seems, humanity preys upon its own kind. That is where we are in 1921, that year of Our Lord. *In the background hangs Christ on the Cross who died that Love might prevail.*

BASEBALL NEWS CURTAILED.

With the above caption the *Ledger* announces what may indicate a turn of the tide of popular favor toward more sanity of interest in the reading public. It makes one think of the following sentence from E. Gosse's new book:

"I make no apology for their brevity, since that was inevitable. Books, very properly, have to be satisfied with what crumbs of space may fall from the platters of Football and the League of Nations. If Literature were bigger, Golf would have to be less bulky, and how dreadful that would be!"

Declaring that an active doubt existed as to the value of professional baseball in American life, the *Chicago Tribune* announces on its editorial page that it had curtailed its baseball reports in favor of other sports, particularly amateur games.

"The *Tribune* is down to about a half column now for games in which the home team plays and to a bare statement of vital statistics regarding other clubs," the announcement said.

"Two or three hours in a ball park do not take anything off the waist line of the spectators or add anything to chest measurement. Professional baseball is a stimulus for boys, but journalism has overfed it with space.

"Amateur sports seldom produce the ability of professional sports, but they produce sound citizenry."

For guidance in the future years,
And blessings richer, deeper still;
For love to share each other's tears,
For quick discernment of Thy will;
Our hearts look up, O Lord, to Thee,
Our Saviour, Man of Galilee."

BOOK REVIEWS.

"THE CHARM OF FINE MANNERS" is an arresting title in these days, when we are told that "fine manners" are no longer prevalent. The sale of the modest little book gives proofs, however, that we still enjoy reading of them, and Helen Ekin Starrett has surely earned the right to speak to girls, as she does in these "letters to a daughter." She is Principal Emeritus of the Starrett School for Girls, Chicago, and dedicates the book to the School Alumnae, as well as to her own daughters, and seven grand-daughters. Her portrait shows a strong and lovely face; the face of a real mother.

Such subjects as "Aims in Life," "Personal Habits," "Who Are the Cultivated?" "Religious Culture and Duty," are dealt with in the letters. The last one, entitled "The Making of a Home," is noteworthy, and so is "A Little Sermon to Schoolgirls," which, despite its title, is not dry or dictatorial. All will enjoy the story of the borrowed hair-brush, which is told in it.

So, if we are tempted to question whether such a book will be read, the answer seems to lie in the book itself, and its sane and sensible teaching.

On sale at Friends' Book Store, 304 Arch Street.

F. T. R.

MORNING ALL THE WAY.

I sit beneath the westering sun,
While lengthening shadows eastward fall;
I trace the path my life has run,
And clear-eyed memory scans it all.

The star that led from primal night
That far-off day when I was born,
Has moved perennial, calm and bright,
To herald a continuous morn.

Fresh-breathing dews and perfumes rise,
Dawn peeps o'er dawn, still coming on,
Stars fade out from the warming skies,
Before an ever-coming sun.

The Plans Divine new scope unfold;
Man waking, new achievement dares;
Light, backward beaming, gilds the Old.
Unwithering, Nature's beauty fares.

Westward I turn and gaze. No Night!
Dawn far and faint, with rosy ray
Betokens still the growing light
That leads the wide, Eternal Day!

—ANNIE BRADFORD HYDE, a venerable teacher, in the *Springfield Republican*.

CHILDREN'S CORNER.

LITTLE CORNERS.—Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless, and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song:

"In the world is darkness, so we must shine,
You in your little corner, and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "'You in your little corner,' you know, 'and I in mine.' I'll do the best I can; that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again:

"You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must.

If he knows about knives, it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said. "I'll hurry them over." But after she heard about the knives, she did her best.

"How beautifully my dress is done," Helen said, and Emma, laughing, answered: "That is owing to Georgia." Then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying. Again and again the minister had called, but he wouldn't listen to him; but to-night he said: "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes, and said: "I'll find my corner, too; I'll try to shine for him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She has done what she could," and he gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, you here sewing?" her mother said. "I thought you had gone to walk."

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The doorbell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out ten dollars she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel: "Georgia Willis gave twenty-five dollars to our dear people in India to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily.—*Our Boys and Girls*.

THE MYSTERY IN THE SILENCE.

The Infinite always is silent—

It is only the Finite speaks;

Our words are the idle wave caps

On the deep that never breaks.

We may question with wand of science,

Explain, decide and discuss;

But only in meditation

The Mystery speaks to us.

—JOHN BOYLE O'REILLY, in the *Springfield Republican*.

FRIENDS THROUGH ORIENTAL EYES.

[We are indebted to Edward C. Wood, who has forwarded the personal letters from which the following extracts are taken. They were written by a young Japanese student to one of his friends in Philadelphia, where he had been a student at the University of Pennsylvania. The excellent English, revealing only here and there a foreign trace, has not been tampered with. To omit names is, we know, rather aggravating, yet in some instances it seemed best to do so, as these letters were of course written without thought of publication.]

—Eds.]

[From the steamer.] . . . I will keep you posted with my activities on the other side by writing to you as often as I can. Will you please give my love to your "mother dear," who is also "mother dear" to me. I appreciate her gift of Whittier's poems very much indeed. Isn't it encouraging to think that vast and almost limitless as the ocean is, there are the same hearts beating and understanding one another on each shore? I have confidence in people and their hearts and am not afraid to go into strange countries among strange people. The strangeness is merely on the surface. I have found that in the Germans on board and will do so in the English people tomorrow afternoon and thereafter. With the deepest feeling of brotherliness and gratefulness,

Yours cordially,

DEVONSHIRE HOUSE, London.

July 13, 1921.

I am writing this in the Library of the Devonshire House. I have just met Mr. Nicholson, secretary of the Central Offices. He has taken me to this library to meet Norman Penney, the librarian, who is now with me. Both these gentlemen have talked very kindly with me and I feel very near to them. Mr. Nicholson has given me a number of Friends' names and those of the leading Meeting-houses in and around London. Probably next Sunday I shall be at the home of J. Rowntree Gillett at Hampstead, as well as attending the Meeting-house there.

THE PENN CLUB.

8, 9, 10 Tavistock Square, W. C. 1.

July 18, 1921.

As indicated in my last letter I have pitched my tent at this club. . . . The Penn Club is the social headquarters of Friends in London and among other club accommodations and facilities, it is equipped with numerous bed-rooms for visitors and resident members—a place somewhat like our International Students' House [at the University of Pennsylvania]. The members of the club are either Friends or those connected with them. . . . The club, as is characteristic of all Quaker undertakings, is unpretentious outwardly but quite thorough and complete in conveniences and comforts of the right kind.

Yesterday I visited the Hampstead Meeting-house, at the invitation of Dr. Claude Taylor of Rosslyn Hill. Unfortunately Dr. Taylor was indisposed and could not attend the meeting, but Mrs. Taylor and her three children were there to take me to their home after the meeting. . . . I need not tell you about the meeting itself as it is substantially the same as with you, except one point which impressed me. It is that there was an air of less formality and more openness about the place. There were no elevated seats [at Hampstead, at least. The Devonshire Meeting-house has] for overseers and everybody sat on the same floor, as at an informal gathering. I also noticed that there was a larger attendance of young girls than I thought. After the meeting a number of people spoke to me and bade me welcome to their gathering, quite a delightful experience which I invariably enjoy at Friends' meetings.

Mrs. Taylor and children took me under their wings and showed me around Hampstead before going home to dinner. The Taylors have never been to America. Dr. Taylor himself

has [in 1912], but has hitherto offered the hospitality of their home to several Friends from the United States who came to visit London. . . . They have a very nice home at Rosslyn Hill and I spent several pleasant hours with them there. My only regret was that Dr. Taylor, on account of his illness, was not allowed to meet visitors. I am going to renew my visit before long.

The next Friend I am scheduled to meet is Philip Burt, who . . . was until recently a railway manager but is now retired and teaching Railway Management in the London School of Economics, one of the best schools of its kind here and abroad. Philip Burt is greatly interested in foreign students coming to London and makes it his business (voluntarily, of course) to introduce them to good English homes and thus to bring them in contact with the best type of English people whom it is not easy for casual visitors to meet and get acquainted with.

London is now suffering from a drought lasting more than three months and the heat is supposed to be "unbearable," although you from Philadelphia might not think it so very bad. I am getting used to English ways. There are many things I miss, but there are also compensations. Above all I enjoy the London atmosphere of "taking time" and restfulness, although English people themselves seem to think London a pretty noisy and "quick" place. Yesterday morning I surprised an Englishman by calling London sleepy—sleepier than Philly. . . . With kindest thoughts,

Yours,

July 30, 1921.

It goes to my heart to hear from you in this strange city where I have not yet learned to feel quite at home—certainly not as much as I did in old Philly, which I think is an experience I shall not easily repeat anywhere for the rest of my earthly days. In my last letter I told you, I believe, of my intended visit to Philip Burt here. Well, I met him last Sunday at the Westminster Meeting-house, at St. Martin's Lane, not far from the famous Abbey. . . . The Westminster Meeting-house is much quieter and more in conformity to the usual order of things in Quaker meetings than the Hampstead Meeting which I had visited the previous Sunday and which impressed me as unusually free from formalities and looked more like an ordinary discussion group of a non-religious character. Generally speaking, I find that the English Friends take far greater interest and a more active share in the social and political activities of their country than you do in the United States. They represent the more progressive and enlightened portion of the English people. You know that time was when they kept deliberately aloof from politics and social entanglements, believing that their mission was in the realm of heart and faith, but today they are an active force in the social affairs of England. You will be surprised to hear that the majority of English Quaker voters are for Labor and the young Friends here are exclusively radical in their views, often subscribing to socialistic tendencies. In any case, such a great catastrophe as the Great War cannot but leave a profound impression upon the sensitive hearts of Friends in England and it is no wonder that they should come forward with their solutions of the chaos in the shattered world. This attitude and eagerness of theirs are clearly discernible at Quaker meetings here. The messages delivered on these occasions teach more directly and feelingly their social needs than would messages at similar meetings in America. This poor world of ours needs mending and overhauling, spiritually no less than materially, and you notice that indisputably on this side of the ocean. One of the greatest surprises for me in London has been the apparent laxity of morality in some portions of English society. I have been here only a little more than ten days and yet I have seen not a few things that have shocked my sense of propriety. This is deplorable for England, the England whose pride has been her correctness and purity. It may be,

although I hope not, that the same thing is happening in America, but at least it is not openly tolerated there.

Excuse my digression. To go back to our original subject, the meeting is over and I shook hands with many people as usual. One of these, curious to say, was a friend of yours—a Philadelphian. He was no less a personage than Alfred Scattergood himself. He and his family are in London on their way home from Berlin. . . . I told him of you and your letter to him as head of the American Friends' Mission and he said he would re-address it to Mr. Bacon, the new chairman. It was certainly an accidental meeting and I was very glad of it.

Philip Burtt I found to be a man of large sympathies and wide interests. He has been a business man up to a recent time, having been a railway manager in York, which is his home. He is a man in his early fifties, and, unlike most Englishmen, is very quick in his motion and also in speech—quite American in his ways. He reminds me of Lloyd George in his agility and appearance, if not in other respects. Exceedingly genial and very kindly, he is a likeable man, indeed. When I went there were also two other guests, a "patriotic" Irishman and a "patriotic" Hindu. You will readily understand that none but a very liberal Bull can stand the patriotism of these two radical Britishers. . . . He knows a great deal about the Orient and seems to feel that there is a great field for Quaker missionary work out there.

I have also seen Herbert H. Catford of the Friends' Foreign Mission Association, who wrote to you some time ago for Henry Hodgkin about me. He and his brother are inviting me to their home one of these days so that I may know more about Friends in London. You see, my circle of Quaker friends is daily growing and widening.

The press here is very much interested in the forthcoming Washington Conference on Disarmament. We are all unconditionally for it, are we not? Let us pray that this ray of hope may be the light of the truly significant life of our nations in the future!

With love to your mother dear,

Yours,

LETTER FROM ABNER AND ELLA NEWLIN.

LONDON, Eighth Month 16, 1921.

TO OUR DEAR FRIENDS IN THE "HOMELAND":—

We arrived here this A. M. at seven o'clock. We took the boat at Hook of Holland and were on the water last night. The channel was rough the first two hours. We felt miserable, but did not get really sick. After that it was more calm and we slept well. We feel much better since the weather is cooler. The hot weather in Germany was trying when traveling. There have been light rains there and here, but not enough to do the thirsty ground much good. The late crop of potatoes and vegetables is going to be short. It will affect the food conditions greatly.

The wheat and rye were fairly good in Germany and were well taken care of. It means much to the country people, but will not feed the cities.

We had expected to go a week earlier, but a fire on a large boat which was in the dock, made it necessary for the company to find accommodations immediately for two thousand people, so we were changed to make room for them. Our contract was not quite closed when it occurred. These things are not under our control and we are content, trusting "Our Father is at the helm."

We expect to go to Fritchley tomorrow. It seems as if a wall had suddenly fallen down between us and the people, to be where every one speaks English. We were at Bithoven, Holland, over the week-end. Holland has rosy children and is building new houses. Two things that are scarce in Germany.

With love to all,

ABNER L. AND ELLA NEWLIN.

FRIENDS' DISARMAMENT COUNCIL.

FREDERICK J. LIBBY, *Secretary*.

In pursuance of the Minutes of the meeting held in Philadelphia on Sixth Month 22, of representatives of the three groups of Friends, a meeting for organization of a Friends' Disarmament Council was held at 304 Arch Street, Philadelphia, on the 12th inst. The following were reported as the duly elected members of the Council:

Allen D. Hole, W. Rufus Kersey, A. Morris Carey, Irene Stranahan, Ross Hadley, Isaac T. Johnson, Edith Wildman, as representatives of the Five Years' Meeting, William I. Hull, Hannah Clothier Hull, Arthur C. Jackson, George A. Walton, Jesse H. Holmes, representing the Friends' General Conference, M. Albert Linton, Frances Tatum Rhoads, Harold Evans, J. Henry Scattergood, representing the Arch Street (Philadelphia) Yearly Meeting.

The following were present: Allen D. Hole, W. Rufus Kersey, Irene Stranahan, Wm. I. Hull, Hannah Clothier Hull, Arthur C. Jackson, M. Albert Linton, Harold Evans, J. Henry Scattergood, and by invitation, Rufus M. Jones, Wilbur K. Thomas, Wm. F. Wickersham, Edgar Stranahan and Frederick J. Libby.

The selection of Frederick Libby on Sixth Month 22, as Executive Secretary, was confirmed. The name of the organization as given above was adopted. Co-operation with Friends in Great Britain and Japan was agreed upon. The invitation of the National Council on Limitation of Armaments (a newly formed federation of National bodies favoring Disarmament and representing Labor, the Farmers, the Churches, Women's organizations, etc.), to co-operate as a constituent member was accepted and it was agreed to aid in the financial support of this co-ordinating body. The sum of \$25,000 was agreed upon as our own budget for the year and the hope was expressed that each of our constituent groups should try to raise one-third.

M. Albert Linton, who acted as Chairman of the meeting, was asked to continue as Chairman of the Council for the present. A. Morris Carey, 1004 Cathedral Street, Baltimore, Md., was made treasurer.

An Executive Committee was chosen, comprising the Chairman and Executive Secretary ex-officio, and Harold Evans, Wm. I. Hull, Lucy Biddle Lewis, A. Morris Carey, Allen D. Hole and a third member of the Five Years' Meeting to be chosen from those who are yet to be named.

IMPORTANT DISARMAMENT GROUPS CONFER IN WASHINGTON, D. C.

A significant Conference of representatives of sixteen National Groups that favor Reduction of Armaments was held on Ninth Month 8, 1921, in Washington, to discuss ways of co-operation.

All of the National Farmers' Organizations and all of the important Women's Groups as well as representatives of the Churches and one Labor organization were included in the Conference.

It was agreed that a loose organization is necessary to prevent duplication of effort and to secure effective action. A National Council on Reduction of Armaments is to be formed, composed of one representative of each National Organization that favors this object.

The purpose of this Council, it was agreed, shall be "to unite and make articulate through the member-organizations, the overwhelming sentiment of the people of the United States in favor of Reduction of Armaments;" its functions will be to co-ordinate the work of the member-organizations, to maintain lines of action, to maintain an advisory board of experts and to co-operate with similar organizations in other countries.

The Friends' Disarmament Council will be one of the co-operating groups. This method of organization will leave each group to carry out its full program and give its testimony unhampered by other bodies, while at the same time it will increase the efficiency of all by helpful suggestion.

American Friends' Service Committee

20 South Twelfth Street,

PHILADELPHIA, PA.

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JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

ARTHUR WATTS' FIRST REPORT OF THE RUSSIAN FAMINE SITUATION.

The area involved includes the whole of the Volga Valley from Kazan to Astrakhan, normally the bread-producing district, not only for the rest of European Russia, but for many other parts of the world. The conditions in Siberia and south-western Russia are better, while in the immediate vicinity of Moscow there has been an excellent yield, but in the first instance the matter of transportation is tedious and uncertain, and in the last two the supply is not expected to meet the local demands. Figures vary widely and wildly, but 14,000,000 people are said (in an official report to one of the Moscow newspapers) to be unable to exist over the next winter without government or foreign aid.

Recently returned travelers find gruesome stories of conditions already prevalent in the Volga district. Railroad stations are massed with people, some fleeing from the cities to the country in the hope of finding remnants of bread there; others leaving the starving villages for what they hope to find in the more food-favored city centres. Wartime refugee situations are developing; children left orphans by the death or wilful desertion of their parents, cholera and typhus becoming epidemic along the main routes of travel (reported outbreaks of the black plague have not been well authenticated), people eating grass when their provisions for the journey to Siberia had been devoured before the arrival of the train to take them there.

The Russian Government is endeavoring to cope with the situation. Among other measures they are endeavoring to send the inhabitants of the famine districts into more favored localities. Institutions for orphans and refugees, and sanatoria, many of which had been located in the famine area because of its usual productivity, are to be evacuated in regularly organized trains to the central and northern parts of Russia and to Siberia. Various cities have offered to receive varying numbers of these children; Moscow already has over four hundred of them. About sixty trains have now been equipped with kitchens and supplies to run with émigrés from Saratov, Samara, Kazan and other Volga cities to Tashkent and Siberia, each train carrying some five hundred people and making the trip in about ten days. In addition to this attempt at organized evacuation there is a tremendous amount of individual flight. As a result of so much movement along the main travel routes, special bases of food and medical relief are to be established at the larger railroad junctures. A provision train (with kitchens) capable of feeding 5,000 children a day is already established at Samara, and a smaller one at Kazan. Others will soon be operating at Orenburg, Simirsk, Chelyabinsk and Omsk. The local committees arrange for the distribution of the food, usually from tents adjacent to the trains. Bath and laundry trains, formerly devoted to the army, are to be sent to the same places, in order to prevent if possible the spread of cholera and typhus and other diseases. Refugees are to be bathed and their clothes, if vermin infected, to be burned. These plans, unfortunately, will be greatly affected by the lack of new clothing to provide people, as all reports from the provinces show that to be one of the greatest needs. Yesterday's paper stated that 100,000 sets of underwear were immediately required for adults and that there was absolutely no children's underwear available for this very laudable purpose. Anyone who saw how typhus crawled along the railroad line across Siberia and was almost unheard-of in non-travel haunted neighborhoods will heartily encourage the attempt to delouse refugees at every station where the train stops long enough to do so.

Food is, of course, obviously the greatest need of all. Especially cereals are required, as the Russian peasant is more dependent on bread than one unacquainted with him can imagine. Soap is often overlooked as a relief commodity, but it is very lacking here now, and I believe we have been more thanked by children, their parents and teachers for it than for any other one thing. Medicines we have already telegraphed for, and the diseases we are likely to meet are best combatted by other means. Agateware bowls for feeding children and large iron kettles for cooking purposes are badly needed. They could be used to the greatest number possible, as all household utensils are unbelievably scarce. The infection caused by the use of wooden spoons and bowls and by several persons' use of the same utensil at the same time is obvious, but almost unavoidable.

THE HEWSONS SAIL TO TAKE UP RELIEF WORK IN RUSSIA.

Cornell and Estelle Hewson, of Richmond, Indiana, sailed last Seventh-day on the *Orduna*, from New York, to join the new Unit in Russia, which is now being formed to meet the appalling emergency of the Russian famine. They will proceed to Riga before going into the famine district.

ALFRED G. SCATTERGOOD RETURNS HOME.

Alfred G. Scattergood, of Philadelphia, who for almost two years has been the Chairman of the Child-feeding Mission in Germany, arrived home the 11th.

"STRONG TO BEAR TROUBLE."

My stenographer is a young widow, the widow of a German Pacifist who was executed by Government troops at the time of the revolution in 1918 because of his political opinions. She has two small children, whom she is unable to support. She has a dependent and aged mother, and a dependent sister who has recently undergone a major operation. She carries them all on her back.

Some time ago another sister lost her husband, very suddenly and painfully, from cancer of the brain. My little lady was terribly broken up about it, more than I have ever seen her over her own troubles.

"He had everything to live for," she said; "he was young and very fine. My sister is not as strong to bear trouble as I am. It is harder for her than for me."

I thought of her own young husband and of that terrible night when he did not come home from his work as reporter for the sessions of the Reichstag. I thought of the moments of weakness I had seen her overcome, when she was all but conquered by her hard fate. I thought, too, of the sweetness with which she does her daily work, and what that sweetness would mean in normal life, as the mother of her children, could she be just that. All that she must give up.

And, as she says, she learns daily to be "strong in trouble."

CAROLINE G. NORMENT.

A GERMAN BABY AND A FRENCH OFFICER.

It was a hot summer day in the valley of the Rhine. The river valleys know how to confine and reflect their sunshine to double its power. A through express train rolled across the bridge from the unoccupied into the occupied territory of Germany and stopped at the customs barrier which the French authorities inaugurated. The passengers, who were waiting on the station platform to board the train, had to be patient until all those within had climbed down upon the platform with their luggage and had had it inspected by the authorities. Then there was a surging rush for seats by the hot and impatient human group.

A French officer, who was a passenger, stood calmly in the door of the first-class carriage and surveyed the scene with a cool and detached atmosphere of possession.

A woman with a baby came and asked for a possible seat and settled down for a long journey. With the attitude of the French officer and the crowded coach as a combination there

was a certain sense of tension which made the feeling not as comfortable as it was before. But there was the baby. He sat straight up in his mother's lap, with golden curls and soft brown eyes, clasping his little cap in his hands, looking straight across at the officer. We were moving down the left bank of the Rhine. One could see French troops exercising in the fields. As the baby quietly surveyed the glory of the French uniform a French hand reached across the aisle and touched the little soft hand with an inviting gesture and a German mother disengaged the fingers from the cap and laid it in the hand of the enemy. A French watch seems to tick as interestingly as any other, and so after the baby had listened to it, the officer asked the baby if the baby liked it. There was full agreement.

As we rolled into the station at Mainz the officer buckled on his signs of war again, but the air was distinctly cooler, for it was found that after all "a little child shall lead them."

CAROLINA M. WOOD.

SHIPMENTS received during week ending Ninth Month 10, 1921—105 boxes and packages received; 1 for German relief; 1 from Mennonites; 5 anonymous.

Contributions received during week ending Ninth Month 12, 1921—\$19,210.81.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

PEACE TREATIES WITH THE CENTRAL POWERS.

The United States is now practically at peace with all nations. Preliminary treaties of peace have been signed with Germany, Austria and Hungary, which need only to be ratified and officially promulgated. Our country, it may be recalled, was not at war with Turkey and Bulgaria. Diplomatic and commercial relations may now be officially resumed with the nations with which we have been at war and real peace draws one step nearer.

PRESIDENT HARDING ON THE PORTAL OF PEACE.

The following is part of President Harding's message for the dedication of the peace portal on the border line between Canada and the United States, at Blaine, Washington, early this month:

"You have erected a temple of peace, whose gates are never to be closed save in war. Already it stands for more than a century of unbroken peace between Britain and America, and we all join in the hope that in coming time it may commemorate an era of peace much longer than the period of wars for which the temple of Janus stood. Our century and more of peace with the British Empire, our relations of unbroken amity with Canada, the fact that a boundary line over 3000 miles long remains unfortified—these are the testimonies that the world grows wiser and better. All mankind looks to this example, and yearns to be able to follow it, and we are justified to believe that a time is at hand when it may take a long step in that direction. On the occasion of dedication of the Pacific peace portal, I wish to convey to you personally my high appreciation of your patriotic service in providing this symbolic sign to international peace, and in doing so, I would also thank the Pacific Highway Association for the fine co-operation it has rendered."

UNITED STATES DELEGATES TO THE CONFERENCE.

Charles E. Hughes, Secretary of State, Henry Cabot Lodge, Chairman of the Senate Committee on Foreign Affairs, ex-Senator Elihu Root, who was Secretary of State under President Roosevelt, and Senator Oscar Underwood, constitute the United States delegation to the Disarmament Conference. With the Republican and the Democratic leaders of the Senate as members of the Conference, there should be little question of the Senate failing to ratify such decisions as shall be reached.

In addition to the above there will probably be an advisory committee of twelve or sixteen men and women, more representative of the people in general.

ORGANIZED LABOR WILL SUPPORT DISARMAMENT.

The Executive Council of the American Federation of Labor, which speaks for nearly four million workers, has pledged its support to the Washington Conference, and announces that the workers will help organize mass meetings and parades in all cities and towns for Armistice Day, 1921, the date the Conference is to open.

The churches, the farmers' associations, women's and other organizations of this country are also deeply interested in the success of the Conference and probably all unite in the Labor slogan, "It is time to disarm." Unless all of these and many other forces furnish a strong, intelligent, well-directed public opinion, favoring disarmament, both before and during the Conference, success cannot be expected.

THE HEART OF RECONCILIATION.—Pardon a reference to a memory of my boyhood that has never lost its color or its strength. It is the memory of my mother reproving me, in tears. Punishment might have been bearable; I could have faced it. But tears, they vanquished me. A mother's suffering for a son's disloyalty to truth—there was something in that which made my act repulsive and at the same time unveiled to me a heart of love and reconciliation and peace.

May I not ascend by that little slope of filial experience to the cross of my Lord on the hill called Calvary? There our Lord *unveils* our sin, and there he *unveils* the love which *forgets* the sin and can *redeem* the sinner.

Sinai has no place for sinners.

Calvary has no place for anybody else.

There we can take our burden, and we need never bring it away.—JOHN HENRY JOWETT.

To the twentieth century is left the task of so enlightening the consciences of all men of good-will that they shall recognize the moral obligation of applying the teaching of Christ—the Christian ideal—to economics and politics no less than to the ethics of individual character and conduct.—PRINCIPAL ALFRED E. GARVIE.

FRIENDLY NEWS NOTES.

The Reformed Church Messenger, published at Fifteenth and Race Streets, this city, has been conducting a symposium on "What is the Most Awful Sin," with prizes for the best essays of six hundred words. Although not a prize winner, our friend William C. Allen's article on "Militarism" has first place in the eight contributions printed in their Eighth Month 11th number. It is fortunate to have this plain teaching put before the large audience of the subscribers to this paper.

In reporting a Norwegian Summer School (in some measure a child of Woodbrook) I. S. in *The Friend* [London] mentions that A. Gertrude Jacob "with her true American 'go' and liveliness" was of the party. H. G. Wood and Alfred Kemp Brown were also present and had an acceptable part in lectures and other service.

We are indebted to Annie H. Barton for some information in regard to the Haddonfield and Salem Quarterly Meeting Conference on Membership at Woodbury on the afternoon and evening of the ninth.

"There were over two hundred persons present. Both sides of the question were presented, and it was indeed a satisfactory occasion tending to clarify the views of any who were of uncertain opinions. There was such a unity of thought and expression in favor of birthright membership that it is scarcely correct to say a discussion followed. The spiritual phases of the question had been well brought out by Max I. Reich and Alfred C. Garrett and the remarks that followed were mainly along those lines."

The Quarterly Meeting is to receive a report from the Committee in charge of the subject. This may appear in a later issue of *THE FRIEND*.

GEORGE WOOD BACON is well known in the circle of our subscribers. They will be interested to learn that he has a six page article in *The Survey* for Eighth Month 16th on "The Country School—Then and Now." The article is kindly put into our hands by Charles Evans. After the manner of an expert engineer he has telling paragraphs on Financing the Public Schools, on Present-day Necessities, on Teachers' Salaries, on School Attendance and on Attracting the Child. The article was first read at a Pupils' Association in the environment of the author's youth. His tribute to the "tongue [of land] in Cumberland County, N. J., lying between the Delaware Bay and the Cohansey River," will stir tender memories in not a few.

No more conclusive presentation of the economic argument for disarmament has come to our notice than that used by our Friend. After two paragraphs in which the subject is made very specific the conclusion is put thus:

"Do we comprehend what these stupendous figures really mean; do we understand how much of our national capital assets are now tied up in this sterile business of national defense? Four and one-half billion dollars [present Government demands] capitalized at six per cent. per annum equals \$75,000,000,000. This is the amount of our capital that must first annually earn \$4,500,000,000 before it can contribute to the development of our own and the world's economic life. National defense therefore holds a first mortgage on our prime assets, on the nation's best productive effort. Seventy-five billion dollars represents the bulk of the nation's quick assets and from one-quarter to one-third of its total assets. This is the price we are now paying for the World War; this is the price we may continue to pay unless we and the nations of the world reset the stage. The stage cannot be reset without our initiative."

The Friend [London] quotes *Outward Bound* in regard to General Smut's as follows: "It is not generally known that one source of this great quality (the touch of the seer) is the influence that began in his life during the Boer War through the War Relief work of the Friends in South Africa. He was impressed and profoundly moved by the spirit in which the work was done for sufferers on both sides. He characteristically worked back to the source of that spirit, and since that day has never lost contact with the Friends' principle and practice."

THE volume of Extracts from the Minutes of Proceedings of London Yearly Meeting is now at hand from the office of the Society of Friends in London. We call it a volume for it contains 286 closely printed pages. The effect of increased costs of printing and paper is indicated by the fact that a charge is made for the volume. The contents, shown in a four-page index, includes about 200 titles. There are two valuable tables, one of general statistics by Quarterly Meetings, the other of the fifteen boarding schools (four of them in Ireland) to which the Yearly Meeting extends some fostering care.

The various financial statements will also be of interest. The sum of £3,205, was spent by the Committee on the All Friends' Conference. This, of course, represents a very small portion of the total cost of that conference.

In the most cursory review of the volume it is clear that the ends of the earth are brought together in the outreaching concerns of London Yearly Meeting. This wide range of interest affords scope for the activities of the great variety represented in the nearly 20,000 membership of the Yearly Meeting. That so much variety can be fused into a unity of feeling and purpose is truly cause for thankfulness.

FRIENDS will remember the alarm William C. Allen expressed in London and Philadelphia, as the result of his observations during his religious service around the world, on the unfriendly feeling between Great Britain and the United States. At the moment, for psychological reasons, at least, it seemed wise to some both in London and Philadelphia, that this painful situation should be dealt with quietly. The international patient might be very sick, but the hope of recovery was in "keeping the house quiet."

Since then many conditions have changed, and the elements of the problems have become much more clear. The causes of the feeling have emerged, and can be dealt with specifically.

This the *New York Nation* has done with much ability in a series of ten articles under the caption: "No War with England." They are now bound together and can be had for twenty-five cents from the publication office of *The Nation*. All intelligent peace workers will want to read them.

WE are indebted to *The Friend* (London) for this item:—

Groups of the International League of Youth have been formed in many of the towns of Germany and some in Switzerland and it is hoped to extend into other countries. The members are recruited almost entirely from the ranks of the workers. The founder of the League and its dominating personality is Professor Leonard Nelson, of Göttingen, the well-known interpreter of Kant and Fries; he suffered bitter persecution during the war on account of his anti-war attitude. Our correspondent describes the communal life lived by thirty student members of the League, their whole life being of a Spartan simplicity. The League, he says, has many affinities with Friends, and, by invitation, he addressed the group in Göttingen on Quakerism, the address being given in English, which all the thirty students could understand. Many questions were asked afterwards and the keenest interest evinced.

NOTICES.

WEST GROVE DAY.—Former members and attenders of the Meeting at West Grove are reminded that it was decided last year to hold the "re-union" annually on "the first First-day in the Tenth Month." This fixes the date for this year on the second of the month. All interested will please arrange accordingly. The hour of meeting is ten o'clock. Bring luncheon.

A PUBLIC MEETING for Divine worship will be held at Centre Meeting-house, near Centerville, Del., First-day, Tenth Month 2nd, at two o'clock, Standard Time. The meeting will be under the joint care of Race Street and Arch Street Friends. Those desiring transportation from Wilmington will please communicate with Dr. Robert H. Maris, 1009 Jefferson Street, Wilmington, Del.

CHARLES D. HURREY, Secretary of the International Friendly Relations Committee, Secretary of the World's Student Christian Federation, and colleague of John R. Mott, has just returned from a trip through Cuba, Jamaica, Peru, Chile, Argentine, Brazil, Portugal and Spain. His principal objects were the promotion of European Student Relief, the World's Student Christian Federation and International Friendly Relations among foreign students. C. D. Hurrey's rare ability as a speaker, coupled with his experiences and impressions growing out of this trip, should make anyone eager to accept an opportunity to hear him. He will speak at a luncheon to be given in the Mirror Room of the Wanamaker Tea Room, on Tenth Month 4th, at 12.30 p. m. For further information apply to Edward C. Wood, Houston Hall, University of Pennsylvania.

THE last special Meeting for Worship for the season is to be held at Parkville Meeting-house on First-day, Ninth Month 25, 1921, at 2.45 p. m., Standard Time. Interested persons are invited to be present.

MARRIED.—In Friends' Meeting-house, Chestnut Street, West Chester, Pa., on Eighth Month 17, 1921, ISAAC GARRETT ROBERTS and ELLA N. SWAYNE; members of Birmingham Monthly Meeting, Pa.

DIED.—On Eighth Month 31, 1921, in Philadelphia, WM. EVANS Wood, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, on Eighth Month 31, 1921, MARY K. PALMER, widow of John S. Palmer, in her eighty-seventh year; a member of Germantown Monthly Meeting.

—, at Germantown Pa., on Sixth Month 24, 1921, MARY D. ELDER, daughter of the late James and Susanna C. Elder; a member of Germantown Monthly Meeting of Friends.

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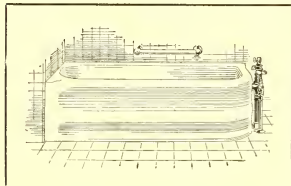
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THE MASTER POTTER.

One does not have to be expert in the potter's art to know that clay occurs in nature in great variety. Common observation gives witness to this fact. The ordinary wayfarer, even if he drive an automobile, finds a painfully evident difference between the kind of clay that holds him fast in the road, and that other not uncommon variety that makes it impossible for him to keep his car from sliding into the ditch. Between these two extremes there must evidently be a wide range of quality for industrial or artistic uses. It does not surprise us therefore to be told that the various kinds of pottery and porcelain are very much determined by the difference in clay beds to which manufacturers have access. This conclusion has been pretty widely generalized, and it would be safe to assume that to most of us Dolton and Worcestershire and Sévres convey a somewhat vague idea at least of difference in material rather than in workmanship.

If we become a little initiated in the work of the American Indians in pottery we may find a definite challenge of this current opinion in regard to the fixed relationships between quality of clay and kinds of pottery. Two Indian tribes with access to the same clay beds will make a very different product. In one the crudity of the clay is tempered into fine-grained beauty; in the other it mars the work even for humble uses. Is it possibly true then that skill in pottery does in measure defy the quality of clay—that the deft workman can make a fine product out of base material? Without entirely discarding the first conclusion may we not assume, in a discussion that has no technical bearing, that both generalizations are measurably true; that quality of material and quality of workmanship are co-relatives in the making of products of the potter's art? Does such a conclusion do other than exalt the skill of the workman, and set in relief that verisimilitude of the Master Workman who at times seems to have small regard to quality of material, but makes some of the finest products of human personality out of the "base things" of life? Let that be as it may,—let the comparison of human life to the potter and his wheel be perfect in detail or not, the more we become aware of God's work in men and women the more we must

marvel at the skill of the Master Workman with what from every human point of view we should call poor material.

In books like "Twice Born Men," in lives like those of John B. Gough or George Long one finds striking instances of the Potter's consummate art. It seems almost incredible that some such transformations as thus brought to light should take place. The ascent from the depths of bestiality to the refinement and tenderness of radiant Christian personality should be miracle enough to satisfy anyone—should be final as evidence of the work of grace *now* in the world. Indeed, the danger is (and it is the danger that should concern us) that we shall be blinded by such instances, shall be so well satisfied with the objective and external evidences in others, that we forget that we cannot escape the witness box ourselves? How much or how little has the crude clay of our natures yielded to the transforming work of the Master Potter? That is what the observant eyes of a critical world is saying! That discloses the sorry wilderness of failure in which too many Christians are entangled!

The ancient exhortation, to the young "to keep out of the air," to the old, "to keep out of the earth," is not without bearing on this subject. After middle life how well reconciled we find ourselves to the imperfections of the clay! Our quick tempers, our gloomy temperaments, our unreasonable habits, have become crystallized. We say of them, when we give offence, "I am very sorry, but I am made that way." If all Christians over fifty could shake themselves loose from such a condition—could actually day by day submit to the Master Potter's hand, what a changed world there would be! How much self-will, how much arrogant opinion, how much uncharitableness would go by the board! How does it come to pass that this progressive tempering and moulding of the clay gets arrested—that our development in Christian graces so often comes to a standstill? There are two evident reasons. We lack faith and we lack patience. So often have we stumbled and fallen, so little real progress do we seem to see as the years pass, that we are prone to say such attainments as those at which the Christian should aim are too high for us. And so they are at one bound. The upward path is not to reach just one bold outstanding peak of attainment. There are summits beyond summits, and the exhilaration of the climb should beckon us on as we ascend.

Nor does the Master Potter lack faith in us, or fail in patience in the face of all discouragements. He stands ready, if need be, to break up, to regrind, and to remould our stubborn clay, and in the end to put the unmistakable mark of His workmanship upon the product. J. H. B.

ONE thing I know—that those who come nearest to God have most to give of inspiration and joy to their fellows; that their concern is always how best they can give rather than how they may get, and that a heaven-learned sympathy makes them slow to speak in terms of disparagement of the efforts of either the "long-established minister" or the "self-conscious young Friend."—WALTER H. BENTLEY.

FRIENDS AND FUNDAMENTALS.

[The following is taken from Caroline S. Stephens's introduction to the third edition of "Quaker Strongholds." A suggestion of our late beloved friend, Samuel Morris, prompted this expression. So far as we know it is unrivaled in Quaker literature.—Eds.]

It is, perhaps, not surprising that our habitual absence from the attempt to define the undefinable and to formulate for transmission to others those mysteries before which the deepest human wisdom most deeply feels its own insufficiency, should have been much and often misunderstood. It has led to many doubts of our orthodoxy as a body; and, coupled with our question of outward observances, it has led some even to question our Christianity.

It is here that any misinterpretation of our silence naturally touches us to the quick. Doubts of each other's orthodoxy have been so freely interchanged in all directions amongst Christians as to have lost much of their force. But no true Christian will contentedly acquiesce in any doubt as to his loyalty to Christ, and silence may, of course, proceed from the most varied sources, from unbelief and from indifference, as well as from reverence and from adoration. I desire, therefore, on my own behalf, as well as on behalf of those with whom I have any true religious fellowship, to say in the most emphatic manner that the liberty we claim and proclaim from forms and formularies is not the liberty to think our own thoughts and to go our own way. It is, on the contrary, the liberty where-with Christ Himself hath made us free, the liberty of those who having the substance, know that they no longer need the figure—the liberty which comes of taking up our cross and following Him who was crucified for us.

Our objection to forms is not that they would pledge us too deeply, but rather that they would confine us to that which is too little, that they hamper and check the living exercise of the spirit which is necessary for real worship and real inward growth. Quakerism, as I understand it, is largely a protest against the attempt to reduce spiritual life to a technical process—a matter of rules and definitions to be confidently applied and transmitted by human agents, and separable from the growth of the divine seed in the heart. We feel this growth to be mainly beyond human ken—a hidden birth proceeding from a source unfathomable by the human mind.

And if this be true of that part of the "mystery of godliness" which relates to our own life and experience, if even in regard to what takes place in our own hearts we feel a sacred fear of inter-meddling in the mysterious processes of life and growth by intellectual investigation or effort of will—how much more must we fear to give free play to words, or even to thoughts, respecting the nature of the very Fountain from which our eternal life is derived, and the awful and mysterious manner in which alone, under necessities forever inscrutable by us, that Fountain could be opened for us?

To know in our own experience that eternal life is, indeed, freely opened to us, that it is possible for us to be redeemed and healed and made one in Christ, as He is one with the Father, to know that for our sakes the Son of God did lay down His life, becoming obedient unto death, even the death of the cross, that we, through Him might have life, to know in our own hearts what it is to be brought under the humbling, redeeming, purifying power of the cross of Christ; all this is enough and more than enough to fill our life with praise and our hearts with thanksgiving, and to set us free forever from the desire for explanations of the unsearchable. As through death life is opened up to us—so whether slowly or suddenly, yet surely, as in a heavenly dawn, does the "Radiancy Divine," the brightness of the Father's glory, become visible to us, and we recognize it for what it is, "the light of the knowledge of God, in the face of Jesus Christ." Why this revelation must be through death, why we could be redeemed only through His submission for our sakes to endure the shame, to drink the bitterest cup ever tasted on this earth, to suffer the extremest penalty of the sin, He never shared, this we may indeed partly feel, but no tongue can tell.

If, therefore, we do not always utter freely, or confidently define, our belief as to the nature and work of our Lord Jesus Christ, it is not for want of absolute and adoring trust in Him as the Lamb of God that taketh away the sins of the world, but because the mystery is greater and the trust deeper, fuller, broader, more powerful, than words can utter; because we dare not limit or define in terms of the intellect that which can be understood only by the child-like heart, because as we "look upon Him whom we have pierced," but Who has yet loved us with an everlasting love, and given Himself for us, that the love of the Father to us sinners might be livingly revealed to us, as we look upon Him, the only language possible to us is the language of penitence, of praise, of love, of adoration.

OHIO YEARLY MEETING REVISITED.

WATSON W. DEWEES.

Ohio Yearly Meeting, held at Barnesville, Ninth Month 17th to 22nd, inclusive, presented no unusual features, but was felt to be a profitable and helpful occasion. To a visitor like myself, attending irregularly once in six or seven years, it was a continual temptation to compare the present with the past, and to note the differences between it and Philadelphia, my own Yearly Meeting by adoption. Those capable of judging, thought the attendance was quite up to the average of recent years. It will be remembered that one large Quarterly Meeting, Hickory Grove, was set off a few years ago and united to Iowa Yearly Meeting (Conservative), making a considerable reduction in the total membership of Ohio Yearly Meeting, and especially affecting the number of children of school age. Roughly stated, the membership of Ohio Yearly Meeting might be put at eighteen hundred or about two-fifths the size of Philadelphia Yearly Meeting. This is simply an estimate as no exact figures are accessible. There are four Quarterly Meetings, Short Creek, Salem, Stillwater and Pennsville, always enumerated in the order of their establishment. Sixty years ago Pennsville was a large Quarterly Meeting, with three Monthly Meetings. It is now reduced to one, and is assisted by a committee of the Yearly Meeting. This change does not so much indicate a decay of Quakerism as a migration, for the membership of Pennsville went to swell the size of meetings in Iowa and elsewhere farther west.

The business meetings began on Seventh-day and are continued until the following Fifth-day, with public meetings for worship on First and Fourth-days. There is only one sitting per day, but the visitor quickly discerns that much of the real work of the meeting is being done in the intervals by numerous committees.

"Comparisons are odious," is an oft-quoted proverb, but they are extremely convenient for purposes of illustration. Philadelphians could but note with interest, that representatives from the different Quarterly Meetings were expected to remain on duty throughout the week. One Friend found it necessary to return home, and carefully obtained consent in open meeting before starting for the train. It seemed very business-like and suggestive, and if the duties of representatives extended beyond the nomination of clerks, the practice would be quite worth copying.

The isolation of Philadelphia has led to the disuse of correspondence and the present generation of members has little or no recollection of such a function. But in Ohio, the major part of two sittings, something less than one-half of the available time of the meeting, was devoted to receiving and sending epistles. It is by no means an empty form, but a duty in which the very life of the meeting seemed to be much involved.

When the subject of education was under consideration the fact was brought to light that there are three hundred and twelve children of school age, nearly half of them being educated in Friends' Schools. Several neighborhood primary schools are maintained by subordinate meetings for periods ranging from six and a-half to nine months. The meeting was reminded that a state law now requires that all children be kept at school thirty-two weeks in the year. Short term

Friends' Schools must lengthen their time or risk an awkward conflict with State authorities.

The report of the Committee in charge of the Boarding School was listened to with deep interest. The impression derived from this report and other sources of information, strengthens the belief that much good is being done with a comparatively small amount of money. It was extremely refreshing to hear of an institution which could live strictly "within its means" and report a surplus of near a thousand dollars! Past and present pupils attending the meeting gave no evidence of having been famished, and one could hope the teachers had not been unduly stinted in the matter of salaries to make the surplus possible.

Mention of the school must always bring to mind the close relation it bears to the very existence of the Yearly Meeting. Stillwater Friends within driving distance entertain liberally, but it is difficult to see how the membership could be provided for without the school as a boarding home. Here something less than a hundred and fifty people were lodged and fed, and a much larger number had single meals on public occasions. The accommodations were not of the Atlantic City hotel type, but clean and decent, and at a moderate cost. The long mornings and evenings gave opportunity for much social intercourse and the formation and renewal of friendships. Many were old scholars in fact, and all fell naturally and easily into the routine of Boarding School life. At meal time they sat at long tables closely packed like school children, and the waiters were present or former pupils, familiar with the usages of the place.

Bible reading in the evening became a meeting for worship, as of olden time, and many have had cause to remember these occasions as periods of deep religious feeling.

All this does not describe the real Ohio Yearly Meeting. There are many things in this world which cannot be explained in words and sentences. The visitor who goes to Barnesville in a sympathetic attitude of mind will feel the touch of a spiritual life which may be experienced but is not easily transmitted by words to the comprehension of others.

CONFERENCE ON BIRTHRIGHT MEMBERSHIP.

About two hundred people gathered at Woodbury, New Jersey, on Ninth Month 9th, to attend a Conference on Birthright Membership arranged by a Committee of Salem and Haddonfield Quarterly Meeting.

Various phases of the subject were presented by Faith Borton, Herbert Nicholson, Warren Valentine, Max I. Reich and Alfred C. Garrett. All of these speakers, as well as those who took part in the discussion which followed, were in favor of retaining our present practice.

However, several considerations which might look toward a change in our system of birthright membership were brought out. Birthright membership is based upon the Scriptural idea of the unity of the family. It takes for granted that parents are concerned Friends by religious conviction, and that they will naturally bring up their children to a similar real conviction. It relies upon the expectation that the religious influences which they throw around their children will unfailingly result in the development of their children's life along practically the same lines as their own. This expectation is in fact largely justified by the results.

Two substitutes or plans for Birthright membership have been proposed. One is membership by conviction only, with no official recognition of children even as prospective members. The other is the plan of associate membership which is now in force in most of the Yearly Meetings of this country. In this the children are enrolled as associate members until they reach an age when they may decide for themselves whether they wish to be Friends or not.

Among the considerations which might suggest some modifications in our present regulations were the following:

The true church consists only of those who have been "born again." If it is our aim that our Society of Friends should

not include any who are not members of the true church, we should not place on our rolls the names of our infant children until they are old enough to have had some religious experience. Our present system does as a matter of fact place upon our lists, and keep as members, a small number of people who are not truly Friends, and possibly some who have not been born again. Under a system of membership by conviction, or of associate membership, there might be fewer such; but with this thought immediately arises the question of our continuing duty toward those who are bound to us by close ties, who have not been quickened by a rebirth.

The Christian life of many of our young people might be strengthened if they were faced with the expectation of coming to a definite conviction, and in some simple way making a confession of their faith. The plan of associate membership provides for this. But such a confirmation of the membership which is ours by birthright, does often and often occur among us through the interest in religion, and in the affairs of the meeting, which our young people manifest in various ways. It would be the basis of a membership by conviction and it would mark the change from associate to full membership.

These are among the thoughts that were expressed at the Conference. It was felt that any advantage which might result from a change from our present method, could be better obtained in our plan as it is now, if parents, overseers and others, each and every one of us, would have a more effective concern to encourage and develop the religious life of our children.

The Conference closed with a conviction that we did *not* want a change in our discipline, but that we *do* want an increase in our own sense of responsibility.

ANNIE B. BROWN.

MEMBERSHIP IN OUR SOCIETY COMPARED TO CITIZENSHIP IN OUR COUNTRY.

READ AT THE WOODBURY CONFERENCE, NINTH MONTH 9th.

It is to be hoped that we all met here this afternoon with the attitude of the small boy who went fishing, and fell in. A passerby saw him and said, "How did you come to fall in?" "I didn't come to fall in," was the reply, "I came to fish!"

I came to fish here, to try to find out what our attitude should be on the subject of birthright membership.

The phase of the question which we shall discuss together now is its similarity to citizenship in a great Republic. "If there is an elevating and ennobling power on children in their consciousness of their being citizens of a great empire," runs my topic, "should there be a power for good on the youth of our Society in the knowledge that from childhood they have been its members, that they inherit its prestige and that no limitation of age barred their taking part in its concerns when qualified by the consecration of the Heavenly Anointed."

In thinking the question over, there are, it seems to me, some striking parallels in citizenship and membership in our Society. Let us turn our attention first to our privileges and then to our duties, in each case.

First of all, as citizens we have the use of all public benefits. Anything like forests, parks or lakes which belong to the country, belong to us each individually. We may use them freely. We have, also, as our heritage, the experience and work of older members of the community or State. We are heirs of past good legislation, the careful and wise planning of our forebears.

As citizens we have the right to vote and are represented on local and state matters.

But this is by no means all that comes to us through our citizenship. We have an individual responsibility for our country and the sense of belonging somewhere. Last, but by no means least, comes the right to the educational privileges which our schools provide.

Among our duties as good citizens is that of carrying forward the good work of the past and leaving the country a better place to live in than it was before.

We must, moreover, keep informed as to conditions in the country, state and county, if we are to be helpful citizens of America. Besides all this is the duty of using our gifts when they are needed for our country's good.

As we think over the privileges that each one of us inherits as a member of our religious society, they can be classified in much the same way as those mentioned above.

We have the free use of all meeting property. We inherit the experience and wisdom of our older members and, corresponding to our voting privilege, is that of taking part in the regular business meetings, no matter what our age or experience.

We send our representatives to conferences and these people report to us on their return. Our representatives serve on committees.

As regards the responsibility incurred by our membership in the Society, it may be said that this is one of the vital phases of such membership. It is only when *each one* of us feels his own responsibility that our meetings can be the sources of greatest blessing. This has been brought vividly before me during the past two years when a handful of us have gathered on First-day afternoons for silent worship together. In such a small group there is no chance of shoving the responsibility off onto someone else. Each one must do her share, or we fail in our purpose and our time is wasted.

Another privilege of birthright membership is the feeling of belonging to some religious society. We know that the older members are interested in the younger, that we are a part of the larger whole.

The opportunity which we have to go to Westtown and the other Friends' schools is by no means the least of our privileges as members of our Society from birth.

As Friends, we have our duties also; among them is that of carrying forward the traditions and testimony of the Society, and that of keeping informed about meeting activities. "The Quarterly Meeting Messenger" and the "Monthly Meeting letter to Absent Members" are a great help in this respect.

A duty which is of considerable importance and one which we are all too apt to let slide, is the last one listed above, that of using our gifts when they are needed by our meeting. Sometimes it seems easier to serve our country than our meeting, but the latter is as important as the former. Let us not think to ourselves, "Someone else can do this *much* better than I," but "However inadequate I feel myself to be, let me do this work to the best of my ability."

It has been said that a chain is no stronger than its weakest link. In a republic or a meeting this holds true. Let us individually open our eyes to the duties and privileges of such membership, and see to it that we are not the weakest link.

FAITH BORTON.

MEMBERSHIP IN THE SOCIETY OF FRIENDS.

READ AT THE WOODBURY CONFERENCE, NINTH MONTH 9TH.

It is not an easy task to prepare a paper on a subject such as is under discussion at this moment, particularly when so little has been written on this line, as birthright membership so far has been accepted as the responsibility of Friends, since the foundation of the Society, and if any expect more than an expression of the individual opinion of a lay member they will be disappointed. But as individual opinions based upon living experiences form the premises upon which ultimate judgments are based, we are bound to weigh each individual expression.

A generation ago a young man, himself the son of parents who were recorded ministers in the Society of Friends, on graduation from College, went to a distant city to take his part in educational work for which he had been prepared. There was no meeting of the Society in the city of his adoption, and in the course of a few years he married, "out of meeting," a lady of deeply religious convictions but of a Puritan denomination. As children were born, the recorder of the meeting in the town of his nativity, acting in accord-

ance with an unwritten custom, recorded these children, thus conferring upon them birthright membership.

These parents were concerned, as most parents are in these later days, with the practical problems of life, and like many Friends when living out of the influence of the home meeting, drifted into membership with another denomination.

One boy, however, at the age of five favored with a rather long visit with his grandparents, had the opportunity of a few months of training in Friendly principles. At the age of fifteen, this boy joined the church of his mother despite the knowledge from her lips that he had birthright membership in the Society of Friends. But there was no Friends' Meeting near and the boy desiring a spiritual home in reality, cast his lot with the other. But the teachings of the grandmother and the loving references of his Methodist mother to his birthright membership in the Society of Friends, lingered in the boy's memory, so that at twenty-one, having come to reside within the sphere of a Friends' meeting, he was ready to and did make good with his inclination and his birthright membership, becoming "by conviction and request" again a member of the Society.

No doubt this or other experiences, different only in detail, come to many descendants of Friends, for in my travels I have heard many far removed from the sphere of any Quaker meeting, testify in loving terms of their Quaker ancestry and the birthright membership.

Certainly no one would wish to establish the idea that one may be born into the kingdom of God. And it has been said that the birthright membership has been responsible for the existence in the Society of a number of persons who, while nominal members, are indifferent to the special responsibility for which Quakers stand and are incapable of bearing the ancient testimonies. This is undoubtedly true, and I freely admit that when, after a lapse of years, coming near to my birthplace I have heard persons point out that Quakers within their ken are not like the old stock; that the younger generation can no longer be distinguished as of old, by their virtues; that in their form of worship they are not unlike other denominations.

There may be some justification for such changes, but we know they are not generally true. But that a change has come in Quaker expression in most of the meetings of the country is not to be denied. Shortcomings of members and indifference are scarcely to be laid to birthright membership, for the same manifestations are to be noticed in the laity of other Protestant denominations not having the institution of birthright membership.

The uniform discipline of the New York Yearly Meeting, 1901, provides that, "Parents or guardians may make application for the enrollment of minor children as associate members."

And London Yearly Meeting provides:

"The right of children to membership in the Society extends to any child born of parents in membership; to any child either the father or mother of whom is, at the time of its birth, a member, provided such father and mother were both of them members at the time of marriage; also to any child where only one parent is a member at the time of its birth, if both parents (or guardians) express in writing their wish for the membership of the child and assert their intention to bring the child up in accordance with the principles of the Society."

Birthright membership presupposes that the child will be brought up in accordance with the principles of the Society, and assumes that the young, on attainment of their maturity, will have become convinced of the efficacy of the principles of the Society. The Society can afford to take this risk that children brought up in accordance with the principles of the Society will be Friends in spirit as well as in name. If this be accepted, there were no need for additional formality. Who can tell at what precise moment the chrysalis will break through its containing husk and become a beautiful butterfly? The moment of decision in a child's life is also a

moment of crisis. In a crisis the spirit is susceptible to the slightest force. As the chrysalis frees itself from its cocoon before it is able to fly, so may a delicate child see the light, and feel the promptings of the spirit, before it is able to overcome its shyness or timidity. Let us not consider any formality that at this time of crisis may act as a deterrent.

It is said of Confucius that preliminary to his life work in the interest of his fellow-men he put away his wife. Shall we, contemplating the renaissance of the Society of Friends, put away our children?

The term "associate" as applied to a degree of membership in the Society of Friends cannot but be meaningless. The word used in this sense was popular some years ago in the various engineering societies. In these societies it signified a person qualified to work with or affiliate in the practice of engineering with a member. But these engineering societies now propose to use instead the term "intermediate" member. If this word "associate" is empty of meaning when used in the engineering sense, how much more so is it when used to describe the status of a child relative to its spiritual home.

Children on reaching maturity who feel themselves not in unity with the Society may tarry with us until conviction, or they may, under a quickening of conscience, transfer their membership to another denomination.

Dan Marmon, birthright member of the Society of Friends, founder of the Nordyke and Marmon Company, once said that most of his best inventions were thought out in the quiet of the Quaker meeting. However that may be, Dan made true to his convictions, for he left the Society for membership in the Presbyterian Church.

Statistics show that the Friends are not a numerous body. Indeed, it can be said that in point of numbers the Society barely is holding its own position. Meetings in the central and western states by adopting methods more like other churches; by the institution of First-day schools, etc., have been able to check the decline in membership, but the original simplicity or worship has been more or less lost. But these are a Christian and an hospitable people and I shall not say that they are not Friends in spirit. But usages in other Yearly meetings may be neither necessary nor advisable here.

During the period of birthright membership, Friends' Meetings have grown, flourished and declined. If it can be said that birthright membership was in its part responsible for the decline of these meetings, it can be said with equal emphasis that this principle was responsible for their growth.

Not many years ago, a great spiritual leader in another denomination said to a Friends' minister whom some of us have heard, that he had become convinced of the soundness of the principle of birthright membership. But birthright membership cannot be reconciled with the rite of water baptism. How shall we ask of our children written evidence that they have received the baptism of the Holy Spirit, as would be required under the operation of the uniform discipline?

Children of Friends are the special or preferred material from which to draw future members of the Society. They are our opportunity. Parents should be held accountable for their training, so that they will feel they are little members with us even as they look forward to the exercise of their civic duties. And will not the exercise of their spiritual obligations be always more convincing evidence of their religious convictions than any material formality?

The world knows us as Friends—Quakers—and expects us to continue as such. I believe that any radical change in our principles such as to diminish or to destroy our individuality as Friends and our capacity as an organization for doing Christian work, would disappoint, particularly at a time when the civilized races of mankind are receptive to our views. The hereditary rights of children in the Society of Friends are of long standing. To abolish such rights would involve radical change. Usually one such change leads to another. We can not foresee any advantage in wiping out such rights, and the results in certain meetings, which for nearly twenty years have

operated under the uniform discipline, show a diminution of the young life in meetings. A leading financier says: "One good investment is worth more than the savings of a lifetime." If by means of hereditary membership we can save to the Society one powerful spiritual leader, the gain to the Society and to the cause of Christianity will more than offset any advantage that may be gained by the change.

Moreover, the Master said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

WARREN P. VALENTINE.

LETTER OF HERBERT V. NICHOLSON.

Herbert V. Nicholson was one of the younger Friends on the program of the Woodbury Conference. He made his contribution in the form of a letter written *en route* to Canada.

To the Haddonfield and Salem Quarterly Meeting Conference on Membership.

DEAR FRIENDS:—

I am sorry to miss the Conference on Membership at Woodbury. I had hoped my trip to Canada would come the latter part of the month, but now seems to be the opportune time.

As I am writing this letter my train is passing through the beautiful farm lands of New York State and I have just been witnessing the glories of a sunrise. Last evening the sun set, for me, over some beautiful mountain lakes above Scranton and I saw the great coal breakers of our rich anthracite region in the evening dusk. What a wonderful country is this of which I am a citizen—a citizen by birthright! Behind all the glories of nature it is so easy to see the hand of the Creator. There is His rule and His Kingdom in which I am a citizen, in a sense, by birthright. He made me a "living soul" which gives me the right of citizenship. I was also born in a Christian home—of parents who were Friends. This gave me the right of membership in that Society.

The sun is fully up now. We have just passed a town with dilapidated buildings and dump heaps. Hideous signboards and other things all show the thoughtlessness and greed of men. The fact that I am a native American does not make me a good citizen. I am not a real citizen, except technically, until I take an interest in the welfare of my country. So in God's Kingdom I have the right of citizenship, for I was born a child and it is the little children who represent the kind of people God wants—"for of such is the Kingdom of Heaven." But, along with the simple, pure, child-nature He gave me freedom of will which has only too often led me into wrong ways so that I was alienated from Him, and became of a different nature and citizenship. In order to come into union with Him it was necessary to have a change of heart. I "must be born again." "All have sinned and fallen short." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." These *alls* mean me. I have sinned. But there is a way back to God through His Son, who takes my iniquity from me as I turn to Him in faith and place my will at the foot of His cross.

The fact that I was born a Friend makes me a Friend only technically. The Quaker heritage is a fine thing, but I do not get the true benefits from it, nor can I do my part for it until I have experienced the cleansing and filling of the Spirit. Early Quakerism was a matter of experience. If today we are trusting in this past we are dead. Each generation must have its own experience if there is to be life. The lives of our fathers can and should give us much inspiration, but real membership in the Church of God can be gained only by an act of faith on the part of each individual, which takes him to God.

The problem before us is one of getting an outward form to represent this spiritual experience. Some would say that birth and training are sufficient. Others that the definite experience is enough without having a form to represent it. As I read my Bible I believe that it calls for definite regenera-

tion and some sort of public testimony. The early Christians *believed and were baptized*. The baptism meant the outward confession of the inward cleansing. Paul said, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This surely indicates a heart experience and a testimony. In my own case, although I was a birthright Friend, the Spirit led me into these two definite steps, as He has led many others. But it seems to me that the present plan of membership tends to hinder the Spirit in His working because we naturally get to thinking that as long as we are full members there is no need of anything further. On the other hand, in churches where children are associate members and can become full members only after a "confession of faith," there is the danger, only too common, of this step being a mere form. But I believe this form, if properly taught and practised, is nearer the spiritual experience and Biblical teaching than is full birthright membership.

A mere change of form of membership, however, will not make any real difference in our Society. It is only as we more clearly see Jesus and understand His will that we can be used as citizens of His Kingdom. This discussion on membership will do a great deal of good if it does nothing more than to bring each one of us into a Holy Spirit examination of heart to know whether we are in that true fellowship with God and our fellow-men that makes us Christ's in deed and not merely in name.

My prayer is that this conference and our further consideration of this subject may be in that real unity which recognizes that "we, being many, are one body in Christ and every one members one of another." (Rom. xii: 5). "Let love be without dissimulation. Be kindly, affectionate, one toward another, with brotherly love; in honor preferring one another." (Rom. xii: 9, 10).

Your Friend in Christ,

HERBERT V. NICHOLSON.

NINTH MONTH 2, 1921.

CONFERENCE ON MEMBERSHIP AT WOODBURY, NINTH MONTH 9th.

The following is the report made to the Quarterly Meeting:
TO THE YEARLY MEETING:—

The following extract is taken from the Minute of Haddonfield and Salem Quarterly Meeting, held Ninth Month 15, 1921.

"The broad question of membership in our Religious Society was brought to the attention of our meeting held in Sixth Month last and a committee was appointed to consider the subject and, if way should open, to call a Quarterly Meeting Conference. The Committee now present the following report relative to a Conference that was held at Woodbury on the ninth of this month. The Conference was well attended, and the question of membership was helpfully discussed from varying points of view. The recommendation of the Committee that no change be made at this time in the Discipline as it relates to membership in our Religious Society was approved by this meeting. It was directed that a copy of the Committee's report and of this Minute be forwarded to our next Yearly Meeting."

M. ALBERT LINTON,
Clerk.

REPORT OF COMMITTEE.

The Committee appointed in Sixth Month last, to take into consideration the subject of membership in our Religious Society, reports as follows:

With an earnest desire to stimulate serious thought and expression, a conference of the members of Haddonfield and Salem Quarterly Meeting was held at Woodbury on the ninth of Ninth Month, at which members of this meeting and our Friends, Max I. Reich and Alfred C. Garrett, spoke. Our privileges and duties as birthright members of our Society,

some of our shortcomings as such, and some of the thoughts of English Friends on membership were helpfully presented.

As birthright members we are privileged to enjoy the experience of those who have gone before and that of our own fellow-members, and we have the opportunity to receive an education for self-development. In return for these privileges we are under obligation to render whole-hearted service to our meeting. The danger has been pointed out, that having obtained membership without any cost, some may rely upon the form, rather than upon conviction of heart and spirit. If, however, meetings should drop these nominal members from their lists, there is need of our Saviour's caution that in "rooting out the tares we may root out the wheat also." As Moses built the tabernacle according to the pattern shown him in the mount, so early Friends framed a Society according to the pattern shown them.

It would seem that birthright membership is a divine principle and that God's intention is that the natural succession should be the spiritual succession. Early Friends, believing that the Grace of God hath appeared unto all men, and that none are excluded or neglected, expected all their members to come into onworldliness and true inwardness of spirit and spiritual power. Those who gave evidence of spiritual understanding were selected by the elders and overseers to attend business meetings and take part in the affairs of the Church. "The Society and not its principles has failed. Birthright membership is right for a people right with God."

A decisive step before becoming full members would doubtless necessitate thought and concern and religious conviction on the part of applicants—yet it is felt that greater responsibility on the part of each individual in our meetings will help as no machinery can do. If our members have not only a birthright, but have been truly born again, their lives and conversation will confess that they are followers of our Lord and Saviour Jesus Christ and members of His Church. In conclusion, we need nursing fathers and mothers and concerned elders and overseers who endeavor to bring all members to Christ; and stressing the need of the new birth, lead them to be Christians first, and Friends, if possible.

We believe that it has been worth while thus to confer together, and although we feel it wise to recommend no change in the Discipline as it relates to membership, we have the conviction that we need to do better than we have been doing, each querying in his or her heart, "Lord, what will Thou have me to do?"

By direction and on behalf of the Committee.

MARY R. WILLIAMS.

PASADENA NOTES.

The little group of Friends, known as "Pasadena Monthly Meeting," which meets at 500 East Villa Street, corner of Galena Avenue, now numbers a little over one hundred and fifty members.

Within the past year or two, a committee on membership was appointed by the Monthly Meeting to co-operate with the Overseers and Recorder, in revising the membership list.

A correspondence was entered into by the committee with all non- or infrequent-attenders, to learn the cause of such non-attendance, whether from distance or other inconvenience, or indifference. It was gratifying and encouraging to learn from some, that they valued their membership in the Society, and did not wish to relinquish it, or to become identified with any other denomination.

Others were prevented from attending because of distance, having removed from the vicinity of meeting.

From some no replies were received, and some had joined other denominations, or wished to be released from membership with Friends for other reasons.

In these latter cases it was decided to remove their names from the membership list, and so inform them, with a kindly invitation to be free to make application for renewal of membership at such time as they might feel so drawn.

In this process of revision and elimination, there were about twenty released from membership, by recommendation of the committee to the Monthly Meeting, without the usual form of disownment, which some feel adds a stigma, and leaves an unfriendly feeling towards the Society.

It is, however, the desire and aim of the Monthly Meeting to keep in touch with those who have manifested an interest in the Society, and who wish to retain their membership, by issuing occasional letters of encouragement, and sending extracts of the proceedings of the meeting, and of the Society at large, that their interest may be encouraged and strengthened, and, if way opens for it, that they may gather other members and interested persons in their community into a group of waiting Spiritual worshippers.

There are a number of attenders of our meetings, members of other Monthly and Yearly Meetings, who are valued by and useful to the meeting, and we would encourage and appreciate a transfer of their membership to this meeting.

The activities of the meeting and its committees and membership have continued to function for Peace, Prohibition and Relief work and distribution of literature.

The Disarmament Conference, and the enforcement of the Volstead Act have been encouraged by letter and petition to proper authorities.

Money donations, clothing and sewing have been liberally contributed by our members through the American Friends' Service Committee, and directly to Daniel and Emily Oliver for their work in Syria. The children of the First-day School contribute regularly to the latter fund.

The Friendly Circle continues its contribution of \$50 per year for the education of two Japanese boys, and its meetings once a month during the winters, are interesting literary and social occasions, participated in by resident and visiting Friends of all branches.

During the year, we have had the acceptable company of several visiting Friends, among whom were Benjamin and Anna Vail and Deborah P. Lowry and more recently, Mary Ward and John G. and Rebecca P. Haines, the latter still with us, produced a Certificate of Sojournment from their Monthly Meeting, which was appreciatively received and read.

The bi-weekly First-day evening program meetings held during ten months in the year, and the First-day afternoon children's meetings alternating therewith at regular intervals, have been seasons of interest and instruction, mentally and spiritually.

During the summer, George and Lydia Michener invited the younger parents and their children, with some others, to their home in the valley, where an enjoyable and profitable afternoon was spent in the shade of their walnut grove.

Later, a program meeting for the children was held under the cottonwoods and willows on the banks of the sometimes torrential San Gabriel.

The increased attendance of children at the First-day Scripture School, is encouraging, as is also the aggregate general attendance of adults.

On Eighth Month 28th a First-day School and meeting were held, by invitation, at the home of Josiah and Frances Standing near Beaumont, California, about eighty miles east of Pasadena.

Hither several Friends journeyed by automobile on Seventh-day the 27th, bearing sundry provisions for the physical needs. Some twenty-seven of these took supper under the spacious palm-leaf-covered arbor, provided by the Standings. A camp-fire provided the means for roasting the "wenies."

Supper over, the company was entertained by the reading of a steamer letter from Foster Howie, who, with his father and mother, Frank and Catherine Howie, and three brothers and one sister, were recent attenders at our meeting, but have now returned to their former home in Australia. Also, John G. Haines gave an interesting account of his and his wife's recent trip by boat from Baltimore, Md., to Los Angeles, California, by way of the Panama Canal.

At an early hour, after Scripture reading from the 19th Psalm, the company dispersed, some to cozy bed-rooms in the house, others to their downy (?) couches of straw, under the stars in the heavens, which, in their twinkling brightness, seemed indeed to "declare the glory of God."

First-day morning, about forty were gathered at First-day School and meeting, some coming from Pasadena that morning.

The Meeting for Worship seemed owned and favored by the Head of the Church. The silence was broken by earnest prayer, that the meeting might be thus favored. Several testimonies followed to the tendering of the assembly, and a concern was expressed for the young, and that none should dissipate by word or deed, the good we had received.

The conversion of Eliza Yates, under the searching ministry of Thomas Shillito, was referred to.

After a bountiful dinner, spread under the long pavilion, the company dispersed to their distant homes, with a feeling that it had been good for us to be there.

Any Friends journeying this way will always be welcome at our meetings, and if any one knows of Friends living, or recently coming, to this vicinity, we should be pleased to know of them.

IRA S. FRAME.

425 GALENA AVENUE, PASADENA, CALIFORNIA.

CHARLES LAMB AND THE QUAKERS.

"Get the writings of John Woolman by heart, and love the early Quakers," wrote Charles Lamb.

This well-beloved essayist and poet dressed with a "Quaker-like plainness," and, according to Thomas Hood, might have passed for a "Quaker in black." His thoughts were expressed with a directness and simplicity characteristic of early Friends. "A self-pleasing quaintness" was the phrase used in describing his literary style.

Charles Lamb—we always think of him with his Christian name added, "So Christians," he said, "should call one another"—had a deep sympathy with Friendly ways and manners. In one of his essays he writes, "I love Quaker ways and Quaker worship. I venerate the Quaker principles. It does me good for the rest of the day when I meet any of their people in my path." He told Bernard Barton, a Friend, that "in matters not dogmatical, I hope I am half a Quaker." In Lucy Barton's album he wrote some verses in which we read that—

"Whitest thoughts, in whitest dress,
Candid meanings, best express
Mind of quiet Quakeress."

In one of the Essays of Elia, entitled, "A Quakers' Meeting," he writes, "Reader, wouldst thou know what true peace and quiet meant; wouldst thou find a refuge from the noises and clamours of the multitudes; wouldst thou enjoy at once solitude and society; wouldst thou possess the depth of thine own spirit in stillness, without being shut out from the consoling faces of thy species; wouldst thou be alone and yet accompanied; solitary, yet not desolate; singular, yet not without some to keep thee in countenance; a unit in aggregate; a simple in composite—come with me into a Quakers' Meeting."

Further on he says, "How far the followers of these good men in our days have kept to the primitive spirit, or in what proportion they have substituted formality for it, the Judge of Spirits can alone determine. I have seen faces in their assemblies upon which the dove sat visibly brooding. Others, again, I have watched, when my thoughts should have been better engaged, in which I could detect nothing but a blank inanity."

He noted that the speakers did not "hold forth" when they spoke, but seemed rather to be spoken from. The speaker was the channel through which the message flowed. He tells of hearing a female voice, "You cannot guess from what part of the meeting it proceeds—with a low, buzzing, musical sound, laying out a few words which she thought

might suit the condition of some present." He adds that from what he observed, the men spoke less often.

Referring evidently to London Yearly Meeting, he writes very beautifully that "The very garments of a Quaker seem incapable of receiving a soil; and cleanliness in them to be something more than the absence of its contrary. Every Quakeress is a lily, and when they come up in bands to their Whitsun Conferences, whitening the easterly streets of the metropolis, from all parts of the United Kingdom, they show like troops of the Shining Ones."

CHARLES B. HESTON, JR.

CHILDREN'S CORNER.

WAR ON CHRISTIAN PRINCIPLES.—From the *Providence Journal* of many years ago comes this little article on one of the terms of the treaty with Mexico, then just made. It seems timely, and we wish that it might be taken seriously by those who are now striving to stir up war between our country and Mexico.

One of the conditions of the treaty with Mexico, it is said, is that any future war which may break out between the two countries shall be conducted on Christian principles. Now we all know that this is the age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on Christian principles is certainly the latest, and if it is carried out, we think it will prove the greatest of them all.

Just imagine it; we think we can see two armies drawn out in battle array. A fair field is before them; the positions are taken, the great guns are unlimbered. General Scott is just about to give the order to fire, when an aide comes up and respectfully reminds him that the war is to be conducted on Christian principles, and that it will not do to fire. "Very true, very true," says the Commander-in-chief, "but what are they? I have read Vauban, and Scheiter, and Turenne, and Coehorn. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soldiers, but I never happened to come across these principles in any work on military art. Do you know anything about it, Colonel?" "No," "Nor you, Major?" "Nor I, either." "I really don't know how to begin; I suppose it would not do to shoot. Suppose we send for the chaplain."

The chaplain arrives; "Do you know anything about fighting on Christian principles?" "Oh yes; it is the easiest thing in the world." "Where are the books?" "Here," and the chaplain takes out the Bible. "Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself." "But those are not neighbors; they are Mexicans." "The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor." "Will you go on, Chaplain?"

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans, they will be firing on us."

"No; they are bound by the treaty also. It works both ways."

"Then what is the use of our arms?"

"This is all provided for in the same book. Beat your swords into ploughshares, and your spears into pruning-hooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, provisions, or clothing; I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-teachers, for I understand they are a shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. Both sides conquer, and there are never any killed or wounded."

Now this is all the way that we know of conducting war on Christian principles. We should advise all countries which feel that they must go to war, to try it.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, Executive Secretary.

JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY, Associate Secretaries.

WALTER C. WOODWARD

BERNARD WALTON

GREAT EXODUS FROM STRICKEN RUSSIA.

Not only by rail, but by horse carts and even sometimes on foot, the refugees are pouring from Russia into Poland. Our workers in Poland, investigating the Volhynia District with a view to agricultural reconstruction work there this fall, report large numbers of carts thronging the dusty highways. This district is part of the old Ukraine, the granary of Russia, but was allotted to Poland by the recent treaty.

The peasants coming along this road are mainly from southern Russia, although some have come from as far as Samara, and have spent four months on the journey. It is the more prosperous peasants who journey in this way, since they must possess at least one horse to make the trip. Sometimes they come with a span of horses or with a cow and calf following the wagon.

Peasants who have no possessions travel by train, sent back to Poland on the government railways by agreement between the Soviet Government and the Polish Government. They are given permits by the Soviet Government, which state that at their own request and on account of the food shortage, they are granted transportation out of Russia. At the Polish border they are received into large repatriation camps, where they are disinfected and held in quarantine for five days. The Polish Government established two of these camps at first with a capacity of 4,000, but these gave way completely under the tens of thousands of incoming refugees, and old barracks all over Poland are being rapidly fitted up as disinfecting and distributing stations.

On the whole the refugees are coming back in good physical condition. Most of them state that they had enough to eat until just now. They have been in the country districts of Russia. They all agree that now the harvest is burned dry in the fields, even the potatoes are burned. It was so hot, they say, that people fell down in the fields. Last year, say those from some districts, was also a bad harvest, but still one could live; but this year there is nothing.

The peasants who travel by rail are put off at the station nearest their village, and wait there, patiently sitting on the ground near the station on top of their baggage until some one comes from the village to take them home. They cannot read or write, so they have sent no word before coming. Sometimes they have a wait of many days before they can get word over to their village, which may be a day's journey from the railroad, and before their neighbors can spare a horse from their own harvest to come for them.

The condition of these returning peasants will be a serious one until the next harvest, perhaps the most serious relief emergency in Europe at present, except the Russian famine itself. Our Mission is planning agricultural relief to the extent of its resources this fall and winter, loaning ploughs and horses and doing tractor ploughing until frost sets in, and helping also with seed and with food for the children over the winter.

FEEDING THE FACTORY BOY.

The Jugendliche are often fed in the Fortbildungsschule, and it has been my privilege to be shown some of the work of

these schools. While I waited for the feeding-time, 5.30, the Herr Direktor himself—who takes charge of the feeding of 250 of his 3,000 boys each day—invited me to his office, and as I settled down to read the magazine I was carrying for just such an occasion, he said from his bookcase: "Which do you prefer: Byron, Wordsworth or Keats?" It is curious how often after I have struggled painfully to express myself in German, so many will finally tell me in some such manner that they can speak English much better than I German.

I was glad to accept his invitation to see the building without knowing that it would be so exceedingly interesting as I found it.

The boys who spend one day a week there are apprenticed in many different trades—iron workers, bakeries, machine-shops, mechanic stores, weaving, wood-work. In the school the young baker learns the theory and the right and wrong way to make bread. I saw specimens of "petrified" bread exemplifying many different faults in bread-making. The boys had built a model complex modern oven and so learned the mechanism of one of the greatest of their tools.

The young iron-workers learned the chemistry of gases dealing with their work—and so all through the many trades the learners are taught the whys and wherefores of their work, enabling them to become masters in their particular line.

I asked the director whether there was much changing from one trade to another. "Of course, some, but really very little when they once become a master tradesman."

From the class rooms and laboratories we went out to the gymnasium where the boys had their extra meal. These boys are even more eager to talk with a foreigner than the children of the Volksschule. I asked these boys first about their occupations. Most of them (this was the city of Chemnitz) were workers in machine-shops. They receive from twenty-five to ninety marks a week, and work from three to six days in a week.

Many of them are very much alive to the world of ideas, and they asked many questions about America—about Quakers—and many other subjects. They seemed to be much impressed with the idea of Friends—that being friends with people makes for peace and greater happiness for all. They did not tell me—as a boy did in a gymnasium when I spoke of a future time when there would be no more war—"That is impossible." Though they were rather a rough set, many of them had force and were struggling for something in the line of thought; and I felt that it is being more worth while to visit these feeding-places and talk with these young people than with younger children who are delighted with a visit and chat about the food and friends from America, but who are less capable of understanding the ideals that prompt our work and the ideals which, put into practice, we believe would make for a much happier world.

It is for this reason, at least in part, that I believe the feeding of these young folks is a step that will bear fruit not only in stronger bodies, minds better able to meet the grave problems of the coming years, but also with hearts that respond to friendliness shown by strangers and so will not have bitterness and hate in their hearts for people they do not know.

I have talked to many of these boys in the Gymnasium and Oberrealschule. I am always impressed with their openness to the idea of friendship as ever against the alternative hate and war.

VIRGINIA GRIEST.

SHIPMENTS received during week ending Ninth Month 17, 1921—81 boxes and packages received; 2 for German Relief; 5 anonymous.

Contributions received during week ending Ninth Month 21, 1921—\$8,049.19.

"THE Kingdom in Christ's mind did not refer to a heaven in the future; the Kingdom of God meant the establishment right here upon earth of a condition of things in which human life would be beautiful and would be free to develop along Godlike lines."—J. KEIR HARDIE.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The importance of clear thinking and right-mindedness on the part of the rank and file of us is intimated by our English Friend, Wm. E. Wilson, in his recent review in *The Friend* [London] of Norman Angell's book "The Fruits of Victory," as follows:

"For we should miss half the truth of the thesis of the 'Fruits of Victory' if we laid all the blame on statesmen. Even on this indemnity question, war passion among the people of France and Great Britain had as much to do with the framing of the so-called 'Reparation' clauses in the Versailles treaty, as had the views of statesmen, and it is the general post-war and war-produced temper of common people more than the deliberate policy of any statesman which prevents the world being reorganized on lines that might make for peace."

ENDURING FOUNDATION FOR INTERNATIONAL PEACE.

In last month's *Century Magazine*, Edward A. Filene calls attention to the only enduring foundations for international peace when he says:—

"The Churches' fundamental ideas are justice, mercy, brotherhood. These are the foundations for international friendships, the foundations for international co-operation. The measures needed for the restoration of our material prosperity are the same as those needed for our spiritual salvation."

SUBJECTS FOR CONSIDERATION AT THE DISARMAMENT CONFERENCE.

The complex nature and the practical difficulties of the problems to come before the Washington Disarmament Conference become more evident the more concretely we face them, as is shown by examining the tentative agenda of the conference just announced. The outline is as follows:

LIMITATION OF ARMAMENT.

First:—Limitation of naval armament; basis of limitation; extent of limitation; fulfillment of conditions.

Second:—Rules for control of new agencies of warfare.

Third:—Limitation of land armament.

PACIFIC AND FAR EASTERN QUESTIONS.

First:—Questions relating to China. Principles to be applied:

Second:—Application to subjects.

(a) Territorial integrity.

(b) Administrative integrity.

(c) Open door; equality of Administrative and industrial opportunity.

(d) Concessions, monopolies and other economic privileges.

(e) Development of railways.

(f) Preferential railroad rates.

(g) Status of existing commitments; questions relating to Siberia; similar questions relating to China.

Third:—Mandated islands.

WILL HAYS ON THE POSSIBILITIES OF THE CONFERENCE.

Postmaster General, Will Hays, in his Labor Day speech, is reported to have said, "It is my opinion that the meeting possesses more potentiality for good for mankind than any single event in the last 1921 years. And in the confidence of deep conviction I predict that the forces working for its successful consummation, guided by this same great mind and sympathetic heart working the miracles for good in this country and inspired by his spirit, will bring from the conference a result which will be recognized as the most important meeting of men's minds in all history and the most fruitful upward step taken by the world since the day Christ first preached 'Peace on earth, good-will toward men.'"

SENATOR BORAH FAVORS STOPPING WORK ON NEW WARSHIPS.

Senator Borah and Senator Pomerene, it is said, will work for the immediate suspension of all unfinished naval construction if the Conference should reach an agreement affecting the

present building program of the United States. Senator Borah himself would even favor an agreement to sink every battleship afloat, on the theory that the battleship is the foundation of armament. Our four delegates to the Conference, Secretary Hughes, Senator Lodge, Elihu Root and Senator Underwood, are supposed to approve of completing the present naval program. After that they would enter an agreement for a "Naval Holiday," or a definite limitation of naval construction, according to report.

FRIENDLY NEWS NOTES.

HADDONFIELD AND SALEM QUARTERLY MEETING.—Haddonfield and Salem Quarterly Meeting was held last Fifth-day in the peaceful old meeting-house at Medford. There were no visitors present in the station of minister, a rare occurrence, but one of those who spoke in the meeting for worship was a Friend from another Quarterly Meeting. After the luncheon interval the business meeting was opened, and was felt by some to be a time when the tide of spiritual life rose rather higher than in the first meeting.

In addition to the Queries, the minute from the Ministers and Elders of the Yearly Meeting Extension Committee (forwarded by the Quarterly Meeting of Ministers and Elders held the day before at Haddonfield) was read, introducing afresh the whole subject of the ministry and its exercise. What seemed to be a three-fold concern, introduced by three different members, yet forming together one, took deep hold of the meeting; the right use of our time, especially what we term our leisure; the deepening of the spiritual life; and the meeting's responsibility and duties towards isolated members, in holding up their hands as they endeavor to witness faithfully to the Truth. Elizabeth Abbott Christ, through whose interest and effort the meeting is maintained at Orlando, Fla., spoke on the last subject. There was some thought of adopting what has come to be our regular way of dealing with everything: appointing committees to consider some of these questions, but our attention was called to the functions and responsibilities of the Overseers in just such matters as these, and it was finally decided that the Clerks should draw up a full and clear minute on the whole subject, and that this minute should be published in the next issue of the Quarterly Meeting Messenger, that it might claim the attention of the entire membership, and perhaps especially of those who are Overseers in the particular meetings.

A full and instructive report was made by the committee appointed to hold a Conference on Birthright Membership. This report was directed to be forwarded to the Yearly Meeting. Some of the papers read at this Conference (held on Ninth Month 10, at Woodbury, N. J.), have been secured for publication in *THE FRIEND*.

The Committee appointed some time ago with the thought of holding a possible Conference on the question of amusements, reported that way did not open for holding such a meeting, and they were accordingly released. In these days it requires a certain moral courage to make such a negative report, and even those who were deeply interested in the subject (as were certainly the members of the committee itself) were glad that the committee was faithful to its best light. At the close of the session there was read, as usual in this Quarterly Meeting, a Minute of Exercises, embodying some of the subjects presented by concerned members during the time we had sat together.

A. L.

The American Friend follows in the footsteps of *The Friend* (London) and *THE FRIEND* (Philadelphia) in appointing contributing editors. The four names just announced are: Margjorie Hill Allee, John R. Webb, Samuel J. Haworth and Frank W. Dell.

The Pacific Friend, in a report of Friends' Mission in Guatemala, C. A., notes that the fifth Quarterly Meeting was

organized this year. In all twelve Monthly Meetings are reported.

An appointed meeting at Mount Laurel on the 18th filled the opened half of the "big house." It is reported as a favored time.

We have reports of the successful opening of some of our schools. It is expected that the second number of next month will be largely devoted to education and that interesting details of all our schools will be included.

A NEW Social Study by B. Seebom Rowntree is announced for publication. This book ("The Human Factor in Business," Longmans) discusses the ideals which industry should set before itself. It deals with the problems daily arising in a large factory, and the attempts to solve them made by a particular firm. The author writes as a social reformer and from experience gained during thirty years as an industrial administrator. The book is published in the conviction that the results of individual experience should be put into the common stock, that the nation may arrive the sooner at satisfactory industrial conditions and permanent peace.

H. W. PEET.

TEN THOUSAND copies of the German translation of "Friends and War" have been produced by the Quaker centre in Berlin, Dorothenstrasse, 11, under the title "Die Quaker und der Krieg." Preliminary distribution among two hundred people has led to many requests for further copies. One man in Upper Silesia has asked for 2,000 to distribute among members of his Society, and a clergyman has asked to be allowed to advertise it in his paper, but expresses his fear that the requests that are likely to follow the announcement may be "too irksome for Friends to fulfil." Requests for ten or twenty copies are continually being received. A supply of the translation is being sent to the Friends' Bookshop, 140 Bishopsgate, London, E. C. 2, and will be on sale there.

H. W. PEET.

We have received from Hubert Peet an appreciation of William Frederick Wells, whose death has been a great loss to English Friends. For over fifty years he was a member of the Six Weeks' Meeting and its clerk for forty-eight; since 1874 he served Devonshire House Monthly Meeting as Clerk; his connection with the Meeting for Sufferings dated from 1875, and for forty years he was the mainspring of the London Friends' Institute. So one might multiply the list of appointments and interests. It is no wonder it was said of him, "William Frederic Wells is not only an individual but an institution."

In reporting a meeting of the Young Friends' Central Committee *The Friend* [London] notes that the Young Friends' newspaper is contemplated. As expensive as printing is it is well worth the cost if it brings the scattered membership of our Society into closer relationship.

Two more centenarians are added to the list of Friends to attain that advanced age. *The Friend* [London] notes that John Harlock, of Banbury, was one hundred on the twenty-sixth of Eighth Month and *The American Friend* gives an account of the centennial celebration for Mary Ann Newlin Coffin at Whittier, California.

NOTICE.

A PUBLIC MEETING for Divine worship will be held at Centre Meeting-house, near Centreville, Del., First-day, Tenth Month 2nd, at two o'clock. The meeting will be under the joint care of Race Street and Arch Street Friends. Those desiring transportation from Wilmington will please communicate with Dr. Robert H. Maris, 1009 Jefferson Street, Wilmington, Del.

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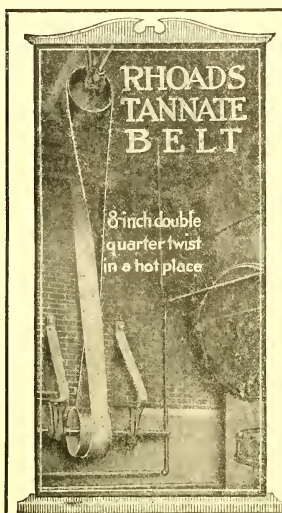
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EDITORIAL NOTE.

ON the front page of THE FRIEND a few weeks ago we printed from *The American Friend* a poem that had been attributed to Marcia Doan. She was *not* the author of the poem. It is to be found in a volume by John Oxenham, entitled "Bees in Amber," and is on page 13 under the title, "The Pilgrim Way." Evidently Marcia Doan had copied it as making a particular appeal to her, and there is something very appropriate in it in connection with her earnest character.—[Eds.]

INSIGHT.

From the viewpoint of modern science—particularly from the viewpoint of psychology, the Scripture record in regard to the youthful Solomon is little less than startling. The modern translation has the prayer for insight, which is the word used for wisdom and knowledge in the old version, "Give thy servant, therefore, an attentive mind."

This might have originated in the laboratories of Columbia University with professors Dewey and Thorndike presiding! The aspiration for *insight*, the means for attaining it—the *attentive mind*, give us aim and method for education and for life (if we count education and life separate entities) as nearly perfect as we have any right to expect, even with the discoveries of modern psychology in dealing with such an independent variable as human nature. But the ancient record in the new form does more than this. It stands as a scathing rebuke to the present time out of the far-away past. If we are optimists enough to feel that our age actually desires *insight*, can we see many encouraging signs that it is ready to take the hard road of the *attentive mind* to attain it? Do we, in other words, seek carefully enough to understand the requirements and implications of cultivated attention?

In some directions there are those who seem to regard insight and genius as closely related, and both of them as endowments in which the aims and efforts of men have small part. Indeed, the claim is sometimes advanced that man-made insight—that which is evidently the product of the attentive mind, is little if any removed from cunning. One should

be on guard against it, say those of this way of thinking. With such misunderstandings of the process of progress—of the essentials of application and hard work in character building, it is useless to deal. Those who would reason together must start with common premises and some sympathy of feeling.

What, then, in the process of time (since Solomon, let us say) have we learned about attention that should be serviceable to average men under ordinary conditions? In the educational realm there have been some studies on these lines that have come to be regarded as classical. They were made in Germany by Dr. Kraepelin.* (So far as we know they have never been "under suspicion.") Dr. Kraepelin demonstrated, by making class rooms his laboratories, that children's capacities for sustained attention are very much overrated. We arrange for them a five-hour day and assume that in each school period of that day they shall give undivided attention to the work in hand. Of course they do not give it—cannot give it. In the quaint words of the learned professor Kraepelin, "Dame Nature comes to the rescue and provides them protecting armor in the habit of inattention." So while school life—our educational system, is organized on the basis of the attentive mind, it actually produces a life habit of inattention that spoils many individual careers, and is responsible in degree for many unhappy national characteristics. More recent studies in this line at Columbia University are responsible for the statement that five minutes of fully sustained attention are worth an hour of the usual attention of the average school-room type. One begins to have a glimmering understanding of the great pressure of school life, and of the poor average character of scholarship. We desire insight for our children as a product of school training, but we have failed to give them the attentive mind as the ready instrument (the labor-saving machine) with which to acquire it.

This most difficult point of mental training may thus serve to put in bold relief the character of the present time, usually described as sensationalism. The attentive mind, of course, must make liberal use of sensation. To speak without strict regard to science this is the stuff out of which much of its knowledge is made, but it learns how to exclude sensations that do not concern a present line of thought, it retires into itself and discovers relationships, determines perspective, and thus develops creative power. But it does something else. It becomes aware that this creative power represents the acme of human attainment. As such it brings a large measure of exhilaration and joy into life. It reaches the point where it seems trivial if not degrading to rest in "mere sensation."

We are constrained to cry out against a sensational age, we say (or let the newspapers say) "the populace is moving-picture mad," "it lives on thrills." Have we no way to make it more clear (so clear as to attract others) that the thrills we find in the fruits of the attentive mind as noted above are more real, more lasting, more uplifting, than any that "mere

*The Hygiene of Work, Dr. Emil Kraepelin, Heidelberg, 1896.

sensation" can afford? Can we not demonstrate much more objectively than we do that the choice is between husks and fruit, poverty and wealth?

As with shame-facedness we confess our failures along these lines, even in our own circle, can we suggest a ready way out—is there some constructive word to say? Let us be frank about it. The youthful Solomon did not choose the easy way. He "despised the pain." His whole soul was in the venture of faith. That is still youth's way—it proves Solomon a real character. May it not be that we are somehow at fault in presenting so small a portion of life, as having a spiritual direction, a spiritual outcome? Have we not surrendered too much to mere materialism in everyday affairs? We speak of "the spiritual content of life." As Friends, we like to appropriate the phrases, "a religion of life," "the communion of life," "the sacraments of living." Nor have Friends failed utterly to translate these into a type of character. Braithwaite, as quoted by A. Neave Brayshaw, says, "The result [of this condition of spiritual responsiveness] has been to produce a type of character which is probably the chief enrichment of Christianity hitherto made by Quakerism." This spiritual responsiveness and this type of character must have the "attentive mind,"—attentive to the world of nature and to the world of God, the spiritual world, if we must think of the two separately. What we have done in that direction as a Society, we have mostly done unconsciously. It has drawn people to our schools, to our homes. If now we should be much more bold, should make the conscious effort to develop a method, might we not add much more to the enrichment of Christianity and so of Life? Shall we not be more ready to cast our mite into the world treasury? Our proclamation of a better way will not convince the votaries of sensationalism. But if as a background of our proclamations, there are lives more serenely and more profoundly joyous than theirs we shall recommend the attentive mind not merely as the way to insight, but as the most certain way to fullness of life. Wisdom is still better than rubies.

J. H. B.

FROM "CREED AND LIFE," BY EDWARD GRUBB IN "THE QUAKER."

People often say, "It is no matter what a man believes, so long as his life is right." It would be almost as sensible to say, "It is no matter what a man eats, as long as his health is good." It is true that a healthy digestion may dispose of some articles of food that would violently disagree with a weakly one; but it is also obvious that our health depends in large measure on the wholesomeness of the food we take. Just so our moral life depends very largely on what we imagine the Universe to be. If the heart of Reality, or God, is what Jesus Christ declared and showed in Himself, that is a definite moral ideal and an inspiration to follow it. The way of Christ must be our way, and in following Him we shall not go wrong. But if He was a dreamer, and the world is built on different principles from those on which He lived—if, for instance, it is a world in which "the race is to the swift" and in which the strongest survive by crushing the weak—then His way of life is not in accordance with the nature of things and we cannot with safety follow it. We have to make up our minds what we are to think of Christ; we cannot afford to leave the question to the theologians, as if it were an abstract one that does not concern us.

The intellectual energy that was put into the framing of the Creeds of Christendom—misguided as it was, especially in anathematizing all who could not accept the formula that resulted—was not all wasted. The Creeds did at least pre-

serve, though without reconciling them, the two things that really matter; that Jesus Christ was at once really Divine and truly human. They tried to account for this by the theory that two radically different natures were combined in a single person; but this theory depended on a philosophy about natures which can never be ours. The best minds in Christendom are now engaged in the search for a better explanation which will probably be reached in the light of new discoveries as to the meaning of personality, an idea which was not in the minds of the Greek theologians and which they had no word to express. But the fact that they did retain the two elements, the Divine and the human in Jesus Christ, is of priceless importance because it involves a thought of God which makes a vast difference to our moral life. It means that the Christian God is One who could express Himself, and has expressed Himself, in a particular fact in history; in the emergence of a perfect human life. It means that God for us is a Being with a definite personal character—a character like that of Jesus—and that our true life is a development into this character or image. Hence the Christian belief, when held with sincerity and understanding, vitally affects our life as moral beings; for, as has been said before, this depends in no small measure on the sort of God we worship.

CARRYING OUR MEETING WITH US.

After summer vacation time it is not unusual to hear from Friends of their experience with meetings. It is not the least of the advantages of Quakerism that it permits us to carry our meetings with us. The following instance is from *The Friend* (London):—

It is probably not uncommon for Friends who spend their holidays in a seaside place where there is no meeting to take the opportunity of attending other places of worship, and as a result to find themselves more than ever in love with our simple Quaker way. But Friends should realize that there are other possibilities when no settled meeting is within reach. Quite recently it occurred to a party of members and attenders on a visit to an East coast town to hold a Friends' meeting. A little company of eight persons whose ages ranged from the early teens to the fifties, settled amid the bracken in a secluded spot on the cliffs and found it in truth to be holy ground. The murmur of the sea and the flight of gulls contrasted strangely with the street noises of their accustomed London meeting, but their thoughts wandered lovingly to the Friends gathered there as they felt themselves overshadowed by the universal love. The elders among them were helped by the evident desire shown by the younger members of the party that the meeting should be held.

SHOW US THY GRACE.

Show us our need, O Lord; how lost, how helpless,
How poor, how sunk in sin our carnal hearts;
Show us how vain to change our sad condition,
Our best endeavor and our utmost arts;
Show us how weak we are, and how dependent,
How multiplied defeats our pride abase;
And then, O Lord, lest we despair too wholly—
Show us Thy grace!

Show us Thy grace, the great, the all-sufficient,
Infinite riches for our poverty.
Mercy of God for uttermost salvation,
Weapon that turns defeat to victory;
Gladness unspeakable and full of glory,
Beyond our needs, a vast, unmeasured space.
Lord, as we never yet have seen or known it.
Show us Thy grace!

—ANNIE JOHNSON FLINT, in *Sunday School Times*.

"BUT to be a pacifist is not to be a passivist."—DR. E. VIVONT BROWN.

OHIO YEARLY MEETING.

[We printed an account of Ohio Yearly Meeting last week. The following report is now at hand from a member and differs sufficiently from Watson W. Dewees's account to justify its appearance.—Eds.]

The Meeting convened Seventh-day morning, Ninth Month 10th, with about the usual number of our members in attendance. Edward T. Binns and Sarah W. Cooper from Pennsylvania, and Rebecca and Jesse McKeel from New York, were present with minutes for service among Ohio Friends. William and Eleanor Elkinton, Watson W. Dewees, Mary and Sara Kennard from Philadelphia, William Cornell, Anna Cornell and Elizabeth Richardson from Canada, John and Sina Mott and their son and daughter from Iowa, and John Fletcher and wife from Ireland, were visiting Friends in attendance. Their presence in our circle and their services among us were encouraging and edifying. Epistles were received and read from the six Yearly Meetings with which we correspond, and one from the first Yearly Meeting of Friends held in Germany. A concern arose in our meeting, that if replies were sent to these greetings from distant brethren and sisters, that they might not be merely formal letters, but that they might be written and sent to those addressed, as the result of a lively concern for a "growth in grace and in the knowledge of the Truth" in us, and in His children everywhere.

When the answers to the Queries were being considered, and at other times we realized that the religion of our Lord Jesus Christ is a "religion of power and of love," and that our relation to it is one of very vital importance, and that its principles are as thoroughly up-to-date now, as ever they were. Sane thinking in religious matters, pure and holy living, and a return to first principles, are living issues in our day, and lively and earnest petitions were offered that we may always continue to stand for "the Truth as it is in Jesus Christ." Religion in our daily living, in the home, in our schools, in our dress and deportment are real concerns with us yet. We do not all live up to our privilege, but our concern is, that, as we have known a partaking of the bounties of the Lord's table, we may experience a growth in best things as the years speed on.

Edward T. Binns and others expressed a concern to have an appointed meeting for the young and middle-aged. Their concern was united with and a meeting appointed to be held Fourth-day afternoon at three o'clock. This meeting was a solemn and a favored time. After a period of silence and of waiting, Edward T. Binns revived the declaration, "God so loved the world that he sent his only begotten Son into the world, that whosoever believeth on him should not perish, but should have everlasting life," and enlarged on the subject of God's marvelous love and His dealings with His children in a way that touched our hearts.

Ellwood B. Conrad arose with King David's exhortation to his son, "Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind. If thou seek Him early He will be found of thee, but if thou forsake Him, he will cast thee off forever;" and followed with a lively testimony suitable for the occasion. Many others spoke also and we were made to rejoice together, that in our day, as always, "there is a river the streams whereof make glad the whole heritage of God." The business of the Yearly Meeting was transacted with much unity and harmony.

Near the time for adjournment Fifth-day we were baptized together in tenderness and tears. We realized that we are passing away, and that never again will we be permitted to meet again just as we were that day. There may be some of our number who may be soon called to their eternal home, and some firesides will have a vacant chair, and we realized deeply that of some of us it may be said before the coming of another Yearly Meeting that "the places that know us now, shall know us no more forever."

Whatever may be our allotted time here, when the time comes for that glorious reunion in the world to come, may we all be there, to sing His praise throughout the endless aeons of eternity.

GEORGE G. MEGRAIL.

TESTIMONY-BEARING OF THE SEVENTEENTH CENTURY TYPE.

The following item appeared in *The Friend* (London) of Ninth Month 8th:—

R. Barclay Murdoch writes of a recent visit to Bilthoven, Holland, paid *en route* to Germany, and of fellowship there with Cornelis and Beatrice Boecke. He says: "Many Friends are aware that Cornelis and Beatrice Cadbury Boecke have several times been torn away from their family (five little girls, the eldest but eleven), and imprisoned because of their unflinching testimony against war, and fearless preaching of the Gospel of peace and good-will. It may not be so generally known that, last year, the Dutch Government took away considerably over £200 worth of furniture, &c., for the non-payment of a military tax. Letters just to hand tell of the likelihood of another distraint for the same tax this year, and further persecution and prosecution because of the encouragement they are giving to young men who, for conscience' sake, are resisting and intend to resist the operation of the Conscription law. The drawing of lots for the purposes of this law takes place within the next few weeks, and our Friends earnestly desire the sympathy and prayers of Friends, that they may be upheld in bearing the testimony to which they feel called.

"Having felt called upon, in obedience to their Lord and Master, to surrender all their worldly investments and possessions, they are now entirely dependent upon their own industry for their subsistence. The principal means at their disposal for this purpose is photography, and they are producing some very fine views of the district, etc."

SINAI NOW.

I do not know anything which would just now be more healthy than the solemn introduction of the Ten Commandments into the parlor, into the club, into the counting-house, into society.

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not steal."

"Thou shalt not commit adultery."

It is a great and a deepening thing to lift the eyes upon this hill called *Sinai* and to listen to its bugle speech. *Sinai* lays a strong grip upon our chaos, and it transforms loose compromise into noble decision.

And surely if *Sinai* is needed to-day in personal life it is equally needed in corporate life. Morally anarchic influences are ravaging society. The imperative of the moral law is flouted as a myth.

The anarchy is touching marriage with its defilement.

It is desecrating the family.

It is dissolving every kind of sacred bond.

It is dishonoring covenants.

It is unloosening the sanctity of speech.

It is laughingly decrying the necessity of worship.

We have been forgetting *Sinai*, and I am afraid that the hill called *Lucre*, with its silver mine, has been taking its place.

Therefore I plead that, in personal and national life, *Sinai* be re-established in the mountain range of our ideals. *Sinai* is the sublime height of moral law. *Sinai* is the proclamation of God's most holy will. "Thy righteousness is like the great mountains." "I will lift up mine eyes unto this hill, from whence cometh my help."

JOHN HENRY JOWETT.

GUILIELMA CROSSFIELD is reported as expressing the following in Bedfordshire Quarterly Meeting: Sometimes our meetings are manifestly held in the power of God; why not always? She thought that the low spiritual level of our average lives accounted in large measure for the poverty of many of our meetings for worship. There will often be some present in a meeting who are careless or indifferent, but there ought to be enough power in a meeting to overcome and reach such.

WAR AND TRADE.

In planning the Hague Tribunals, Leagues of Nations, Disarmament Conferences, etc., it is well to remember that no machinery for settling disputes or for making military preparations less costly will prevent wars as long as the chief cause for war is left untouched. Unless the great *casus belli* of modern times can be chained it will in time of crisis over-leap all tribunals and drag nations into war, prepared or unprepared.

The present writer supervised recently the compilation of excerpts from standard histories on the causes of modern wars. The result was overwhelming testimony to the fact that since the religious and dynastic elements were eliminated or minimized (about the middle of the seventeenth century), the fundamental war-cause has been the trade question. This question has been of course at the heart of the whole modern movement of territorial expansion. It involves not only the question of protection vs. free trade, but the securing of raw materials, investment of surplus capital in backward nations, navigation laws, and many related problems.

The expansion of international trade that has come in recent times, as a result of the Industrial Revolution, is of course without parallel in recorded history. The value of Great Britain's commerce, expressed in millions of pounds sterling, was 11.1 in 1703, 62.3 in 1800, and 1, 32.3 in 1912. The foreign trade of the United States, including imports and exports, expressed in millions of dollars, was 162.2 in 1800, and 2,244.4 in 1900. A competent authority computing the world's commerce in billions of dollars, gives 1.5 as the figure for 1800 and 10 for 1899. This means an increase of 1,233 per cent. during the century. Unless the problem of international trade and finance can be regulated by mutual agreement on some basis of approximate justice to all nations, great and small, the great war-cause will go marching on.

An extremely serious aspect of the question is that in recent times, especially since the war, the great industrial nations have shown an intensified spirit of national exclusiveness in their trade policies. We Americans know very well how the pendulum has swung in our own country. In other countries the tendency to take up the cudgels of the trade war is equally marked. A pamphlet has been issued recently by the United States Tariff Commission entitled, "Introductory Survey of Colonial Tariff Policies." In its summary of recent tendencies (pp. 78-79) it shows how the open door policy has been losing ground steadily during the past twenty years. It then points out that during the same period "the establishing of preferential tariffs has been going on steadily." Not only so, but "since 1890 the whole preferential system may be said to have revived after the lapse of half a century." This change is called "the protectionist reaction from the free-trade movement of the middle of the nineteenth century." Then follows a summary of the facts as related to the policies of France, Spain, Portugal, Italy, Japan and the British Empire. In recent years the British dominions and crown colonies have adopted, more and more, the policy of giving preference to British trade. For a long time England, true to her free trade policy, did not reciprocate. In 1910, however, began her movement toward the preferential policy. "The maintenance by the British Imperial Government of a preferential tariff policy can scarcely fail to lead to the further extension of such a policy among the Crown colonies. The war reinforced the spirit both of nationalism and of imperialism. The fiscal needs of the Government and the depression of industry alike suggest the exploitation of this spirit by the raising of tariffs and the enforcement of new or increased differentials."

This threatening aspect of international relations is perhaps not studied and emphasized enough among Friends. The one great lack of the All Friends' Conference in London was the nearly complete neglect, in the discussions, of the problem of international trade. The question was treated adequately in the English preliminary Reports, but not on the floor of the Conference. It seemed passing strange thus to overlook the most prolific cause of modern wars.

Selfish trade interests never overlook the problem. They see the issue in crystal clearness. They knew instantly the implications of the third one of President Wilson's Fourteen Points: "The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions." From the moment that point was enunciated the organs of certain American commercial interests, and their spokesmen in Congress, began to oppose the proposed peace program. One Journal came out frankly in opposition to the whole idea of internationalism, saying bluntly: "Americanism is Protection; Internationalism is Free Trade."

The present writer is not an advocate of immediate, complete free trade, although he feels sure the world must move ultimately in that direction. Certainly, however, the nations must come soon to some method of adjusting the problems of trade rivalry on a just and equitable basis. If we are now entering a period of unrestricted nationalistic trade rivalry, we are headed straight toward "the next war." It behoves us as friends of peace to recognize this great issue and face it unflinchingly.

RAYNER W. KELSEY.

"THE FRUITS OF VICTORY."

[This is the title of Norman Angell's new book. We trust many Friends will read it and that we shall have a review of it from one of them. The book is a veritable storehouse of invincible arguments against war—all war. The following extracts will give our readers the essence of some of the principal points.—Eds.]

"The outstanding facts of the present situation most worth our attention in this connection are these: Military predominance, successful war, evidently offer no solution either of specifically international or of our common social and economic problems. The political disintegration going on over wide areas in Europe is undoubtedly related very intimately to economic conditions, actual lack of food, the struggle for ever-increasing wages and better conditions. Our attempted remedies—our conferences for dealing with international credit, the suggestion of an international loan, the loans actually made to the enemy—are a confession of the international character of that problem.

"All this shows that the economic question, alike nationally and internationally, is not, it is true, something that ought to occupy all the energies of men, but something that will, unless dealt with adequately; is a question that simply cannot be swept aside with magnificent gestures. Finally, the nature of the settlement actually made by the victor, its characteristic defects, the failure to realize adequately the victor's dependence on the economic life of the vanquished, show clearly enough that, even in the free democracies, orthodox statecraft did indeed suffer from the misconception which 'The Great Illusion' attributed to it.

"What do we see today in Europe? Our preponderant military power—overwhelming, irresistible, unquestioned—is impotent to secure the most elementary forms of wealth needed by our people: fuel, food, shelter. France, who in the forty years of her 'defeat' had the soundest finances in Europe, is, as a victor over the greatest industrial nation in Europe, all but bankrupt. (The franc has fallen to a discount of over seventy per cent.) All the recurrent threats of extended military occupation fail to secure reparations and indemnities, the restoration of credit, exchange, or general confidence and security.

FORCE DOES NOT SOLVE PROBLEMS.

"And just as we are finding that the things necessary for the life of our peoples cannot be secured by military force exercised against foreign nations or a beaten enemy, so are we finding that the same method of force within the limits of the nation used by one group as against another, fails equally. The temper or attitude toward life which leads us to attempt to achieve our end by the forcible imposition of our will upon others, by dictatorship, and to reject agreement, has produced

in some degree everywhere revolt and rebellion on the one side, and repression on the other, or a general disruption and the breakdown of the co-operative processes by which mankind lives. All the raw materials of wealth are here on the earth as they were ten years ago. Yet Europe either starves or slips into social chaos, because of the economic difficulty.

"In the way of the necessary co-operation stands the Balkanization of Europe. Why are we Balkanized rather than federalized? Why do Balkan and other border states fight fiercely over this coal field or that harbor? Why does France still oppose trade with Russia, and plot for the control of an enlarged Poland or reactionary Hungary? Why does America now wash her hands of the whole muddle in Europe?

"Because everywhere the statesmen and the public believe that if only the power of their state were great enough, they could be independent of rival states, achieve political and economic security and dispense with agreements and obligations.

"If they had any vivid sense of the vast dangers to which reliance upon isolated power exposed any state, however great; if they had realized how the prosperity and social peace of their own states depended upon the reconciliation and well-being of the vanquished, the treaty would have been a very different document, peace would long since have been established with Russia, and the moral foundations of co-operation would be present.

THE ECONOMIC DILEMMA.

"There are other considerations. A French journalist asked plaintively: 'If we want the coal why don't we go in and take it—by the occupation of the Ruhr. The implication is that France could get the coal for nothing. Well, France has taken over the Saar Valley. By no means does she get the coal for nothing. The miners have to be paid. France tried paying them at an especially low rate. The production fell off; the miners were discontented. They had to be paid more. Even so the Saar has been 'very restless' under French control, and the last word, as we know, will rest with the men. Miners who feel they are working for the enemy of their fatherland are not going to give a high production. It is a long exposed illusion that slave labor—labor under physical compulsion—is a productive form of labor. Its output invariably is small. So assuredly France does not get this coal for nothing. And from the difference between the price which it costs her as owner of the mines and administrator of their workers, and that which she would pay if she had to buy the coal from the original owners and administrators (if there is a difference on the credit side at all) has to be deducted the ultimate cost of defense and of the political complications that that has involved. Precise figures are obviously not available; but it is equally obvious that the profit of seizure is microscopic.

"Always does the fundamental dilemma remain. France will need above all, if she is to profit by these raw materials of European industry, markets, and again markets. But markets mean that the iron which has been captured must be returned to the nation from which it was taken, on conditions economically advantageous to that nation. A central Europe that is consuming large quantities of metallurgical products is a Central Europe growing in wealth and power and potentially dangerous unless reconciled. And reconciliation will include economic justice, access to the very 'property' that has been seized.

"The foregoing is not now, as it was when the present author wrote in similar terms a decade since, mere speculation or hypothesis. Our present difficulties with reference to the indemnity or reparations, the fall in the exchanges or the supply of coal are precisely of the order just indicated. The conqueror is caught in the grip of just those difficulties in turning conquest to economic account upon which 'The Great Illusion' so repeatedly insisted."

IMPARTIALITY IMPOSSIBLE IN WAR.

"That is the ultimate indictment of this war as of all wars: the attitude toward life, the ideas and motive forces out of which it grows, and which it fosters, make men less able to

live together, their society less workable, and must end by making free society impossible. War not only arises out of the failure of human wisdom from the defect of that intelligence by which alone we can successfully fight the forces of Nature, it perpetuates that failure and worsens it. For only by a passion which keeps thought at bay can the 'moral' of war be maintained.

"The very justification which we advance for our wartime censorship and propaganda, our suspension of free speech and discussion, is that if we gave full value to the enemy's case, saw him as he really is, blundering, foolish, largely helpless like ourselves; saw the defects of our own and our allies' policy, saw what our own acts in war really involved which aroused our anger when done by the enemy, if we saw all this and kept our heads, we should abandon war. A thousand times it has been explained that in an impartial mood we cannot carry on war; that unless the people come to feel that all the right is on our side and all the wrong on the enemy's, *moral* will fail. The most righteous war can only be kept going by falsehood. The end of that falsehood is that our mind collapses. And although the mind, thought, judgment, are not all-sufficient for man's salvation, it is impossible without them. Behind all other explanations of Europe's creeping paralysis is the blindness of the millions, their inability to see the effects of their demands and policy, to see where they are going.

"Only a keener feeling for truth will enable them to see. About indifferent things—about the dead matter that we handle in our science—we can be honest, impartial, true. That is why we succeed in dealing with matter. But about the things we care for—which are ourselves—our desires and lusts, our patriotisms and hates, we find a harder test of thinking straight and truly. Yet there is the greater need; only by that rectitude shall we be saved. There is no refuge but in truth."

GUARDING THE SPRINGS.

[The great work for Temperance in the United States during the past thirty years is probably the most outstanding illustration one could cite of the principle that what goes into the schools comes out in the future nation. This fact makes one shudder for France as an announcement like the following is read. Over against the French situation we have had in the United States more than a million copies of a text book of history used in the public schools and teaching peace by the potent method of indirection. The United States History of our late friend Allen C. Thomas has had this great service. It was written to show "peace more strong than war." It is probably the most monumental item of Peace work ever accomplished single-handed.—Eos.]

France has issued official text books for use in schools that reveal her mind pretty clearly. "War," say these books, "is the noblest flower in the world." The child is asked the simple question, "Why was it good to be alive in 1914?" And lest there should be any ambiguity about the answer, the text book supplies it: "Because you would be the first to fight." Yet it has been demonstrated that big armies and big navies are no guarantee for the peace of the world. How is peace to survive? We need an educated public opinion. History must be taught in a new way in our schools. The tragedy of 1914 is still fresh in our minds, with its warning to give to the young, the new ideas which will bring in the Kingdom of our Lord and His Christ.

The distinctive and regulative article of the Christian faith is that its founder is the conqueror of death, and that He shares this power with all His followers. The Greek Church has never lost this witness or its gladness—and their wonderful salutation, "Christ is risen!" with its due response, "He is risen indeed!" rings round the world. When all Christian men and women really believe what that implies, and grasp along with it all the fulness of His message in making that new life visible among men, then will His Kingdom have truly come.

—G. CURRIE MARTIN.

SOME FOREIGN ZOOLOGICAL GARDENS.

WILLIAM C. ALLEN.

Man is the only animal who holds other creatures in captivity for personal enjoyment or for purposes of instruction. Some ants are said to keep other ants as slaves to do their work for them, but this statement draws heavily on our credulity. Among the interesting features of foreign cities are the Zoological Gardens. There you discover what those communities do to encourage innocent and helpful pleasures for the populace. Such resorts have an international value—they tend to broaden a knowledge of geography and to create a sympathy for distant states and their natural conditions. As far as I know the people of the British Empire emphasize the value of Zoological Gardens above those of other nationalities. Wherever you travel, the world over, you find that the folk who have distributed themselves from the tight little island in the North Atlantic have their invaluable exhibitions of tigers, lions and elephants. Northern Europe is a goodly second.

There is Copenhagen. Any sunny summer afternoon in that delightful old capital of Denmark you can board one of the clean little trains, with their superlatively polite conductors who always tip their caps to the ladies as they enter or leave the car, and soon quietly be wandering around the handsome Zoological Garden. Of course there is the regulation show of animals and birds. But the distinctive thing is the throng of happy families, or social parties, who gather around the little tables under the spreading trees and laugh and talk and sip coffee, tea or beer by the hour. As the long twilight of the far north deepens into night and the electric lamps send their rays over all, as the music softly vibrates down the broad pathways and blends with the hum of nearby voices one meditates more on the things of human interest about him than on the clipped and barred creatures he came to see. The latter become, for the moment, a secondary consideration.

One of the most ridiculous sights I have ever witnessed was behold one evening in the Zoological Garden of Amsterdam, Holland, when two chimpanzees were getting ready for bed. The crowd of people outside their cage laughed until their sides must have ached. One chimpanzee was trying to get into a gunney-sack and the other into a very big bath towel. The gunny-sack operation was the most difficult. The care with which arrangements and calculations as to the exact procedure were made, before each attempt, was absurdly human. With much wriggling and many underbreath simian expletives one foot would disappear, then the other, then the body, then an arm, but, *alack!* the last arm would get caught in the mesh of the bagging, and the victim would be stalled. His wrath became boundless. He would jump out of his garment, grab it with both hands and with fiendish wrinkles in every lineament and with glaring eyes slap it up and down on the floor until exhausted. Having satisfied his impotent rage, a period of profound meditation ensued. Then the childish play was re-enacted. The chimpanzee with the bath-towel did not have much better success. Finally, both wearily ensconced themselves in their "nighties," snuggled into a corner, blinked and yawned and, when we left them, were drifting off into monkey dreamland.

The London Bear-pits are exceptionally fine. They are made of concrete, so that the eye of the observer is on the same level as that of the bears. There is no railing to obstruct the view; there is a realistic rocky background and the big hairy creatures, with moist shining noses high in air, are often uplifted on their haunches. All makes an ideal pose for the kodlaker who can stand twenty feet away and take snap-shots to his heart's content. But does the sun always shine in London? When a clear sky favors you—and some summer days in that hazy old village can be very fine—you speed to the Zoo with your camera lest mist or rain dampen your ardor before you reach your quarry.

Across the sometimes placid Irish Sea, within a few hours of England, we voyage to the oft tumultuous shores of Ireland,

When I visited the Dublin Zoological Garden, I was shown some magnificent lion cubs remarkable for being the ninth generation born in captivity. They were strong, sleek and frisky—real young lions in spite of their abnormal heredity. It takes more than nine generations to banish the spirit of the lion, with his intrepidity and timidity, from most of us. But a lion with Irish ancestry—how turbulent we expect him to be after long breeding in such an environment! Each family of Dublin cubs is given the company of an Irish terrier, and it is claimed that the juveniles are more gentle because of this curious association—*queer, is it not!*

Let us speed across two oceans and a continent and investigate the fascinating little Zoo at Kyoto, Japan. Our Japanese friends—like all of us—have much to learn, but full well they know how to apply their exquisite oriental taste to occidental usages. I visited this resort in early winter. The stock in hand was not large, but the gardening was a joy. It was typically Japanese with dwarfed shrubbery and picturesquely-fashioned trees—every twig and leaf seemed hung to produce the best possible effect of grace and beauty. Pretty shelving thatched roofs peeped from every corner. The motionless water in the tiny ponds perfectly reflected, as in a mirror, the restful scene. Do not forget this modest Zoo when you go to Kyoto—it is in a class all its own.

Next, three weeks distant by steamer—we seek Sydney, Australia, with its Zoological Garden that justly claims the handsomest setting in the world. It is on a steep hillside, several miles out of town, across the bay. One unusual feature of this garden is the elephant-track around which a big elephant slowly tramps with a bunch of lively antipodal kiddies on his back. The tiger and lion quarters are rocky and extensive and are admirably arranged for observation. The walks and walls, the flowers and trees are delightful, but the glory of all is the superb vista of many miles through the trees down the slope over the dancing water, with crafts of all descriptions on its surface, and the busy city mistily outlined against the dim horizon. You enjoy all this diversified gladness, including a short sea voyage across the beautiful rock-ribbed and tree-green Sydney harbor, by paying a very moderate sum.

It is a far cry from Australia to South Africa over the lonely southern Indian Ocean. This enticing land has but 1,000,000 white people, yet its relatively small cities have some of the best exhibitions of Zoology in the world. Possibly the fact that the Union of South Africa has an almost unbounded area, and is peculiarly rich in all manner of four-footed and creeping things, has something to do with the great attention paid to zoography by its people. Last year (1920) during a great drive in Zululand, in the eastern part of the Union, there occurred what was believed to be the greatest massacre of wild animals in history. All the Zoos throughout the colony are new but skillful landscape gardeners have without exception done good work in every one of them. A few years' culture produces luxuriant effects in that exuberant climate.

The most impressive lion I have seen was in the spacious and beautiful garden of Johannesburg, a city of about 100,000. His tawny mane hung in great fagged flaps around his huge head, whilst he looked disdainfully through it at the puny creatures who had trapped and held him. William Blake (1757) has written:

And there the lion's ruddy eyes
Shall flow with tears of gold.

Does the captive King of Beasts of Johannesburg pine for the dark strongholds and the old-time lordship of his native jungle?

At the extreme southern corner of Africa is the small town of Port Elizabeth. The "Snake Park" of that community should be enough to make it famous. Here the wayfarer discovers a unique contribution to the cause of science. Beneath the generous shade of splendid trees and besieged by the pretty flowers that surround an excellent museum, is the home of some two hundred reptiles. The snake Park is a rectangular

enclosure, possibly about 60x100 feet in size, with a concrete wall around it just high enough for an adult to look over the top. The area where the snakes are shut up is somewhat lower than the feet of the observer. Within, close to the wall, is the pond filled with aquatic plants where disport water snakes of all sizes and sorts in apparent amity and fellowship. The park is agreeably laid out and its walks and grass, its young trees and shrubbery are well cared for. The brown-colored snakes sprawl or curl up on the brown gravel of the pathways, whilst those of variegated greens or yellows seek refuge in the trees, where it is difficult to follow their sinuous lines among the leaves and branches. Inside the park were four miniature kraals, or native huts, and into them crowded a wriggling, interlocked mass of reptiles until the keeper would overturn them and, with his long forked club, force his grisly charges to disperse in all directions. The keeper is a colored man and wears good thick leggings. He is very learned in snakely lore, and has written a book on the subject. To see him deftly handle malignant adders, pythons or cobras, whilst with angry necks and darting tongues they try to attack him, is a funny, gruesome sight.

Pretoria, one of the capitals of the Union of South Africa, with its 30,000 people and sparsely settled surroundings, seems all too small to support an institution devoted to the science of animals. On the contrary, Pretoria maintains one of the best equipped Zoos to be found anywhere and it will patronized. The *pièce de résistance* is "Joe," a wise chimpanzee. I was warned to keep a weather eye on him when entering the paddock to take his picture, in the act of holding a tin cup whilst his keeper poured water into it. Joe is a conservative—he reminds me of the passport officials of many countries I have been in since the armistice—he is suspicious of strangers, no matter how excellent their introductions may be. He has the gifts of a good alien officer.

One of the wonders of the Pretoria Zoo is a gigantic hippopotamus. He has had his troubles. Some years since a bystander thoughtlessly threw a bottle into his capacious mouth. Months of suffering and sundry critical surgical operations resulted. Sir Frederick Treves, the eminent physician and traveler, has written of the hippo: "It represents no cerebral faculties beyond a flaccid instinct to live, for it is little more than a mass of blubber provided with a mouth and floating in a pool." Whilst standing by the pool of this Pretorian beast he suddenly emerged, six feet away, and gaped the widest gape I ever witnessed. Surely he has a "flaccid instinct" to eat, if nothing else, for I looked into an enormous cavern of fiery red!

It almost seems unfair to incarcerate God's creatures within the narrow confines of a Zoo. But after all is said we must admit that they are mostly well provided for. My ideal of animal and bird liberty has been found in the whale and albatross. Possibly both are too big to be successfully restrained. To behold schools of the former gloriously spouting in the seven seas or to watch the latter, with magnificent sweep of wing sailing between lowering skies and the heaving southern ocean, gives one a sense of the eternal freedom that God designs for His creation. I have never seen a whale or an albatross in a Zoological Garden, and do not expect to find them there!

SAN JOSÉ, California, 1921.

BOOK REVIEWS.

"THE SALVAGING OF CIVILIZATION."

Many people who have been working and looking for a better social order in the world have likely felt grateful for the championing of their cause by England's masterful writer, H. G. Wells. Had his health permitted, he would have lectured in this country last spring, but the *Saturday Evening Post* was recently chosen as his mouthpiece to bring six messages to the American public. And now the Macmillan Company has published these in book form.

"The Salvaging of Civilization" is his theme, and he makes some most interesting deductions from history and bold suggestions for the future. One would consider Wells an optimist rather than a pessimist. But for such a thorough

going "Evolutionist" his opening argument is rather startling. He says: "There are some things that it is almost impossible to tell without seeming to scream and exaggerate, and yet these things may be in reality the soberest matter of fact. I want to say that *this civilization is tumbling down*, and I think tumbling down *very fast*: that I think rapid *enormous efforts will be needed to save it*; and that I see no such efforts being made at the present time."

Wells has long been a keen student of history as well as of human nature, but of course his observations are colored with a rather materialistic point of view. As he leaves God out of these interpretations of history and suggestions for the future "salvaging of civilization," true Christians will likely discount many of his suggestions. Perhaps therefore it is the more important for us to study his message carefully and not be misled. In the first place many "efforts" are being made by churches and groups of people to make the world a better, safer place to live in; and God is at work among the nations of the world "to take out of them a people for His name" (Acts xv: 14), and as in the first century God is "adding to the church such as are being saved."

But Wells is looking at the great outstanding facts of the larger groups of people as he sees them. As a result of recent travels in Europe he contrasts the "moral" of 1920 with that of 1919 and of 1914 and finds no cause for any encouragement. Rather than the "moral awakening" expected after the patriotic altruism of the war period, he discovers a decided moral slump. Perhaps even Wells would agree with Cora Harris in her very keen analysis of present-day religious tendencies in "My Son"—when she says: "Patriotism is far more emotional than religion and not nearly so lasting in its effects on character."

The remedy for this world situation H. G. Wells believes, to be *education*; a complete and unified system of school and church education throughout the world. This will develop a generation of people who will learn to think in terms of a World State with regard and appreciation for all races and all nations. If our United States of America could develop a unity of purpose with the help of the railroads and the telegraph and telephone, the other states of the world should be able, with our modern means of communication, to create a spirit of mutual understanding and co-operation. A system of government is suggested for such a World State. We would do away with all "diplomacy" because it would be a World Nation, and thereby we would do away with all war. War has always been a state of mind; and education, he argues, will change this state of mind. "If Europe is to be saved from ultimate disaster," says Wells, "Europe has to stop thinking in terms of the people of France, the people of England, the people of Germany, the French, the British, the Germans, and so forth. Europe has to think at least in terms of the *people of Europe*, if not of the civilized people of the world. If we Europeans cannot bring our minds to do that there is no hope for us. . . . Fresh wars will destroy the social fabric and Europe will perish as nations fighting."

This is quite true; but Wells seems to forget that since William Carey went to India and the first Foreign Missionary Society was formed over 125 years ago a small minority of the church of Jesus Christ has been thinking in terms quite beyond even the civilized nations of the world; for to those of *Christian education* "there is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus."

But let us continue with the Wells argument. He diagnoses the disease of the world to be a great lack of cohesion or mutual trust or pulling together. His picture of Europe closely resembles the conditions prophesied by Daniel concerning the divided ten kingdoms of the old Roman Empire; the feet of the huge image being made of iron and clay mixed,—signifying the autocratic power mixed with the shifting and unsteady power of socialistic godless rule. Wells says, "Our modern communities are no longer cemented, they lack organized solidarity, they are not prepared to stand shocks and strains, they have become dangerously *loose* mentally and morally."

That is the great clew to a great proportion of the present social and political troubles of the world. We need to get back to a *cement*."

Then follows a startling suggestion which is the main point of this review, for such a periodical as this. He says: "We want a Bible. We want a Bible so badly that we cannot afford to put the old Bible on a pinnacle out of daily use. We want it re-adapted for use."

For one who has so energetically "criticized" our Bible, denying its inspiration and authority from God, and leading many into unbelief, it is indeed significant, though not quite consistent, for H. G. Wells to pay such glowing testimony as he does to the influence which this Bible has had on our civilization. He says that "without it (the Bible), our present civilization could not have come into existence," and "it is the book that has held together the fabric of western civilization." This is unexpected testimony from a hostile witness. Incidentally, however, he thereby denies his own belief in Evolution, which would claim that the Bible would be a product of a higher civilization, rather than the cause of such a civilization. Eloquent testimony this, that it isn't man's book,—but *God's Book*.—WM. H. RICHIE.

(To be concluded.)

CHILDREN'S CORNER.

TWO FAST FRIENDS.—The Boston *Evening Transcript* has an interesting account of the friendship which exists between "Single G," perhaps the world's greatest race horse today, and "Breeze," a "Highland terrier," a breed of dog not popular in this country, for though intelligent these dogs are not beautiful.

Many dogs have tried to win the friendship of "Single G" but in vain. He would kick every canine intruder out of his stall or fiercely bite him.

"Breeze," who was given to the race horse's caretaker, soon sought to be on friendly terms with the beautiful horse, but in vain. Finally, when "Single G" returned to the stable one day after exercising, he saw "Breeze" with four little pups in his stall. The proud bay resented the intrusion and "Breeze" resented such treatment. After a time "Single G" walked over to the little family, sniffed at them and seemed to decide to adopt them. Since then horse and dog have been great friends.

When "Single G" goes to a race "Breeze" is his faithful companion and caretaker. When the famous horse is led out to the race, "Breeze" excitedly barks and jumps and shows great interest. Before the checkrein is finally adjusted the horse puts his beautiful nose down to "Breeze" and the dog responds.

When in the "cooling process" the racehorse is taken out for gentle exercise, the shaggy little dog seizes the rein in her teeth and leads her big friend. At feeding time "Breeze" watches that the horse may get his due portion and keeps guard when visitors are about that all may be right.

The driver of "Single G" says that he never knew a better or more intelligent horse and "Breeze" is evidently his peer in this respect.

Race horses are nervous animals and are greatly petted and indulged, so that the gentleness of "Single G" and his appreciation of "Breeze's" friendship are noteworthy. It is said that these good qualities of this noble horse are due to the influence of his little friend, "Breeze."

"To George Fox the ocean of darkness" was transformed into "the ocean of light" through his vision of Christ. He saw, as others too have seen, that the cross of Calvary was the supreme manifestation of the triumph of good over evil, and of what that victory costs the Divine heart of love. Perhaps if we knew more we might see that in this way, only, can Love perfect manhood, without weakening that manhood.—EDWARD GRUBB.

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FIGHTING THE FAMINE IN RUSSIA.

Moscow.—(By mail to Philadelphia, received Ninth Month 24th)—Health Department Train No. 10 leaves to-night for Samara and Orenburg. For a week all barriers have been down in Russia to the outside world, and correspondents, foreign business men and members of relief missions are all pouring in together.

I am going down to-night on the Health Department Train with two cars of "Quakerfood" selected to supplement the many cars of meal donated by Russian peasants. Together with our codliver oil, cocoa, beans and sugar, the breadmeal will make a fairly balanced ration for children. The Quakers will distribute 300,000 feedings in Samara, the central city of the famine, and then go on to Orenburg with 200,000 more. Food trains containing gigantic relief will follow to points designated and kitchens will be set up. It is a logical and a good plan, but it leaves Samara, a large central famine city, for several days more without food. So Quakers are pouring food into Samara, to keep 30,000 children there alive until the main relief comes.

The Health Department of Russia is a wonderful organization. The train on which I go down to-night has, besides many cars of food, a traveling bake-shop that bakes a ton of bread a day, a kitchen-car that cooks 1,000 portions at one boiling, a dispensary car beautifully arranged, but pitifully short of medicine, a waiting-room for patients, sleeping quarters and dining-room for the staff, and a bath and laundry. It will travel like a fast passenger train, carrying the relief which the Russian peasants themselves have given out of their own poverty.

The Health Department is non-political and under doctors' control. It has thousands of clinics and sub-stations all over Russia. It works quickly. We went to Dr. Trebugov, the head of transport, with our offer of food, and in three hours our wagons were assigned, our permits issued, our food properly divided among the three neediest districts to where trains were going within a few days. We had only to load the wagons, seal them, put our own personnel in charge or allow their doctors to handle, as we chose. It was up to us. We could work in any way we chose through them, and we could work quickly. If we had not automobiles enough for loading, they offered us theirs. They are tackling an enormous job and doing it well. But their own organization is reported breaking in the distant famine districts because of the starvation of doctors and nurses. They have the organization, but they have not the food, because all Russia hasn't it. Unless this Health organization is kept intact, pestilence will sweep Europe. As I came from Warsaw to Poland, I saw no other power competent to stop it.

All the way up from Warsaw, traveling by fast courier trains, I saw tens of thousands of Poles, returning to Poland, hastened by the famine. They are being repatriated in orderly fashion, crowded in box-cars, fed at way-stations, quarantined on the way. But the ration is going down from half a pound daily to a quarter pound. As long as there is anything, they will get it; when there is nothing ———!

At Baranowice, a Polish quarantine station, there were 12,000, when I passed, in the camp which accommodates 4,000. The rest were sleeping in the fields waiting their turn.

All the way from Minsk to Moscow were signs of the great spirit that is stirring in Russia in the common fight against famine. Boys in a single garment of homespun linen, and without shoes, got on the train with official dignity and municipal credentials, selling papers for famine relief or taking collections and giving proper receipts. Papers announced

that the peasants of Jaroslavl had given 1,000,000 poods of potatoes (4,000,000 pounds), their entire surplus, asking no money in return, but only salt and a few clothes. The Central Co-operative, of which I began to hear ever more and more as I went through Russia, had pledged one pound in every pood of its grain turnover. Workers were giving "Saturdays." Women were melting their wedding rings, not individually, but in large groups and by general vote.

It was inspiring; it was terrific; but it was pitifully inadequate. For the famine involves a district of over 20,000,000 people, stretching 1,500 miles from north to south, and several hundred miles from east to west, a district on which Russia normally depends for much food. This district has now neither food nor seed; the terrific drought has burned everything. For two months past peasants have been baking clay, bark and ground roots into their bread. All Russia has not enough food to feed them.

In Moscow I met a teacher from Boguslav, a district south of Samara. His gaunt yellow cheeks told the tale of his own hunger, but he had left his own baby of a year and a half in Boguslav and had come to Moscow to plead for food for the rest of the children. He described the line of people, old men, tiny children, passing up and down and begging, walking dead folk. In a little while they dropped and were really dead and were shoveled into their graves. But nobody cared; there were too many; death was not a subject for comment. The worst thing, he said, was to see the starving mothers, trying to nurse babies, and finding nothing at all to give them.

A band of American workmen, crossing Siberia, described the famine refugees to me. They first met them in Irkutsk, crowding the railroads. They had been shipped quite regularly by Government order. Many had farming tools with them and intended to settle in Siberia. They were not starved, for they had left early and were rationed along the way just as I had seen coming up from Poland. Some were sent south to Altai and some to Irkutsk to the coal mines.

An American ex-teacher had been stricken with malaria and came up from the Crimea to Moscow six days and nights by train with a temperature of 104. His wife sold nearly all her clothes for extra food to save him. He still believed in Russia, he still wanted to help, but he said he had to leave in order to get food to regain his health. The first quinine he saw was in Moscow.

It comes as a shock of surprise to learn that the Government is actually undertaking planting crops. It was estimated that 15,000,000 poods of seed were needed; that 9,000,000 to 10,000,000 were perhaps obtainable. The Foreign Trade Bureau bought over 2,000,000 in Sweden and the United States. The Department of Agriculture has been trying to collect 9,000,000 here in Russia. It is now announced that 5,807,500 poods have already been shipped. It is a race against time. It must be planted in the next two weeks. Those who know the peasants assure me that the seed will go into the ground even while the people eat bark; for the first thing the peasant thinks of is the sowing. And there are strong local committees who will control the distribution. Nothing, I think, of all I have seen in Russia has given me such a sense of the power of this people.

The next characteristic that strikes one is the way the children come first. The health trains of the Government are not even attempting to feed adults. For everywhere children are being gathered into institutions or receiving stations, and shipped by trainloads out of the famine districts. The feeding even of children is pitifully inadequate. But they get the best that there is.

All that Russia can do will not be nearly enough. Foreign relief by millions is needed. One way or another this help must go out to the districts. Thousands, yes, hundreds of thousands will die anyway; not all can be reached even with the best of intentions. But millions can be saved and the famine district can be put on its feet. The organization exists; and the peasants have shown their trust by ceasing their

flights; they are simply waiting, for death or for food-trains to reach them.

ANNA LOUISE STRONG,
Correspondent of Friends' Relief Mission in Samara.

SHIPMENTS received during week ending Ninth Month 24, 1921—142 boxes and packages; 2 for Germany.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

"From the moral and religious standpoint, we must do all in our power to convince the world that the real defences of a nation are the practice of justice and good-will and service to all, and that if these are forthcoming, armed defence is needless."—EDWARD GRUBB.

WHAT BOOKS SHALL WE READ FOR THE CONFERENCE?—The Peace Office is receiving inquiries about the best books on Disarmament and the Problems of the Pacific, the two great subjects to come before the Washington Conference. If anyone has not yet read Will Irwin's "The Next War," he should do that first in order to get a general idea of the military and economic problems to be considered.

The Macmillan Company is to issue shortly a low-priced book of about 150 pages, by Arthur Bullard, entitled, "A. B. C. of Naval Disarmament and the Problems of the Pacific." This ought to meet the need for a brief, popular hand-book for general circulation.

A debater's hand-book on "Disarmament," containing reprints of the best literature on the subject from all points of view, is soon to appear.

The Carnegie Peace Endowment is to publish a series of pamphlets on Disarmament and Far Eastern Problems, which will be of great value to those who wish unbiased information on these two subjects which the world will be seriously considering.

There are numerous books on the Problems of the Far East, but it is difficult to recommend any one or two as covering the entire ground. The following are worth reading:

"American World Policies," by Walter E. Weyl; "Contemporary Politics in the Far East," by S. K. Hornbeck; "World Politics," by Paul S. Reinsch; "The Stakes of Diplomacy," by Lippman; "The Problem of Foreign Policy," by Gilbert Murray.

It is, perhaps, unsafe to do so, but we offer the suggestion that perhaps the best weekly paper for one to read who wishes to keep in close touch with the Disarmament movement and the proceeding of the Washington Conference is "The Literary Digest," which many Friends have already in their homes. This gives editorial opinions on both or all sides of the subjects it discusses and thus has some advantages over the "New Republic," "The Nation," etc.

AS SCIENTISTS SEE THINGS.—At the recent meeting of the British Association at Edinburgh some of the speakers urged their fellow-scientists not to lend their talents to the development of chemical warfare, with its apparently unlimited possibilities of destruction of mankind. Barclay L. Jones, who attended the sessions of the American Chemical Society last month, reports there was no suggestion there that scientists refrain from the kind of research which develops war chemicals, though the hope was expressed that control of the potential energy of the atom would not be gained until nations learned how to settle their differences peaceably.

THE INTERNATIONAL COURT OF JUSTICE.—The Assembly and the Council of the League of Nations have named eleven men to constitute the International Court of Justice, and the opinion seems to be that a wise and representative selection has been made. The eleven judges are as follows:

John Bassett Moore, United States; Viscount Finlay, Great Britain; Dr. Yorozu, Japan; Dr. Andre Weiss, France; Commendatore Dionisio Anzilotti, Italy; Dr. R. K. Hornbeck, Brazil; Dr. B. T. C. Loder, Holland; Antonio S. DeBustamante, Cuba; Judge Didrik Nyholm, Denmark; Dr. Max Huber, Switzerland, and Dr. Rafael Altamiray Crevea, Spain.

FRIENDLY NEWS NOTES.

THE sudden death of Joshua W. Hurley on the 31st ult. is a serious loss to the Pocono circle and to the Manor project. He had a distinct concern to make the Manor express something of the standards and aims of Quakerism. *The Friend* (London) has recently noted the success of the Smiley Brothers in this field at Lake Mohonk. Their experience has been an outstanding demonstration of the practicability and popularity of the "gentler manners, purer laws" of Quakerism, in building up a summer retreat from the blatant distractions of modern life.

THE initial First-day evening-meeting of the season was held at Twelfth Street at 7.30 on the 2nd inst. There were about thirty persons present. It is the expressed desire of the Quarterly Meeting that all its members should share, as they have opportunity, in the concern to continue these meetings. Also that members of other meetings in and near the city should have them in mind, and be faithful to any drawing to them.

Something of the principle that prompts Friends to maintain Embassies, in foreign cities, has force in these evening meetings. Most always there are seekers present eager for an extended hand of fellowship.

DR. HILDA CLARK, of Street, England, was one of the pioneers of the Friends' Relief Mission in France in the early days of the war, and laid the groundwork for much of the medical relief which was subsequently carried on, especially the Chalons Maternity Hospital. She was the first English Friend to go into Vienna after the peace, and built up the Friends' Relief Mission in Vienna, of which she has been from the beginning the executive head. Edith Pye, another English Friend, co-operated with Dr. Clark in the opening of the Chalons Maternity, and throughout the war remained the Directress of that work. When the Friends' Mission was withdrawing from France, she was instrumental in securing the establishment of the Chalons Maternity Hospital as a permanent institution, and obtaining funds for the erection of the building. Since she left France, she has been Dr. Clark's assistant in Vienna.

Both are well known to all returned workers from the French or Austrian fields, and many other Friends who have met them either in England or in visits to the field of relief work.

THE wide distribution by the Peace Committee during the summer of Will Irwin's "The Next War," has doubtless brought much encouragement in its train. Here is one item. A Friend who resides at Ship Bottom told in a Friend's family "off shore" that after several had read it she had given it to the Life Saving Station near by. This prompted the "off shore" Friends to send copies to the isolated Life Savings Stations at Tucker's Beach and at Little Beach. Perhaps a week later there came a violent telephone call after the Friends had been an hour in bed. One of the Little Beach life-savers was at the other end of the line—he wanted to say that the men had read the book and had been so much impressed with it that they wished to get copies for themselves. It was explained how this might be done, and we have no doubt the good work "is marching on."

THE gift of \$10,000 to Chengtu University by a wealthy Chinese Christian will encourage Friends in their work at that important centre.

THE following item is from *The American Friend*: "The city school board of High Point, North Carolina, honored one of its faithful teachers by selecting as the name for the newly established grammar school on Russell Street, 'The Emma Blair School.'" This Friend has been teaching in the public schools for many years and is now Principal of the school in Russell Street.

IT is understood that Seeborn Rowntree will be in our country during Tenth Month. Apart from his leadership in the great cocoa industry, he is an author of distinction in sociological lines. His latest book has just been noticed in *THE FRIEND*.

THE following item is from *The Friend* [London]: "E. Maria Bishop, while with her brother, C. E. Bishop, at Belleville, Canada, felt drawn to visit Friends at Bloomfield and Wellington on the twenty-first ult. A united meeting for worship was held at the Bloomfield (Hicksite) meeting-house in the morning, and was well attended by Conservatives, Progressives and Liberals from the five meetings in the two villages, which are six miles apart. It was a time of real worship and spiritual fellowship, when the spirit of unity was manifest. Another united meeting was held at Wellington (Progressive) meeting-house in the evening, and several attended from Bloomfield.

WIDE publicity has been given to the opening of the Peace Portal at Blaine, Washington, on the sixth of Ninth Month. Some months ago we noted that a piece of the supposed timber of the *Mayflower* at Jordans had been carried over seas to be used at the portal. The exercises were under direction of Samuel Hill, and Friends were represented. This may revive the memory with some of another occasion in which our dear friends, John H. and Mary P. Dillingham were his guests. At that occasion, the opening of a new meeting-house at Maryhill, Oregon, J. H. D. was the principal speaker.

CORRESPONDENCE.

[The following is from one of our regular readers who is not a member with Friends. Her attitude toward Isaac Pennington shows that in what Fox called the "universal spirit" she is very much a Friend.—Eds.]

TO THE EDITOR OF THE FRIEND:—

I have been much interested in an article in your issue for September 8th on the "Forgotten Prophet," Isaac Pennington, and his books. Perhaps your readers may like to hear of a small edition of extracts from this wonderful writer called "Selections from Isaac Pennington. It is compiled by Mary W. Tilston, editor of the familiar and valuable hand book, "Daily Strength for Daily Needs," and was published in Boston in 1892 by Roberts Bros. as one of a series known as the "Wisdom Series," all of great value. This small work contains a brief sketch by the writer, and many extracts from his works containing much spiritual help and inspiration. A copy was given me in 1908 by my friend, Dr. Alfred C. Garrett. I trust the book is not out of print, though the firm of Roberts Bros. has long since disappeared. I hope some of your readers will like to know of this little book and will care for it as much as I do.

Allow me to describe myself one of your ever devout readers.

A. L. D.

PITTSFIELD, Mass., Sept. 21, 1921.

NOTICE.

A MEETING on "The Problem of Relief in Vienna and How Friends are Meeting It," will be held at Fifteenth and Race Streets Meeting-house, Fifth-day, Tenth Month 13, 1921, at 7.45 p. m. Speakers:—Dr. Hilda Clark of England, Head of Friends' Relief Mission, Vienna; Edith M. Pye, of England, Assistant Head of Vienna Mission and one of the pioneers of the Chalons Maternity Hospital; Rufus M. Jones, Chairman, American Friends' Service Committee. Pictures of the work in Vienna will be shown.

DIED:—At Moorestown, N. J., on Eighth Month 27, 1921, MARY E. LIPPINCOTT, daughter of the late Josiah and Louisa Lippincott; a member of Chester Monthly Meeting of Friends, N. J.

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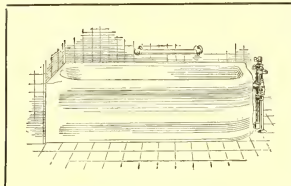
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THE QUAKER TEACHER.

From John Forsythe, pioneer Quaker teacher in rural Pennsylvania, to Isaac Sharpless (a lineal descendant), master builder of the small college, there is a range of several generations, each of them contributing liberal toll to the same high calling of teaching. Nor is this one family amongst Friends at all singular in this particular. The honor roll of those of the Society who have distinguished themselves in educational work is impressive. It must mean at least these two things. The Friend has had some very special qualification for teaching and the general public has recognized this and has appreciated it.

One need not seek far to discover a very evident reason in Quaker training for the special qualification here noted. By profession as well as training the Quaker is an individualist. He looks upon personality—the personality of the child, as well as of the adult, as a sacred thing. What else is this personality but the direct effect of the action of God's spirit upon the individual soul! In all which the Quaker anticipates what is sometimes expressed as the contribution of modern times to the profession of teaching, viz.: the *discovery of the child*. For centuries educational discussion had revolved about the *trivium* or the *quadrivium*, about the relative value of subjects of study or about the merits of discipline as distinct from culture. Very often, in all this, the child that was set in the midst, was overlooked as anything other than a receptacle to hold the fruits of all this dry learning. The real Quaker teacher, however, by what he was if not by what he consciously did, had a different attitude, and that attitude bore much good fruit. Thus it came to pass in many communities that the bulk of the teaching, before the public school system became operative, was actually in the hands of Friends. A memory of fifty years only, goes back to a village school where the teacher was a Friend and practically all the pupils were non-Friends. This school was conducted by a Monthly Meeting. In order not to pauperize any, each child was expected to bring a two-cent piece each week toward the expenses of the school. Were it possible to have statistics to show the

number of similar schools in Pennsylvania and New Jersey between 1800 and 1850 and the number of pupils in them—especially the number of non-Friends, it might be a revelation to some who look upon such children with suspicion.

In all this work the Friend was too much of an individualist to inculcate any sectarian views, and as a matter of fact, although these schools were most often supported in part at least by Preparative Meetings, they brought small grist, if any, to the Society's mill. Certain traditional matters were closely observed by most of the teachers, and although these were not inculcated they became fastened upon communities. Some of these to this day fall into our peculiarities of language most naturally, and much more important than this by far, they respond in liberal numbers to invitations of "concerned Friends" for public meetings in those neighborhoods.

How much the fact that the Quaker teacher's method revolved about his sense of the value of the individual, influenced the drift of modern education to the discovery of the child previously referred to, could be little more than a subject of speculation. It could not have been an inappreciable effect. Very likely it is amongst those most potent influences, of which life is so full, that can never be measured and acknowledged.

If the Quaker teachers' gift to the past has been thus potent, what is to be said of the present? Individualism is not all of life. There are group interests and responsibilities. One must learn how to function in this field, learn how to make adjustments. So important is this that a prominent educator defines education as the power of adjustment. It must also be admitted that a right recognition of the individual is basic even in the process of adjustment. The Quaker teacher of the past began at the foundation in any event.

Beyond the recognition of the individual, however—beyond group functioning and the power of adjustment, a new field has now opened up and a new challenge is sounding in the ears of all who in any way are called to lead the coming age. Democracy it is said has failed—the will and way of the majority lead too often to destruction. How can the decisions of men be given the spiritual values of life? How can the judgment of the vote mean anything more than the passing passion of the hour? In the course of some spirited discussions along these lines it has been more than once declared by men of distinguished insight that the Quaker process of reaching decisions has in it a principle of profound import for democracy. Is it not with Friends the principle of a rule of unity rather than of a rule of mere majority? How, then, is this principle to be extended in practice? How are the young to be trained to it so they will instinctively transmit it in every environment to which they shall come? Is this not very much an uncultivated field even amongst ourselves? Shall we not hear the challenge, shall we not answer the call?

J. H. B.

EDITORIAL NOTE.

WE had expected to include in this number several educational articles from our school principals. These are to be deferred privileges, mostly because it is desired to "try out" some new plans and ideas before reporting on them. It may be quite as agreeable to our subscribers to have the educational matter distributed through the year. Education should be a leading subject in many of our issues.—[Eds.]

EDUCATION AND NURTURE.

The following is an extract from an article on Ignorance. The author is one of the masters of Leighton Park School.—[Eds.]

Education is the chief factor in our nurltural environment. The way it works is like this. The child enters the world with all kinds of potentialities, inherited or unique. It depends upon the nurture whether these things can develop or not. Education should give a liberating environment in which all the powers of mind and heart can find food for development; but an environment that will starve the animalish propensities, usually referred to as ape, tiger and donkey. This is the social part of our problem. This nurture is under our control and a great deal of the ignorance is caused by the failure of man to remedy the conditions of social life. The other part of our problem is the personal aspect. Although the nurture may act in some ways as a liberating influence without our realizing it, in other ways the question whether we remain ignorant and undeveloped depends upon us. We can close our eyes and cover the windows of our hearts, we can refuse to listen and so miss the fuller life which is within our grasp. We can, if we wish, spend our time with the muck-rake in our hands and "miss the many-splendored thing."

If we desire bodily culture, we know how to achieve it, if we desire mental culture we know that it comes by the exercise of the faculties of the mind, if we desire to know God's will and to experience the guidance of His Spirit in our lives, we must exercise the spiritual faculties. Jesus has shown us what these are and how we can use them. Thus ignorance can give place to wisdom and we can know ourselves as sons of God.

ERNEST E. UNWIN.

HOW MUCH SHOULD OUR CHILDREN KNOW?

[Unless our attention is specially directed to the subject, it is difficult to realize how much expert study is now given to education, and what progress has been made in appraising the regular educational processes to which our children are subjected. Certain standard tests are now very much in use. The Headmaster of the Washington School in New York City, Philip W. L. Cox, has recently written at length of these tests. It is undoubtedly a technical field, but some general knowledge of the subject is imperative if we are to have an understanding appreciation of what our schools are doing.—Eds.]

STANDARD TESTS AND SCALES.

Fortunately we have scientifically constructed tests and scales in several fundamental subjects, in terms of which standard achievements for each grade have been worked out for thousands of children of each grade. We know, for example, that if we use the Woody-McCall arithmetic tests, third grade children should add nine examples of increasing difficulty correctly in eight minutes, fourth grade children should add fourteen examples, sixth grade children sixteen examples, and so on. Similarly, for subtraction, third grade children should subtract six examples correctly, fourth grade children eight examples, fifth grade children ten examples, and sixth grade children twelve examples. And so for multiplication and division we can determine in what degree each child is below standard in this specific skill, just as we can know by use of weighing scales, what children are below standard weight, or, by use of a measuring stick, what children are below standard height.

If we use the Ayres spelling scale, which has in columns of equal difficulty the words that are known to be actually used in letter writing, we know that third-grade children should spell the words of column H with an accuracy of 92 per cent., and of column J with 84 per cent. accuracy; that fourth-grade children should spell these columns with an accuracy of 98 per cent. and 94 per cent., respectively; that fifth-grade children should spell them with an accuracy of 100 per cent. and 98 per cent.

By the use of the Trabue supplement of the Hillegas scale for written composition, which contains graded samples of English composition, such that the general merit of each sample is known in terms of other samples, fourth-grade children should be able to write composition as good as sample 3.5, fifth-grade children as good as sample 4, sixth-grade children as good as sample 4.5, seventh-grade children as good as sample 5.

In penmanship, the Ayres scale of legibility is so arranged that sample 60 on the scale is just as much more legible than the sample 50 as sample 70 is more legible than sample 60, just as we know that six inches on a foot rule is just as much longer than five inches, as seven inches is longer than six inches.

If a pupil writes faster than standard rate but with poorer quality, he needs to be made to write more carefully; if he writes too slowly, but with higher degree of legibility than is normal for his grade, he needs to be speeded up. But if he writes too slowly and with too low a degree of legibility, he becomes a hospital case—he needs special treatment.

In silent reading, the Curtis reading tests measure rate of reading and comprehension. Third graders are expected to read 113 words a minute with a comprehension of 78 per cent.; fourth graders can read 145 a minute, with a comprehension of 80 per cent.; fifth graders read 168 words a minute with a comprehension of 93, and sixth graders read 191 words a minute, with a comprehension of 95, and so on. If a pupil reads too slowly and comprehends well, he needs to be speeded up; if he reads rapidly and comprehends little, he needs to be slowed down; if he reads too slowly and comprehends too little, then he needs definite instruction in the fundamentals of silent reading. For the lower grades, there are used in similar manner the Gray tests for oral reading.

THE LITTLE LAMB OUT IN THE COLD

[Another poem in dialect, if it voices the call of the true Shepherd cannot be other than helpful to the readers of THE FRIEND.—B. F. WATSON.]

O li'l lamb out in de eo',
De Mastah call you to de fol',
O li'l lamb!
He hyeah you bleatin' on de hill;
Come hyeah an' keep yo' mou'n' still,
O li'l lamb!

De Mastah send de Shepud fo'f;
He wandah souf, he wandah no'f,
O li'l lamb!

Ile wandah eus', he wandah wes';
De win' a-wrenchin' at his brens',
O li'l lamb!

Oh, tell de Shepud whaih you hide;
He want you walkin' by His side,
O li'l lamb!

He know you weak, He know you so';
But come! Don't stay away no mo',
O li'l lamb!

An' af'ah while de lamb he hyeah
De Shepud's voice a-cullin' cleah—
O li'l lamb!

He answah f'om de brambles thick,
"O Shepud, f's a-comin' quick!"—
O li'l lamb!

—PAUL LAURENCE DUNBAR.

"THE LATER PERIODS OF QUAKERISM."

With the appearance this month from the Macmillan press of Rufus M. Jones's two volume work, "The Later Periods of Quakerism," the task planned by John Wilhelm Rowntree and re-shaped and expanded after his death has been completed. The Rowntree series, as it is called, "devoted to the history of the origin and development of Quakerism," comprises six volumes: "Studies in Mystical Religion," and "Spiritual Reformers in the Sixteenth and Seventeenth Centuries," by Rufus M. Jones; "The Beginnings of Quakerism," and "The Second Period of Quakerism," by William C. Braithwaite; "The Quakers in the American Colonies," by Rufus M. Jones, assisted by Isaac Sharpless and Amelia Mott Gummere; and the subject of this review.

The entire series should be read by every Friend who aspires to be well grounded in the development of mystical religion and the history of his own religious Society.

Human nature has an almost irresistible pull in the direction of extremes. A new truth breaks into the mind and life of a seeker. He gives it to his world unshackled, prescribes no limits of application, and leaves it to do its work in the hearts of men. After the passing of the first generation those who profess the new truth are prone to use it not as a working principle, but as a fixed idea applicable only within narrow limits—thus caging within conformity the truth that should make men free. This is the theme of the first chapters of Rufus Jones's book. It is pointed out how George Fox's mystical revelation of the Light of Christ in the heart which resulted in a spiritual revival in the hearts of thousands of men and women of all classes and transformed their lives become comparatively lifeless in the eighteenth century. It was then that the Society of Friends began thriftily to garner the Seed of Truth which Fox and his followers had flung far and wide, trusting God for the harvest, like the sower in the Gospels. This inwardness of the religious life, which is technically known as "Quietism," was often very beautiful in its results, and produced in many individuals great refinement of thought and feeling and exemplary lives. True inwardness of religious experience must be the root and groundwork of all real accomplishment in spiritual things, but pre-occupation with one's own inner states to the exclusion of interest in the souls and lives of others, does not result in a contagious religion. The religion of Jesus Christ and of all who are really His disciples, has always been characterized by a contagion of spirit, but the fear of "creaturely activity," produced in many Friends of this period morbidness and aridity.

The ministry in the Society in the eighteenth and early nineteenth centuries, was not, on the whole, vital, so that young people who craved a more concrete or emotional type of preaching sought it outside the Society; doctrines which modified and changed the Quaker interpretation of Christianity crept in from the sects round about, losses in membership from estrangement and needless disownments were customary; education secular, Biblical and interpretative of the Quaker message was at a low ebb. But just at the moment when a true religious revival was sorely needed and might have been expected, when a "new social spirit" (a chapter heading) was animating English Friends and to some extent American Friends through their anti-slavery activities, came the tragedy of the separation of 1827. The two chapters on "The Great Separation," and "The Second Tragedy of Separation," are masterpieces of fair and impartial history and analysis. Barbara Blaugdone, one of the first intrepid publishers of Quaker truth, after dealing with some troublesome magistrate or judge used laconically to note in her journal, "I told him my portion." Rufus Jones has told each branch of the Society "its portion." The most prejudiced on one side or another will acknowledge that the facts have been fairly placed before the reader. It is a sad tale and all Quakerdom must feel its implication in the mistakes of a common ancestry that so deplorably divided its forces and influence.

The account shows clearly that differences at the time of a separation are not often such as cannot be composed by

patience, forbearance and love. But after a division takes place, each side emphasizes and enlarges the points of difference, and fears to seem to be imitating or following the opposing side in deed or doctrine or even phraseology. The result is that after a period of years there are real differences, and the process of closing the gap becomes a slow and difficult one.

A striking instance of failure to reach satisfactory results through opposition is shown in the experience of Thomas Shillitoe, a tender-minded and able minister, who came to the United States from England, and with other English visitors, helped on in ways at which we stand aghast, the separation of 1827. He was convinced that Elias Hicks emphasized too exclusively the doctrine of the Inner Light. On Thomas Shillitoe's return to England he was confronted with the publication called "'The Beacon'" and the writings and teachings of Joseph John Gurney, all of which rejected entirely the doctrine of the Inward Light, which was the foundation stone of the revelation of George Fox and the teachings of the early Friends. Thomas Shillitoe felt obliged to defend the testimony which he had just been trying to modify in America, and died with a prophesy on his lips of ill for the Society if the teachings and influence of Joseph John Gurney had sway. John Wilbur is "told his portion" along with the rest—he saw clearly the faith as revealed to the fathers, but he was "backward looking" and his message failed to inspire a genuine revival of religious fervor and true evangelism.

Through all the years of this tragic history, Rufus Jones clearly shows that if the Light of Christ had really shone in the hearts of opposer and opposed, the self-will, self-righteousness, resentments and recriminations, which marked words and actions on all sides during the years of the separations, would have been eliminated and in the fulness of time a united body would have moved on to fulfil its mission in tolerance and sympathy and love of the brethren. To admonish in love and to suffer in silence is often the part of parents when children seem inclined to stray. That may sometimes be the lot of the true lover of his religious society. To denounce and oppose is too often in both cases to invite calamity.

The chapter on "The Great Migration" is an account of the counterpart in Quakerism of the American romance of moving west, which Vachel Lindsay celebrates so vividly in his famous poem "Johnny Appleseed." But the largest section of Friends that went west were driven by another incentive than the love of adventure or the desire for new lands or the hope of gain or the quest for better conditions of life. The "great expansion of the Society in America was due primarily to the desire of Friends to move away from the environment of slavery." It is a chapter of absorbing interest, telling of the labors of Friends with their slave-holding neighbors before they felt they must withdraw.

"Memorable Quaker Customs" is the heading of another chapter full of interest and instruction, since it shows the strength and weakness of Quaker methods of business and social procedure.

The chapters on "Work on Behalf of Slaves and Indians," on "John Bright and John Greenleaf Whittier," on "Friends in Education" and other subjects must be read to be appreciated. They give us hope because of our common heritage and lead us to the "Review and Forecast," in which we see our shortcomings and catch a glimpse of possibilities yet untried.

Only once in awhile does a book arouse the highest pitch of enthusiasm in the mind of a mature reader. These volumes gave to their reviewer new light on the past and new hope for the future of our beloved Society. Would that they might be everywhere read and help to understanding, unity and love among "all bodies bearing the name of Friends."

AGNES L. TIERNEY.

BEAR constantly in mind these two rules of thought before any speech or action: put yourself in another's place, and do as you would be done by.

HAVERFORD COLLEGE.

"The present is not the time in the world's history for a man to shut his eyes and drift," said William Wistar Comfort, President of Haverford College, in the opening exercises held in Roberts Hall. He urged the college body to make the best of its time in the coming year.

Haverford opened its eighty-eighth year with the greatest registration ever known at the Quaker institution. Two hundred and twenty-two students are enrolled on the list of the Main Line college, thirteen more than the then record-breaking enrollment of last year, which totaled 209. These 224 are divided among the graduate students and classes as follows: Graduate students, 4; seniors, 46; juniors, 45; sophomores, 62; and freshmen, 67. Between eighty and one hundred men applied for the freshman class this year, but the entrance examinations eliminated a good many, and but sixty-seven satisfactorily passed the requirements.

Several promotions took effect with the opening of the new term. Leon H. Rittenhouse has been raised to professor from associate professor of engineering. Frank D. Watson, former associate professor of sociology and social work has been made professor. William B. Meldrum, assistant professor of chemistry, has been made associate professor. Dr. John A. Kelly, who served as instructor of German last term, has been made associate professor of that branch.

Additional dormitory accommodations in old Founders' Hall were constructed during the summer and these are barely sufficient to take care of the enlarged enrollment. Haverford has always been noted for ample class room and laboratory equipment and these will not be taxed in the least this winter.

WESTTOWN NOTES.

Westtown School opened its one hundred and twenty-third year on the thirteenth of last month, with two hundred and two pupils in attendance, 106 boys and 96 girls; of these, 59 are new, 32 boys and 27 girls. The total number, though in excess of three and four years ago, is less than during the past two years, the diminution coming mostly in the number from other Yearly Meetings, on whom the present financial stringency, together with the heavy traveling expense, comes with especial force.

Nine members of the faculty were in attendance at summer schools during vacation, the majority being at either Columbia or Harvard. Caroline L. Nicholson resumes her position in the German department, after a two years' leave of absence for service abroad.

The results in the College Board examinations in Sixth Month were fairly satisfactory. Twenty-four pupils in the Senior, First and Second classes took the examinations, with a total of seventy-eight papers, of which 86 per cent. were successful. Four Senior girls took the comprehensive examinations, and all were accepted, four of the sixteen papers being spoken of by the Mt. Holyoke authorities as either "distinguished" or "excellent."

A group of the officers of the Student Volunteer Movement have been at the Farm House for a few days, as has been their custom for three years, holding their annual fall conference. Besides holding their business sessions at the school, they have been in acceptable attendance at our meetings for worship, and have addressed the boys and girls in the First-day evening Collections. The men in the group, some of them former college athletes, played our boys in baseball on a Seventh-day afternoon, but were hardly able to hold their own against the School team.

A one-day's conference has also recently been held at the Farm House by a group of twenty or more ministers from the Baptist churches in Philadelphia.

G. L. J.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose pulse quicker, whose spirit is entering into living peace.—JOHN RUSKIN.

WILLIAM PENN CHARTER SCHOOL.

The William Penn Charter School opened its two hundred and thirty-third year on the twentieth of Ninth Month with an enrollment of 578—the largest number in its history. It was decided by the Overseers to make no further effort at increasing the rooms and numbers, but to keep the general level of attendance the same as during the past school year, when we opened with 572 boys. This is consonant with the policy of several colleges and other schools, who feel that intensive and thorough work is preferable, especially in these days of size and over-organization, to an elasticity which sacrifices personal attention.

There are few faculty changes. Carl M. Sangree, having accepted a call to a church in Massachusetts, has relinquished the Bible teaching in the Junior School to Henry Lewis, of New York, a son of William Draper Lewis, himself a former student at Penn Charter. Everett S. Kelson, of Maine, a Colby graduate, and John W. Spaeth, Jr. (Haverford, 1917, and for two years a master at the Hill School) have taken up work in the departments of Latin and Mathematics. Jane H. Everett and Elgarda Teunis have joined in the teaching of grades five and one-two respectively.

Six of the staff have had the advantage of summer school work, mostly at Harvard and one at New York University. Four of them will spend spare time in the University of Pennsylvania graduate courses.

The athletic facilities at Queen Lane have been improved by the erection of two grandstands and by the appointment of a member of the graduating class whose afternoons will be devoted to the supervision of recreation among the smallest boys of the School. It is interesting to note that the game of soccer is receiving more attention, and that there has been a concerted effort on the part of some forty boys to put the game of golf upon a team basis. During the summer the Boys' Tennis Doubles Championship of America was won by a member of the School.

But these out-door matters are incomplete without a feeling of responsibility among the boys for their future citizenship. For this reason Penn Charter has joined in the weekly School Service letter from Washington, which will be interpreted periodically before the Senior School by the head of the History department.

The results of college entrance were gratifying, and the staff of the School were pleased at the selection of two 1921 leaders for important scholarships,—one at Haverford and one at Princeton.

Beginning with the next academic year, no boy will be enrolled in the graduating class who has not acquired six points of College Entrance Examinations or attained an average of eighty per cent. in his studies during the previous year.

The opening is marked by a splendid spirit of co-operation. It is hoped that the boys will derive much benefit from the mid-week Friends' meetings and that more of the Quaker spirit will identify itself with Penn Charter than in previous years. There is no one so idealistic and internally receptive as a boy between the ages of twelve and seventeen.

RICHARD M. GUMMERE,
Headmaster.

FRIENDS' SELECT SCHOOL NOTES

School opened on Ninth Month 10th, with an attendance a little in excess of the number a year ago. There is every prospect of a slightly larger enrollment throughout the year than the 345 pupils who were on our roll last year. The increase of pupils is mainly in the High School Department, though the Elementary School is holding its own.

Our two graduates who competed in the College Entrance Board Examinations for Mayor's Scholarships at the University of Pennsylvania did themselves and the School credit. There were twenty scholarships to be awarded and eighty-five candidates. One of our candidates stood seventh on the list of successful competitors and the other thirteenth or fourteenth.

Of the six post-graduates who were here last year, two have

entered Wellesley College, one Swarthmore, one Wheaton College, one Connecticut College for Women, and one the Drexel Institute.

Of the twenty members of last year's Senior Class, two have entered the University of Pennsylvania, and one each has gone to Haverford, the Rensselaer Polytechnic Institute, Vassar, Wilson, and the Maryland College for Women. Four are taking courses in kindergarten training, one a course in physical education at Temple University, and another was awarded a scholarship at the School of Design on the merit of her work at F. S. S. Two are at the Philadelphia Normal School. Three members of the class are completing their preparation for Harvard, Haverford, and the University of Pennsylvania at other schools, while still another is taking an additional year at Dana Hall. The two remaining members of the class are pursuing advance studies along the lines of their special interests. This class has a remarkable record in that every single member of it is pursuing some line of advanced work in the year following graduation.

Caroline E. DeGreene has to our great satisfaction resumed her place at the head of the French Department, after a year's absence for rest and study abroad.

Nellie J. Davis has returned from a year spent at Stanford University and Columbia, where she took her master's degree, to be welcomed by many in the English and History classes of our Junior High School who were her pupils while she was teacher of our F Class.

The new teachers on our staff have given it added strength, and we believe that we have never had a stronger teaching force.

Mary Bufkin Jones of Concord, Mass., is taking the headship of our English Department. She is a graduate of Smith College and a teacher of unusually wide and successful experience.

E. Leslie Nicholson is putting a great deal of life and energy into his work as Director of Physical Education, bringing to it much inspiration from his summer at Springfield Y. M. C. A. Training College.

Florence Willett, who last year acted as a substitute in two of our Friends' Schools, is teaching our I Class. She took a summer course at Columbia University, as did Anna Garrett, assistant in the Primary Class.

Mary Brinton has joined our staff as special assistant in Physical Education for the girls and to help in the office. Ernestine Estreicher, a college graduate, teaches two periods of Latin daily at the School, taking sections of classes which are too large for our regular teachers.

Henry Arnold Todd and his wife report a delightful summer in Sicily, Italy and the south of France. They spent a month in Rome and the rest of the time in visiting places of interest in connection with Roman history and literature.

A drinking fountain, the gift of the Class of 1921, has been installed in the hallway at the Cherry Street entrance.

Extensive improvements and repairs to the buildings were made during the summer vacation. Cement floors were laid in some of the basement rooms and maple floors in the assembly room and several of the class-rooms and halls. Additional new metal lockers were placed in the girls' dressing-room, and there was a great deal of painting and varnishing done throughout the building. Electric lights were installed in the rooms which were not already provided with them. The general impression is that our school building was never so attractive.

GERMANTOWN FRIENDS' SCHOOL.

[Stanley R. Yarnall has kindly permitted us to use portions of his report to the School Committee in regard to the opening and prospects at Germantown. This is our largest meeting school.—Eds.]

School opened under good auspices on the 20th inst. [twentieth of Ninth Month] with a very large attendance. When we went over the list at the end of the day, we found that there were absent, of a total enrollment of 578, only

thirty-one pupils in all. These were distributed as follows:—7 in the High School, 11 in the Intermediate School, and 13 in the Primary School. Of these 11 were prevented by sickness personally or in the family, making 20 only who were absent because their parents did not come back in time to have the children ready for school. When the Kindergarten opened on the 26th, every one of the pupils was present the first day. By the end of the week all the pupils were back but eleven, of whom seven had colds or were prevented by health complications.

The opening of school has been remarkably smooth, and the pupils show unusually good spirit and a high degree of earnestness. The work of the Student Council has steadied and stabilized the older pupils in their attitude toward the school problems and the school discipline. A Junior Student Council is being organized in the Intermediate Department and that is having an excellent effect on them.

There were only four changes in our teaching force, and of the new teachers only one is really new to our School, Anne E. Maxfield, who takes the place of Elizabeth Brown in the Fourth Primary Class. She has long taught in other Friends' schools, and through her brother Francis's connection with our School and her connection with many of our teachers, fits in very naturally to the school life.

Frances W. Perkins, who assists in the Physical Department of the Girls, is an old graduate, familiar with the life of the School, and the same is true of Eleanor Shane, who is taking the position vacated for the year by the absence of Catherine E. Dobson.

Of our teachers, all of those who have charge of French classes either spent the summer in France or in foreign travel, and Irvin C. Poley traveled extensively in England and on the Continent.

D. Lawrence Burgess and Dorothy Brooke took helpful courses at the Columbia University Summer School.

Hadassah J. Moore studied at Johns Hopkins University, and Eleanor Shane at the University of Pennsylvania.

Alfred Dominovich and Alfred A. Smith were successful and much encouraged by the initial year of Flying Moose Lodge which they conducted as a boys' camp, with the assistance from our teaching force of Herman P. Breininger and Joseph H. Price, and D. Lawrence Burgess for the latter part of the summer.

All of our teachers and office force were at their places at the beginning of the school year.

The Commencement exercises on Sixth Month 8th were conducted with dignity, to the satisfaction of the friends of the School. The Commencement speaker was John Erskine, Professor of English at Columbia University, who made a stimulating and original address.

Of the graduating class numbering 34, 15 girls are entering college and all the 11 boys.

It is interesting to know that Louise S. Birch succeeded in winning a place for herself on the Honor List of Vassar, but it seemed best to her mother, much to the regret of Louise's teachers, to have her entered at Wilson College instead of Vassar.

Edward G. Pennock won one of the four Corporation Scholarships Haverford College granted to the four pupils standing at the head of the class in their admission averages.

A few changes have occurred in the enrollment as reported by the Admission Committee at the meeting on Sixth Month 2nd. At that time the total enrollment for the new school year was given as 575. It now stands at 578, 266 boys and 312 girls. Only one class in the School is up to the full enrollment of 50, 25 in each section, although practically all the classes excepting in the Primary School and the three upper classes of the High School are within one or two of that number. We have been particularly careful in the class of pupils admitted to the School, and some who are not particularly desirable are not returning. Several boys throughout the School have been demoted for their own good and in a way that will react favorably on the classes they have left. On

the whole, the student body seems consistent and gives promise of a good school year.

The experience of the year so far seems to prove that the raising of the tuition rates has not been an undue burden on the families represented by the School. In justice to those whom we want to have here and who do find difficulty in meeting the tuition charges, it will be necessary each spring to let it be known that Friends and others who wish to apply for scholarship help should feel free to lay their needs before our Admission Committee.

In the absence of the Chairman of the Property Committee, I will report for the interest of the Committee but not in a final way, that the matters referred to that Committee have in large measure been attended to. Harrison, Mertz and Emelen hope to complete in all details their work at Wistar Brown field by the end of next month. They have been delayed by difficulty in getting stone for foundations of the tennis courts. The ground has all been graded and the cinders for the track and the foundations for the courts are in large part in place.

The Property Committee, in addition to the contract granted in the spring, authorized the widening of the table originally graded for the girls' hockey field, so that it will now be large enough for baseball and other boys' sports. The table is being used daily by the girls for their hockey.

No major improvements have been carried on at the School itself, and minor improvements have been kept down to a minimum, consisting of certain small carpentering improvements in the way of shelves, cabinets, closets, etc., necessary minor interior and exterior painting, the oiling of floors, etc. The physical equipment of the School seems to be in good condition generally.

Two interesting academic honors have been won by former pupils of our School, which have probably not been brought to the attention of the School Committee. Leonard Carmichael, Class of 1917, after having gained the highest academic honors for his work at Tufts College, has won a scholarship at the Graduate School of Education at Harvard University. He was also offered a similar scholarship by the University of Pennsylvania.

Dr. Joseph M. Hyman, Jr., a graduate of the Class of 1914, was granted by the University of Pennsylvania Medical School a prize of \$50 for leading his class during the Senior Year, and an additional one of \$500 for leading the entire Medical School throughout his course as a student there. He is now an interne at the Pennsylvania Hospital. It is interesting to note that he won a Haverford Corporation Scholarship on graduating from our School, which he held for three years, completing his four years' course in three, graduating at the head of his class, and being chosen spoon man.

STANLEY R. YARNALL.
Principal.

NINTH MONTH 29, 1921.

MOORESTOWN SCHOOL NOTES.

The School commenced its second year (since the amalgamation) on Ninth Month 20th, with an enrolment of 215. This, in spite of the forced increase in tuition rates, is slightly in excess of the total a year ago. The number is almost exactly divided between boys and girls, the former leading by perhaps a half-dozen. Sixty per cent. of the pupils are Friends. In the High School Department there are 102 students.

In addition to the changes in the faculty announced in the early summer, W. Waldo Hayes will be in charge of the boys' athletics, as well as teaching some of the mathematics and science. He is a graduate of Swarthmore College, class of 1918, was in the Friends' Reconstruction work abroad and later had charge of the American Red Cross service in the Jerusalem district. Louisa M. Jacob has returned after a year's leave of absence, and her interest and enthusiasm will doubtless be, as in the past, a stimulus to the nature study work.

Football practice started at once and seven or eight games are already arranged. Other matches may be scheduled later. The girls are trying out for the hockey team.

Seven out of the nine who graduated last spring have entered three Friends' colleges: Haverford, Swarthmore and Earlham. There are at present in the School candidates for Bryn Mawr, Wellesley, Smith, Holyoke, Swarthmore and the University of Pennsylvania.

Our Headmaster, W. Elmer Barrett, in morning Collection three days after School opened, referred to the smoothness with which everything was then running, calling attention to a fact we all recognize, that the School machinery was operating more perfectly in that brief time than it had done in a whole month a year ago. There is nothing whatsoever to indicate that we might not have been running as a combined school for at least twenty years!

REPORT OF SUPERINTENDENT OF YEARLY MEETING SCHOOLS TO THE YEARLY MEETING'S COMMITTEE ON EDUCATION, NINTH MONTH 30, 1921.

[NOTE.—After serious illness last spring and weeks in hospital during the summer, Gertrude R. Sherer is still confined to the limits of her home surroundings in Worcester, Mass. The following report witnesses that her interest and spirit admit of no limitations, and the Yearly Meeting Committee on Education proposes to continue the schools under her care by correspondence for the present. Her able Secretary, at her office, No. 140 N. Sixteenth Street, will assist in routine work.]

This fragmentary report has been gathered from correspondence with teachers and principals of the schools.

Media has had several changes in teachers. After many years of efficient service in various Friends' Schools, M. Elizabeth Whitacre is taking a year for much-needed and richly deserved rest. Rebecca Williamson, who has taught in the School two years, is acting as Principal. Deborah S. Allen, Jr., has first and second grades, succeeding Helen Stratton. In addition to thorough Kindergarten training and much experience as a kindergarten, and in managing the Home and School Centre in S. Media, she has had two summers at Columbia. Ruth Thorp, who has had two years at Earlham, with this summer at Columbia, has the work of Third and Fourth Grades. Media is to be congratulated upon having for new teachers two Friends of their own meeting. School opened the 12th with an enrollment of 51, and an actual attendance of 38. The Kindergarten taught by our most excellent teacher, Lucie Logan Stephens, starts out well with 12 children, and lower grades are of good size, but there are only eight in Rebecca Williamson's room of Fifth and Sixth Grades. All the children are to have some work in manual training with Ruth Thorp, and nature-work with Deborah Allen, and some of the classes have sewing with Rebecca Williamson. The teachers are evidently entering into their work with vigor and enthusiasm, and I feel sure that the Media School will continue to be a very happy place of solid work and vigorous play.

London Grove is suffering from its success. The children of the Seventh Grade passed examinations and entered the Avondale Vocational High School. That one of our small schools can successfully accomplish eight years' work in seven years speaks well for the intelligence and diligence of the pupils and the earnestness and ability of the teachers. I expect our children who enter Avondale School this fall to maintain the very high standard set by the pupils from our School who entered last year, and were able to keep at the head of the class and win "golden opinions" from the principal and teachers. There were, at last report to me, 13 pupils in the School, divided as evenly as possible between Edith Wood, who has the lower room, and Helen Clement, who is principal and teaches the Fifth and Sixth Grades. Both are members

of Fifteenth and Race Streets Yearly Meeting; both attended Columbia this summer, and are most enthusiastic over their work there. Ida Stabler, their superintendent from Fifteenth and Race Streets Yearly Meeting, reports a good start in the year's work, and regrets only lack of numbers. They are already taking advantage of these glorious fall days and have had a school picnic, with illustrated lecture in the evening, and seem full of plans for a year of much worth-while activity. The more I know of this community, the more I appreciate the willingness of a small number of Friends to bear the expense of this School, and the more I rejoice that the School in large measure seems to be repaying them for their sacrifice, by helping really to educate their children.

Fallington, hitherto our smallest school, yields that honor to London Grove, and opens with fifteen pupils, in the first five grades, a very congenial group, the teacher assures me. They have added to their equipment new tables and chairs and do a great deal of group work and work at the tables. Marian Leeds reports that Summer School at Columbia was "just great," and I can see from her letters that she has gained much from her work and observation there. She finds her children very interesting and thoroughly enthusiastic about school and its activities, is asking for books to read to continue her professional studies, and reports visits from two members of the committee. Teacher and Committee have worked together to bring in new pupils as older ones drop out at the top, and so maintain a school gradually increasing in numbers and well serving the community.

Lansdowne reports an enrollment of 76. Some have dropped out on account of increase in tuition and dull business conditions. Eleanor Paxson, a graduate of Swarthmore, and a member of Fifteenth and Race Streets Meeting, is successor to Sara Sawyer, in Fifth and Sixth Grades. Margaret James says: "I never saw the building look so clean and attractive." She and a member of the Committee went over the building hunting every place and thing that needed to be mended or changed; chairs and shades have been put in order, shelves made, and new desks purchased for one room. The Principal reports that teachers had everything ready for the opening of school, and that they have started in well, with hopes for more pupils later. "But anyhow," she says, "we have a lovely school family at present."

Hanna T. Mitchell sends in a fine account of Haddonfield. She herself has had a summer free from care and has evidently profited by her vacation and finds her teachers also rested and enthusiastic. She reports an enrollment of 75 and actual attendance on the opening day of 67. They have added a new teacher to their faculty, Doris Arthur, of Wilson College, who has had no experience, but Hanna Mitchell says "with Ruth Collins' enthusiasm and help to plan her work for a while, I feel sure she will develop into a good teacher." Another room for fifth and sixth grades has been fitted up with seventeen desks, all occupied. This change relieves Ruth Collins, who now has third and fourth grades of about 16 pupils. Lydia Kite has a strong First Grade and rather weak Second, and the Kindergarten so far has only three with "some possibilities." I hope the Committee and Principal will develop these fully. The Principal has Seventh and Eighth Grades with 18 pupils. Haddonfield has hitherto for some years had the manual training teacher from the public school, but he has resigned, and they have secured the services of a local carpenter whom they know, and who helped them with their playground equipment last year. He will give them one day a week, and with the older pupils do some practical work for the school as it is needed. Hanna Mitchell says he has very good ideas for the work and she is sure the children will like him. Haddonfield, by the way, has a most attractive school catalogue.

Frankford has made a wise move in becoming a primary school of Kindergarten and first four grades. With only two rooms and two teachers, the forty children in kindergarten and six grades last year presented a very real difficulty. The upper classes were very small—only one or two in a class—

yet they multiplied the number of recitations, and while adding tremendously to the work of the teacher the pupils were not getting the benefit of class mates and of sufficient instruction. The 24 pupils now in school with a few more in prospect, and no doubt others to come in through the year, make a comfortable school for two teachers. The painting of the meeting and school houses has made school seem a more cheerful place, and better tables for lunch add to comfort of teachers and pupils. Winifred Olley's letter shows that she is very happy in her work, and encouraged by better working conditions.

Anna Gifford reports that the Downingtown School opened with twenty pupils in first three grades. Mildred Lee, of Fairhope, Alabama, who has been in the Teacher Training Class of the Johnson School there, is her assistant. Anna Gifford calls her "a good helper." Mildred Lee herself writes of her pleasure in "the most beautiful school building she has ever seen," in its delightful location, and in the "interesting and wide-awake children." The teachers are happily established in the very pleasant apartment provided them by a generous member of the Committee, and the varied activities of this progressive school are going on under the full inspiration of summer school stimulus. Anna Gifford was at Columbia.

Atlantic City has one new teacher, Mary Swain, for grammar grades. She is a Friend from Germantown, a graduate of Westtown and of State College, with one year's experience in a public high school. She and Elizabeth Scott and Margaret Scales all attended Columbia this summer. School opened with sixty pupils, which is a very good beginning, as the enrollment increases rapidly in the fall and early winter. Helen Forsythe writes: "The school-house is repainted and looks fine," but gives no further information. I can only hope this means all that my imagination pictures.

Christine E. Lemmo continues her work as physical director, and Margaret E. Norrell succeeds Jane Pearson as Director of Drawing. I should be very glad if Josephine Hopwood, who has for two years given lessons in Nature Study and Science once a week in the Lansdowne School, might extend her work to Haddonfield, Media and Frankford this year. She is a very fine woman and a thrilling teacher, who has a well-worked-out course in Nature Study, which in the upper grades becomes Elementary Science. Our schools are weak along these lines, and the teachers need the direction and inspiration of such a teacher. I should not advise sending her at present to the distant schools.

Of our 27 regular class-room teachers only nine attended summer school. This smaller number by no means indicates that teachers are losing interest in their professional training; but more than half of them have for two previous years attended summer school, and they felt the need of rest and recreation this year, and were encouraged to take it; and I am expecting quite as rich educational returns from their refreshing holidays as from their previous study. Of the 7 new teachers in our schools, 3 are Orthodox Friends, 2 are Hicksite Friends and one has one parent a Friend.

Our competition for prizes offered last year by the Peace Committee resulted in a good beginning of interest in the subject and in some passable essays on various phases of the subject of peace; but our efforts were crude, as our study had been in some cases hurried, and the final composition sometimes nearly frantic in its haste and confusion. I am expecting within a few days to communicate with the Secretary of the Peace Committee in regard to further co-operation of some sort between this committee and our schools, and I plan at an early date to urge each school to work diligently along this line throughout the year, and to make to them a few suggestions as to ways and means. The only effective way to get results in such work is to have the teachers thoroughly convinced of its vital importance, as "the international mind" cannot be induced by lifeless lessons given by unconvinced teachers.

Last year I felt that we were in some schools a little in danger of forgetting that we are, after all, Friends' schools,

and that our work is a religious concern with meetings and committees, as it seemed to me, in some cases, we were neglecting our opportunity to teach the Bible to the children in our schools, in a way that could possibly make it of real value to them at any time. I am, therefore, about to redouble former efforts, and make a special plea to the principals and teachers to give ample time and conscientious effort to realize this important work. And I must in this connection express the profound hope that the mid-week meetings which our children attend may so meet their spiritual needs that no one can truthfully say of these eager-minded, whole-hearted little ones, "The hungry sheep look up and are not fed."

As usual this is too favorable a report, based, however, entirely upon data furnished by the principals and teachers. Yet I think it is not too much to say that the schools have never been so well organized and graded, and never so adequately provided with trained teachers. In our pride in the Yearly Meeting schools perhaps we should not forget the heavy financial burden felt by some local committees and meetings.

Respectfully submitted,

GERTRUDE ROBERTS SHERER,
Superintendent.

BOOK REVIEWS.

(Concluded from page 164.)

"THE SALVAGING OF CIVILIZATION."

That we may more fully understand the position of H. G. Wells and not be misled by his fancies, let us study another quotation concerning his plan for a "Bible of Civilization," which he proposes to be written by a large international committee, not saying, however, who will invest them with the needed authority to make it a "universal book," not to mention the spiritual ability or unity of purpose. Then he questions:—"If it is true that the old Bible falls short in its history and does not apply closely to many modern problems, then we need a revised and enlarged Bible in our schools and homes to restore a common ground of ideas and interpretations, if our civilization is to hold together." He does not, however, mention any "modern problems" which cannot be solved by New Testament principles.

"Now let us see," he says, "what the Bible gave a man in the days when it could really grip and hold and contain him," (as if it could not nowadays), "and let us ask if it is impossible to restore and reconstruct a Bible for the needs of these great and dangerous days in which we are living. Can we recement our increasingly unstable civilization?" He then endeavors to summarize what the Bible gave man as "a dramatic relationship to the scheme of things. It linked him to all mankind with a conception of relationships and duties. It gave him a place in the world and put a meaning into his life."

This is really but a small part of what the Bible gives man. He mentions the ethics, but leaves out the religion. Wells really misses the big things. He makes no mention of God or His Son Jesus Christ or the fact that this book answers questions which philosophy cannot answer, such as "If a man die shall he live again." He misses the fact that it speaks with God's authority in over two thousand references to a "thus saith the Lord." The great facts of Man's sin, of God's redeeming love in Christ, of His promises of the Holy Spirit's presence in the believer who becomes "a new creature in Christ," are things apparently beyond Wells's ken. But *these* are the things that have given our Bible its influence as "a cement" for civilization.

Each one may judge for himself how consistent Wells seems to be or whether he is but "a blind leader of the blind." We are reminded of Paul's words that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual discerneth all things." (1 Cor. ii: 14-15.)

We will hear Wells through. This new "Bible of Civilization" which is to be the basis of the educational program which is to bring about a World State with "peace on earth and good-will among men," will contain, he says, a Book of

History, a Book of Conduct and Wisdom; a Book of Anthologies of Poetry and Literature; and finally a Book of Forecasts; all of them wonderfully illustrated with photographs, maps, charts and drawings. He estimates that forty million dollars would produce this "bible" and get it established in the nations of the world.

It is quite apparent the human element would be so strong in this "bible" that it would soon be out of date and would require constant revision and editing. Contrast this with our Bible which "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

It is significant that Wells recognizes the value of prophecy and its practical influence on character. He suggests: "We want to make our world think more than it does about the consequences of the lives it leads, and the political deeds that it does, and that it permits to be done. We want to turn the human imagination round again towards the future which our lives create. We want a collection and digest of forecasts and warnings to complete this modern Bible of ours."

But what more simple and definite warnings could Wells want than those we have from the Written Word—"The soul that sinneth it shall die,"—"the wages of sin is death" or from Christ Himself—"What shall it profit a man if he gain the whole world and lose his own soul?" and "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." *These words have not lost their grip upon human nature, because with the warnings are given promises:* "There is therefore now no condemnation to them which are in Christ Jesus," and "He that hath the Son, hath Life," and "to as many as received Him to them He gave the right to become the children of God."

Finally, Wells admits, "There would be forecasts that would have to be struck out because they were not realized, or because they were shown to be hopeless or undesirable, and fresh forecasts would have to be added to replace them." One naturally wonders who will be judge as to which "guesses" will be admitted to this "Book of Forecasts" and who will condemn others as being "hopeless" or unfulfilled. Compare the prophecies of our Bible concerning the Jews. If these had been mere human forecasts who would not have long ago ruled out as "hopeless" the promises to Israel to be restored to their own land. And yet to-day we see nearly a million Jews settling in Palestine with peace and prosperity attending them, and the persecutions of centuries have been turned to blessings, because it was a "thus saith the Lord." What man even twenty years ago would have dared prophecy this modern miracle—a Jewish university in Jerusalem?

If our civilization is "tumbling down very rapidly," it is because the faith of many in our Bible has been upset by the "destructive critics," and its "cementing influence" of the past is being neutralized by them. The Wellhausen-Driver School of "textual critics" have brought some helpful light upon portions of the Bible as literature; but many of their conclusions are proved incorrect by more recent and more accurate research. History and science are still being corrected and made to conform to the Scriptures, and as for the fundamental doctrines of our Christian faith we can take the words of Christ that "one jot or one tittle of the law shall in no wise fail."

Men and women to-day are more responsive than ever to the appeal of the Gospel, God's Good News of Salvation; and the appeal of God's written word. To those who have faith even as only "a grain of mustard seed" the realities and promises of Scripture are demonstrated, and Jesus Christ becomes increasingly real.

Kingdoms may rise and fall, republics and sovietts increase and decrease, educational systems come and go, the seasons roll round each year with increasing social unrest and chaos, and "the grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever."

WILLIAM H. RICHIE.

CHILDREN'S CORNER.

MARY'S INVESTMENT.—Here is a true story about a little girl, whom we shall call Mary. On her seventh birthday she received from her father, who lived in India, money with which to buy a Bible. No doubt Mary immediately began to picture to herself what a beautiful Bible she would buy, for the money sent by her father was enough to buy a very handsome one indeed. But before the Bible was bought, an idea occurred to Mary.

"Grandmother," she asked, holding out her precious money, "is there enough money here to buy two Bibles, instead of one?"

"Yes, dear," replied grandmother, "but what do you want with two Bibles?"

"Oh," said Mary, "I want one myself, and one to send to India, for some little Indian girl just seven years old, like me, who hasn't any Bible of her own."

And so it came about that Mary did not get such a pretty Bible as she had expected to get at first. But she didn't mind about that, for she was thinking, not about herself at all, but about the surprise birthday present she was sending out to the little unknown girl in far-off India.

A letter was written asking that when the book was given to its new owner, the name of the little Indian girl should be written on the flyleaf, and after the name the words, "From Mary—"

A new petition was added to Mary's evening prayer, for night by night, without fail, the little English child prayed to God to bless the Hindu girl who had a Bible like her own.

Years passed, and Mary grew to young womanhood, and in 1882 she went out to India as a missionary. One day, not very long after her arrival, she was visiting some zenanas with a native Bible woman who was a very earnest Christian. In the course of conversation, it somehow happened that the Bible woman heard for the first time the young missionary's name. A look of glad surprise crossed her face, and hurriedly putting her hand into her pocket, she drew out a book and eagerly signed to her companion to read what was written on the flyleaf. Mary looked, and read her own name! Yes, this earnest Christian woman was the little Hindu girl whom she had remembered so often in her prayers.

God had blessed Mary's first missionary work, for it was through reading that Bible that this native woman had become a Christian; and now that Mary was a woman, she was to have the joy of having as her companion and fellow-worker the very one for whom she had prayed so long ago, and so far away.—*The Silent Evangelist.*

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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JAMES A. NORTON, Assistant Secretary.

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ANNA B. DUDLEY, Women's Work.

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REFUGEES SWAMP POLISH VILLAGES.

The flood of Polish refugees returning from Russia in a great wave on account of famine conditions has already swept into the agricultural districts in Poland, where it is quite overwhelming the little villages. Workers of the Mission, returning from the county of Drohiczyn, only about one hundred miles to the east of Warsaw, tell tales of appalling overcrowding and need. Two hundred refugees arrived on one train, and were dumped down on the ground in a place where there is not even a station building to offer protection from rain. A dozen cottages are left at this point of what was once a big village. All other buildings were destroyed by the war.

A woman was heard moaning and coughing on the steps of the railroad wagon in which the Friends were traveling. She carried a baby, and there were eight persons altogether in the family. They left Russia last spring and she caught cold

on the long, hard journey. It was obvious that she was in a very advanced stage of tuberculosis. Yet she and her entire family of eight had been living for some time, not in a house, but in the windowless store-room of a more fortunate neighbor, a room with a dirt floor, already partly full of another family's possessions, and with no cook stove.

The whole family looked doomed. They had no horse and the man could get little work. The children were very undersized. They came from the Saratov district in Russia and they said it had been bad there for six months. Instead of jumping for joy at the sight of rice and bacon, as the peasant children in Poland usually do, these children sat staring apathetically, too far gone with hunger to have any strong feelings even for food.

The Relief Director of the Polish Government in this county reported forty-two deaths from starvation already this year, not counting those who have died from diseases which found them weakened by lack of food. Only two carloads of flour and one of corn have come into this district since the first of the year for the Government relief distribution. Wherever the land has been ploughed, it has given a fairly good harvest of rye, which is the mainstay of the peasants for bread. But only one-sixth of the land has been ploughed since the war. Most of it has gone back to wilderness. Fair-sized birch trees have sprung up in the damp soil, and the peasants have practically no horses.

One particularly great blow to the district was the recent burning of a village which was comparatively well-off. The peasants had returned last year and had a good harvest this year, practically enough to supply the whole village. It was all gathered in the barns when a fire swept the village by night, finding the thatch roofs and hastily-built wooden structures good timber. All are homeless and in utter want, dependent on a county in which already others are starving.

The great need is for horses and agricultural implements. Even the most apathetic of the hungry peasants and driven officials come quickly to life when the possibility of getting the use of horses is mentioned. The Mission is at present taking up with the Polish Government the possibility of an extended use of army horses for agricultural work this fall in Poland.

ANN LOUISE STRONG.

FRESH MILK IN POLAND.

WARSAW, Ninth Month 9, 1921.

DEAR FRIENDS:—

Those of the Polish Unit who are working on the fresh milk relief wish to make a special appeal to you for more funds. The work has progressed so satisfactorily that at present in twelve cities of Poland, Friends' fresh milk is being delivered daily to poor, underfed children. At the same time, thousands of Poland's finest, high-production cows are getting daily stronger and more able to serve the childhood of the nation when the Missions shall have left. At the time Rufus Jones and Wilbur Thomas were here, we based our future work upon collections from child institutions of marks worth eight hundred to the dollar. Now the same marks are worth only one-fifth of that. Our entire collection of marks will only make by the end of the year about two thousand dollars.

We know that there is great demand for relief funds, especially in Russia. The refugee work in Poland is very important, and it in the last month has received from London half as much as all we have spent for milk since our work began. But considering the difficulty of organizing the producers and consumers in and around every one of the fourteen cities, so that they work together and co-operate with officials and voluntary committees, we feel it would be losing a great opportunity not to go forward upon the foundation which has been built. The committees are working well, with a strong organization, and we are ready now to use every dollar to bring the fresh milk to children for four months.

We are coming into personal contact with such a large number of leading men and women of Poland that it is hard to estimate the full influence of this work. For wherever we go

we give a new emphasis to the importance of saving child-life. A large number of principal landowners are gaining a new social consciousness. The actual work and solving of numerous details is being done voluntarily by the Poles. All we do is to keep a close control and assist where necessary. Everywhere gratitude is shown for our scientific help, and we now have a network of friends reaching out as far as twenty hours by train from Warsaw. Three workers are constantly traveling, and bit by bit the fourteen communities are beginning to know why we do this work and the principles for which the Friends stand. In a number of cities the chief governing official is on our committee of three or four or is co-operating in an active way.

We are also co-operating with hundreds of Polish children's institutions, and with the American Relief, our tuberculosis relief, and, if funds and personnel permit it, probably with our refugee relief, by supplying fresh milk to incoming babies on the Russian boundary.

When one knows all the methods and results of our fresh milk relief, it provides something that touches the imagination. We therefore would recommend that every bit of help which any one would like to give be sent for this relief.

Sincerely,

FRANK E. WALSER.

HARRY J. TIMBRES.

American Friends' Service Committee.

SHIPMENTS received during week ending Tenth Month 1, 1921—171 boxes and packages; 6 for German Relief; 1 from Mennonites; 10 anonymous.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

Many Friends are feeling that the approaching "Disarmament" Conference at Washington and the general interest in possible ways of preventing new wars, give us no ordinary opportunity of spreading our views on the wrongfulness of war and the path to peace, and really entail a heavy responsibility on us to do so. Some among us have been seriously wrestling with the problems of peace and war, theoretical and practical, and have reached fairly definite conclusions as to what they believe and what they should do. Many of us, however, have gone little farther than to think "Friends have always been opposed to war" and "war is contrary to the spirit of Christianity," without any clear understanding of the problem or strong sense of conviction.

We urge upon all Friends, both for their own benefit and for the collective strength of the Peace testimony which our Society should be proclaiming at this time, to review carefully the grounds of their own personal objections to war and the Christian way out, as well as the basis of the objections held by the Society of Friends. Let those re-read Dymond's "Essay on War," for whom that presentation is the most convincing, or read the English Friend, William E. Wilson's "Christ and War," and "Foundations of Peace," or go to the New Testament itself for the direct Christian teaching. Do we not owe it to ourselves, to our religious Society and to the cause of Peace to clarify our ideas on this subject and thus be better able to help advance the cause of Peace?

The Peace Committee at 304 Arch Street, Philadelphia, will gladly loan any of the above-mentioned books to Friends who desire them, and it will furnish free, copies of "Friends and War," the statement of the Quaker position adopted by the London All Friends' Conference of 1920, or Dr. C. J. Cadoux's "An Appeal to the People of the Christian Church," which is a very satisfying statement, brief and modern, of those who hold the Quaker position on war.

PRESIDENT HIBBEN to the STUDENTS of PRINCETON UNIVERSITY.—"The Conference at Washington is big with possibilities both for the present and future. And its decisions largely depend upon whether America takes a decided and insistent stand for reduction of armaments and is willing to lead the

way. America's decision can be determined now, as in the past, if the people speak and urge with importunate demand what they all desire, but so far have only feebly expressed. The voice of public opinion should be heard with no uncertain sound."

"The one thing that will awaken the conscience of America is the united voice of the young men of our land—the men who would be the first to volunteer and do their part if war should ever come upon us, but who can be as equally determined to do their part now in order to remove those present war conditions which make war inevitable.

"I feel that this is particularly true of the young men in our universities. I wish to urge upon your serious consideration, therefore, the possibility of organizing a movement here, which, with the co-operation of the representatives of other universities throughout our country, might give expression to the convictions upon this subject which I am sure you must hold."

WHERE SHALL I SEEK THEE?

Where shall I seek Thee? Spirit Universal!

Or in the ether, or in cavern's gloom?

Can I approach Thee in some sacred building?

Prayer shall I offer at a martyr's tomb?

Not in the forest, nor in trackless desert,

Not in the lowland, nor on mountain's brow

Can I discern one temple more than other

Where Thou residest—omnipresent Thou!

Inward I turn in silent adoration,

Meet Thee within the precincts of the soul;

There to receive Thy blessing of communion,

There be Thy freeman, in Thy presence whole.

—ANNIE MARGARET PIKE.

FRIENDLY NEWS NOTES.

WILLIAM LITTLEBOY, one time warden of Woodbrooke, and known to many Friends as the author of "The Day of Our Visitation," is expected in Philadelphia shortly after the middle of the month. He is a recognized minister, and a lecturer and teacher of marked spiritual gifts.

WILLIAM C. ALLEN corrects a statement made in this column of THE FRIEND a few weeks since that his article in the *Reformed Church Messenger* on "Militarism" was not a prize-winning essay. It was. The statement was made after reading the article and the list of prize-winners in that paper. How we were guilty of the oversight is unaccountable, but we do sincerely regret it.

A. GERTRUDE JACOB, who has been for some years a successful teacher in Queens, N. Y. C., was of the Woodbrooke party in Norway this summer, as previously noted in THE FRIEND. She has written of her experiences in *The American Friend* of Ninth Month 29th. The following is one of her concluding paragraphs:—

"The thing that drew us together and held us was Woodbrooke. Its spirit was here, there and everywhere. There was no place where one could feel it more keenly than in the lecture hall. It was there that Dr. Rendel Harris brought Christ to us as a living being in the midst. To us the Fjord became the Sea of Galilee and in its beauty and the glory of the peaks around us we lived once again as children. And the spiritual uplift from seeing new vistas of Bible truth as well as the beauties of nature will stay with us as we return to take up life's problems again. It was there that H. G. Wood brought Christ's teaching to bear on the great burning questions of today, and showed so clearly how those teachings could be applied now. There also, O. F. Olden very ably touched on property rights, and J. Mansaaker and T. O. Dokk drew for us historical or poetical pictures of their native land through which we felt the burning love of country."

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and

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To be open-eyed, venturesome, fearless, may lead one into the midst of difficulties, but there is a joy in overcoming, an exquisite satisfaction in hard-won triumph which the slothful and timid soul can never know.—Florence Morse Kingsley.

THE UNIVERSE AND MY BROTHER.

I.

Two girls came out of the large Auditorium at Silver Bay. It was one of those nights when life seems as tremulous and vibrant as the starlight on Lake George. The girls walked down to the shore where the water lapped on the beach. Neither of them spoke for a long time. "The field is the world. What wouldn't I give to feel it that way—the way he does." John R. Mott had given the concluding address at a student conference. He had just returned from a trip around the world studying world conditions from the standpoint of the Kingdom of God. A sense of the whole filled the hearts of those students as they stood on the threshold of fuller life. Barriers had dropped; for a moment the great pulse of the world throbbled through young hearts; they

"Saw life perfect and saw life whole."

They felt that instant how God so loves the world; how impartially He looks on all nations and races and classes and cares for the evil and the good day and night down through the generations as they pass

"From the great deep to the great deep—."

They thought how self-contained and independent each group had tried to be; how they builded great walls around their cities and their lives; how they let it out that they, even they alone, were chosen of God—His elect—the inference being that other men were barbarians, foreigners, aliens, Gentiles all. How paltry and stultifying all this must look to the Everlasting Father, the "God and Father of us all." The contrast burned itself into the minds of the girls as they looked up into a sky brilliant with stars—the contrast between the little circle of interests that men live and die for and the great round universe that God loves.

And one day if we grow up before we die it will come to us too that the world is round. When this concept sweeps through the mind it may easily blur our sense of personality. Statistics of poverty and despair skim over the surface of our minds and fail to bite in. It is a sort of skating exercise to reel them off glibly and impress ourselves with the breadth of our interest and the largeness of our concern. Do we pride ourselves on being world citizens, on our international consciousness,—skaters that we are over North America and Europe? Poland, Germany, Austria, England, Ireland, Serbia, Russia,—what matters it to us? On two continents wherever men hunger by the thousands, there the barriers drop and we give bread. Bread and ourselves as well.

So far are we achieving an international point of view. Some day God may ask us why we are forgetting the rest of the world. We may answer, it is too big. Which is true. It is too big. God knows we are not large enough to live in it all. Yet it is to be doubted whether a world citizen may live in any less. For this God made us spirit and not flesh only. Is it too hard to say that no one can accomplish fully the intensive will of God in his own one life without a glimpse at some inspired moment of the Kingdom as a whole? We would work as artists and not machines, doing the great will of the Master. God trusts us as co-workers—sharing His passion for the Kingdom—not as servants who know not what their Lord willeth, but as friends. The very small work to which we give our lives may be done with a large catholic spirit that shares the life-work of one billion and a half brothers, as branch shares the life of branch in the same living vine.

II.

A little child was crying in the night. She was lonely and afraid of the dark. "But," explained her mother, "don't you know that God is always near and you are not alone?"

"Yes," sobbed the child, "but I want somebody with a skin face."

Having achieved an interest that reaches round the globe, have we lost our sense of the individual? Do we think impersonally in masses—of nations and races and continents and the world, never breaking through to the personal? Not so does God love the world. The marvel of it is that such a

great God stoops to the place where dwell "the meekest, the lowliest, and the lost." Unless we share this attitude with God our international theories will leave the world cold. Contrast with this sweeping impersonality Jesus' great thought of the Lover of the one Lost Life; of the joy there is in heaven over the one repentant sinner; over the son that was lost and is found. And to incarnate this great thought, how Jesus loved those friends of His, personally one by one—Peter, and John, Lazarus, Mary, Thomas, Philip. They were His friends, He said. Friendship involves a very personal relationship and love "a conscious unity of life."

Here we fail as Christians, most of us. A few friends we have who enrich and glorify life, but what of our reach across the conventions and artificial isolations to the man and woman and little child whose kinship to us is undiscovered? The Kingdom of God must be builded by just these very persons "and the night is dark." These must be found and won. The life of a Christian should be full of personal work and individualizing love. Is it possible that here is our Achilles' heel? We must think—not only how many Friends are internationalists and liberals and humanitarians, but how many are lovers and winners of men to the Lord Jesus Christ?

Paul says: "I can speak with the tongues of men and of angels, but am destitute of love—. And if I distribute all my possessions to the poor and give up my body to be burned, but am destitute of love, it profits me nothing." (Weymouth.)

If we are sensitive to spiritual atmosphere we too shall know that men hunger and thirst—not just for bread and condensed milk, but for love and the quickening word. But why argue what all know? We know, intellectually at least, that in Europe and Asia and Africa and the Americas there is stark poverty of soul. What our relationship should be to these "blind mouths" each must determine for himself before high God. The thing we may even then overlook is the fact of our unrealized relationship to these very individuals with whom we bump elbows in our daily rounds, whose hearts we never touch. Do the people around us here know that we love? Do they know that we care more for them than for the houses we live in and the clothes we wear? Or *do we*? We see someone in our meeting who slips in silently with a certain wistful hunger in her coming. Perhaps we meant to catch her after meeting and give at least the handclasp that speaks love, but she vanishes while we tarry—she and her silent sorrow. Or the clerk, who wearily measures off our purchase; the conductor who punches train loads of tickets and ours; the waitress, the elevator boy, the janitor, the plumber—persons with problems and needs and burdens like ours—persons, and not machines, persons whom God has given us this much chance to touch, and "the opening of the prison" to a few of them.

To these are we blind, that we minister not? Yes, we are blind. It is the kindest explanation. If we saw, we should give our all—even a widow's mite though it be; even three loaves and two small fishes. We could do no less.

These two startling facts then about God's kind of love; the bigness of it, reaching round the world and on into infinite worlds it may be; the individualizing of it reaching to the least with an intensity passing all the greatest loves of earth! As we think of our own religious life we shall undoubtedly discover that one or the other of these two emphases we signally lack. This we must consciously cultivate. If we

have drawn the circle of our love very closely round "our own," we must bravely start out in quest of the larger family of God. By travel in other lands, by reading that carries us into fresh fields, by human contacts with people of other nations and colors whom we may find around the corner, in hundreds of ways if we set ourselves the task, we may stir the world passion lying unawakened within us. If, on the other hand, we are so gloriously captured by a sense of the great oneness of humanity that we never notice the hungry life next to us, may God to this "Stab our spirits broad awake." The little Christ-child crying on the river bank for someone to carry Him across—may God make us St. Christophers enough to answer the human cry, though with blind eyes we bear the burden of the Prince of Light.

As we think of our own religious group we may discover that we are losing out at this juncture on the personal side of Christianity. We are no longer driven to personal work by grim theologies. But we are the very people who protest that the compulsions of love are greater than the compulsions of fear. Love lays down its life for the brethren. To what lengths is the love of Christ constraining us? To what sacrifices? To what fastings and prayer? To what humiliations? To what boldness? To what winning of men?

The Society of Friends must keep on the high level of personal love. God could build the Kingdom had He living stones enough. Our hearts beat with high hope as we see it afar—the mystic city of brotherhood. But it will take more love than we have ever dreamed of, more persons who are little enough to "Pass the low lintel of the human heart," more shepherds who will brave storm and wilderness in the search, more "mothers and sisters and brothers of Christ."

Some day as we wait under the stars of vast heaven, it may be that God will share with us a vision of all the kingdoms of this world bound into a great cordon of love at last. And then He may gently lay on our hearts one or two as our very special charge—little ones that He would lead with our hands into the City of Love. Our task, our joy, is incomplete, until their faces too have caught the light of the glory of God in the face of Jesus Christ.

"———O Saul, it shall be

A Face like my face that receives thee; a man like to me,
Thou shalt love and be loved by forever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

—BROWNING.

EDITH STRATTON PLATT.

MOYLAN, Pa.

THE RICHEST WOMAN.

We were sitting at lunch in a small two-room building on the Russian border of Poland. It was headquarters for the Friends' Relief in the district. Outside, the large Red Cross auto-truck, with Y. M. C. A. chauffeur, borrowed for the trip from the camp at Baranowicz, was pulled up in the shade and carefully stripped of everything that might seem valuable to impoverished and pilfering people. It would take us back in the morning, thirty miles to the railroad, the post-office, the telegraph line and other connections with civilization.

Yet here, in this land of marshes and barbed-wire and returning refugees, they brought on the table good white bread and butter. We exclaimed over it, and then the District Worker explained:

"I have for cook," she said, "the richest woman in the village."

The door opened and the Richest Woman entered. Bare-

foot, pattering over the uneven board floor, with clean white kerchief on her head, and upon protecting her dress—a kindly, intelligent peasant-woman. "She is quite accomplished," bragged the District Worker. "She can speak two languages, Russian and Polish. Read and write? Oh, well, no; what do you expect?"

"How does it happen," I asked, "that you have the Richest Woman for your cook? Weren't there others who needed the work more?"

"Perhaps," said the District Worker, "but I took her for the same reasons the Germans took her, because she was clean and intelligent and a good housewife. I even hope," she added, "that in time we shall get rid of the bed-bugs with her help. I needed her, you see, for the same qualities that have made her the Richest Woman in the village."

I saw that there was a story and I asked for it. "What had the Richest Woman to do with the Germans? And how had she become the richest woman?"

"Wait a bit," said the District Worker, "until you have seen her background. Then you will appreciate her better."

All that afternoon we spent in seeing the background. We tramped along dusty paths in the desolate marsh country which century after century has kept the boundary of Russia safe against invasion. In the last war the Germans came thus far, but here they entrenched themselves and went no further, knowing that beyond this point they must pay too heavily for ground which they could never hold.

We passed line upon line of old trenches, now crumbling into themselves. We saw the solid cement dugouts and the partly-ruined barracks in the forests now inhabited by whole colonies of peasants. We saw the once ploughed fields now submerged beneath barbed-wire and the returning marshes. In the eastern distance was forest, and beyond, we knew, lay yet greater marshes, which the Russians did not even try to fortify by any trench-work, since they were in themselves impassable fortifications.

There had been little fighting here. Only the trenches and barracks and barbed wire for two years while the land went back to wilderness. Some of the peasants were driven far into Russia, by the Great Retreat of the Russian army, in 1915. But most of them were still here when the Germans came, and were gathered up in labor armies and sent back even to Germany to cultivate the fields from which soldiers had been taken. Then, after three or four or five or even six years, they had returned.

In one village they told us proudly how they had built since the spring every house that we saw there. All was destroyed when they came back, everything, everything! We looked down the village street to the marsh at the end of it and asked, "Is there much malaria here?"

"Very much, very much," came the answer. "Everyone! Two in my house are in bed today."

"Is there no better land than this?" we asked the District Worker. "It is such a pity that they should ever have rebuilt in a pest-hole."

"Oh, yes," she said, "but the high land belongs to a big estate which winds in and out among these villages. The old noble is dead, and the young one is in the city, and he sends word that no land is to be sold."

"But these peasants are on the borders of Russia, where lately the peasants have seized for themselves the land they wanted. Have you seen no symptoms of any such intention toward the better, healthier ground?"

"I have seen no signs of it," said the District Worker.

"Of course," she added, "if the Polish Government would drain these marshes! What is really needed in all this part of the country is a land reclamation program on a large scale. But the Polish Government has no money."

"And meantime?" I asked her.

"Meantime—we give them quinine," she smiled. "They are really very much better. We also sell them spades and ploughs below cost and secure for them the loan of horses.

The marsh was not so bad before the war. They are driving it slowly back by cultivation."

"But at what a cost of life," I thought, turning slowly away. I understood now why the Friends had decided to abandon this district, and also why the District Worker hated to leave. I knew that she would remember them often in the night, the people who would get no more quinine, lying in their wretched dugouts, shivering with malaria. I understood the bitterness with which she was preparing to go. And yet—there were not unlimited funds for all the districts in Poland, and there were other places which could be put quickly and permanently on their feet. We could not forever pour war-relief money into this swamp.

It was with this background that we walked back across the fields towards headquarters, in a village somewhat higher built and freer from malaria, yet still conditioned in its progress by the poor crops of the sour, reclaimed marsh-land. "Tell me now," I said, "the story of the Richest Woman. How did she get her wealth, and how much has she? How did she manage to rise above this background?"

"You might call it war-profiteering, or trading with the enemy," mused the District Worker. "Again you might call it spoiling the Egyptians, and exploiting the exploiters! She did not flee when the Germans came. She trusted to her own wit and shrewdness."

"The Germans said that her house was neat and orderly; Germans admire good housewifery; so when the rest of the village was shipped far back into Germany for field labor, she was taken only fifty kilometers behind the line and given the job of washwoman. Later she was promoted to cook for a group of the officers. Gradually she worked her way back to the front lines and to her own home village. She even managed to keep her husband and children with her to help with her work."

"Quite cleverly she began to improve her chances. There was one big feast she tells of, when three cases of vodka were brought into the house. She served it. By the end of the second case the officers were too drunk to know what they were drinking. She took half the remaining case and diluted it with water, and hid the other half to be sold later."

"Yes, it was a risk, but she had courage. And she was laying the foundations of her children's future. Little by little she collected small sums of money. At last, in the hour of the German retreat, came her chance. She went upon the great highway, in the Warsaw-Moscow road, and bargained with the retreating troops."

"I would like that cow," she said to an officer who knew her cooking. She bought the cow for a few rubles. "I would like a plough," she said to another officer; and he sold her cheap a plough that belonged to the army. She traded it later for a young heifer to another woman in the village."

"Bit by bit she acquired the livestock that meant wealth to a peasant. And even when the Bolshevik invasion came last year, commanding grain and horses, she met them all cheerfully, cooked for them, traded with them, and came out ahead in the end. She is a shrewder woman than you would think from her placid face. But her shrewdness is not hard-hearted; she gives much help to less fortunate villagers. Two of her cows are now loaned out to poorer families in the kindly way peasants have themselves invented for helping each other, whereby a family without livestock borrows a cow from a more fortunate neighbor and cares for it until it has borne for them two calves. In this friendly manner the Richest Woman is lending her cows to produce calves for the needier families. They will come back to her by the time she wants them—for her daughter's dowry."

"The daughter—it is for her that the Richest Woman is working. She is a pretty girl, almost of marriageable age. Her mother dresses her well. She sometimes wears shoes, even in summer. That, of course, is sheer vain-glory."

"Do her dreams for the girl include an education?" I asked, "so that she may read and write?"

"No, no! Should a girl who is to marry be peculiar among

her companions? The dreams of the Richest Woman for her daughter include cows and a horse for a marriage portion. She will have her choice of the young men, having both beauty and wealth."

"And how much, after all, has the Richest Woman?"

"She has two cows of her own, besides the two she has loaned to neighbors," counted the District Worker slowly. "She has ten acres of land, a horse and a plough; she has two bull calves, five pigs and three hens. Her fall crop is 4000 pounds of potatoes. She has shoes for every member of the family in winter. She also owns three houses, but two of them she loans, rent free, to needy peasants. She is the village philanthropist, you see, as well as the Richest Woman."

We turned at last into the dusty yard of headquarters and the Richest Woman came busily out to greet us. "The potatoes they brought are no good," she said, "I give you my own potatoes."

There on the table lay a measure of well-grown potatoes from her own hospitable field, larger and better-looking than any we have been able to purchase. "How much do they cost?" we asked, but she waved the question aside. "What are these very potatoes?" she said.

"It is very gracious of her," I said to the District Worker, "but after all, how do you pay her? What are the wages that induce the Richest Woman to cook and keep house for you?"

"She will not take money. What use is money to her? Paper Polish marks, changing always in value. She is a clever woman and she will set no wage-scale. But she expects, from time to time, when we go to Warsaw, a return present for her labor. A piece of cotton cloth or even of wool. I think by winter-time she will expect an overcoat. She is acquiring clothing for all her family. It is worth much more, out here on this border, than money."

"Tell me," I asked, as we passed into the other room which served as store-room, bed-room and dispensary, "what do the other peasants think of her? Have they any sense of patriotism which condemns her friendly trading with various enemies over so many years?"

Even as I asked I knew the folly of my words. Patriotism? For what country? For the old Russia of the Czar which touched them distantly only to oppress? For the new Russia of the Bolsheviks which swept across their fields briefly, only to take their grain? For the Germans who left them good roads, but fields of marsh and barbed-wire? Or for the young Government of Poland to which they were given by treaty a scant six months ago, and whose language they do not even speak? What is any Government to them except commandeering of horses and grain? What could they think of asking from any Government except to be left alone?

However, the District Worker gave me an answer. "If the peasants think of her at all, except as a kind and clever and wealthy woman—if they pass any judgment on her war ventures, doubtless it is one of admiration that she, an untrained peasant like themselves, had courage and cleverness enough to face the peasant's age-long enemy and bring back both life and fortune."

"Their age-long enemy," I asked stupidly. "Do you mean the Germans?"

Even before she shook her head I realized that I was again thinking in terms of nationalism and western civilization. What does it matter to the peasant under what flag his enemy comes, or in the name of what culture his fields are laid waste? The peasant's ancient enemy is always—the warrior.

ANNA LOUISE STRONG,
(With the Friends' Mission in Poland.)

"It is the new mind that is of chief importance. Open your souls to the influences of the old ideals of humanity and the ideas of humanism, freedom, justice, and shut out the spirit of violence, privilege and intolerance from your mind, and you will discover the way of truth which leads to a peaceful and strong life, and which sets the soul at liberty."—Quoted by G. Currie Martin from an un-named continental writer.

A WORKING CREED

A friend I have who loves that ancient saw,
"Eight hours' toil, eight hours' wholesome rest,
And eight of worthy deeds." Yet, bound by law
Of busy modern life, he deems it best
To spend a tithe of every hour he lives
In "worthy deeds." A hail to one and all—
A word of pleasant thanks and praise he gives
To each that does him service, great or small.
I've seen the sullen beggar rouse, and mend
His shuffling gait, and set his shoulders square
To hear the brave, "Brace up! Good luck, my friend."
That came with ungrudging alms to salve despair.
No creed I place above his simple plan,
To do no harm and all the good he can.

—ARTHUR GUTTERMAN.

CHRISTIAN RECREATION.

Psychologists tell us that for every human instinct there is a corresponding social virtue or vice. The natural desire for fun, for recreation, then, is the basis of certain social virtues or of vices depending upon the training one has had. If the play instinct has not been rightly directed and developed it will crop out later on in some vice, unless definitely restrained by Christian convictions. This perhaps will explain why to so many young people the only idea of fun or recreation is the amusement afforded in "the Great White Way" of our modern cities.

This problem of wise recreation is a real one. Its importance was evident to our early Friends when they linked it with Bible reading in our Fourth Query. To those over twenty years it is too late to say "don't," but to the boys and girls of the teen-age—we should have a positive message and say "do."

Let us make clear in the beginning that there is a fundamental difference between recreation and amusement. Those activities which merely "kill time" are to be classed as amusements. True recreation can only include those activities which "impart new vigor," refresh and re-create in body, mind, or spirit; and leave one in better condition for another day's work. For instance, the gambler admits that card playing is fagging and enervating to his mind and body. It is therefore no recreation but only an amusement. Dancing rarely refreshes one in body, and never in spiritual life, so it can hardly be classed as wholesome recreation.

A large amount of time is consumed these days in the watching of others in games, theatres, moving pictures or similar spectacle. These "amusements" may have some recreational value, of imparting new vigor to mind and spirit; but the character of the scene will determine what the reaction will be upon one's spiritual life. For example, contrast the wholesome effect of a good college foot-ball game, track meet or boat race and the sinister influences radiating from the spectacle of a bull fight or prize fight. There are great educational possibilities in the moving picture industry and some leisure time spent in attending "the movies" may be of recreational value. But most of them will fail to pass the Christian's test,—*"does it impart new vigor to my mind and spirit?"*

The Christian should argue with Paul in his letters to the Romans and to the Corinthians that we are our brothers' keepers, we must not cause them to stumble. "All things are lawful for me, but all things edify not." As the personal representative of Jesus Christ, and as the Temple of God's Holy Spirit, the true Christian will not intentionally compromise even in recreation. He holds his leisure time in stewardship, to be used in helpfulness to himself and to others. "Whatsoever ye do,—do all to the glory of God." The Christian who "consciously belongs to Christ" will have a higher valuation on his time because of that ownership; he knows "Ye are not your own, for ye are bought with a price," and he lives by it.

Let us use a little "grey matter" and some "consecrated

common sense" and provide wholesome recreation for the young people.

What are the tests by which we may weigh the relative values of games, tests, stunts or exhibitions? True recreation will have definite physical, mental, moral and social values. If these are lacking there will be little "edification" and the game should be passed.

The physical benefits derived from recreation are: the building of new body tissue and muscle, the training of the senses, the proper co-ordination of nerves and muscles and learning adaptability to one's immediate environment.

The mental values of games are: the providing of relaxation to the mind, developing one's power of perception, rapid thinking and concentration, and the testing of one's present knowledge in ways which are both educational and entertaining.

The moral benefits of true recreation are: the development of will power, the training in restraint and self-control (required in contests to be a "good loser"), a sense of honor and fair-play, and to adjust differences. (Many times has a misunderstanding between children, or between teacher or parent and child, or even among college men,—been straightened out in the fellowship of a good game.)

The social values of play are: the making of worth while friendships, the developing of sympathy with another's point of view—(a game rule always works both ways)—to each side alike and the training of a group consciousness or loyalty (expressed in team spirit,—"*Hurrah for our side!*") This develops into business "*esprit de corps.*")

Finally, mass games or community recreation as it has been promoted by the Young Men's Christian Association recently in many communities has social value as a real democratic influence as a leveler of society. People who learn to play together can always better work together. Would not petty cliques among Christian people be dissipated by occasional play fests?

To safeguard the recreational life of our young people and at least show the way,—shall not the church through First-day School and Young Peoples' Societies take the initiative and provide every three or four weeks a "gym frolic," an indoor play fest, or social evening? The boys and girls naturally want to have good times together, and they should have them in fellowship with older Christian people. If the First-day School teachers or officers of the meeting will thus mix with the young people in wholesome recreation it will develop appreciation each for the other, as well as a more conscious loyalty to the meeting.

There should be some variety in the program of such an entertainment. There should be one or two active running games, then some ball tossing games, a relay test or two, then some quieter games. A "stunt" in which two or more contest or exhibit or sing together will entertain the group and add variety. There might well be a game which will in some way test the knowledge of the players, or perhaps a "charade." Then to close the program some group singing should be in a free and easy manner.

Other games which are more active which have appealed to young people in gym frolics are: "Ham, Ham, Chicken, Bacon," "Fire on the Mountain," an old Scotch game, "Link Tag," "Head and Tail Tag" or "Oyster Shell," as the Greeks used to call it, and "Slipper Slap" (in a circle). Then, too, there are many good ball games or relays which boys and girls can play together if the group is not too large, such as "Curtain Ball," "Corner Ball," "Corner Spy" and "Overtake."

Then there are innumerable quiet guessing games or tests which always make a pleasant evening. "A sensible party" is testing the senses with various things to smell, feel, see, hear or taste as numbered. Writing "Telegrams" is always fun, or guessing "Advertisements," or identifying the dozen or more things on an "Indian Head Penny," or other pencil and paper stunts.

Most of these games and many others may be found de-

scribed in detail in that standard book by Jesse Bancroft, "Games for Playground, School and Gymnasium."

And so we see there is no excuse for us not planning wholesome recreation and giving our young people the sociable good times, which is their due, but which will not compromise their loyalty to Jesus Christ.

WM. H. RICHIE.

MOORESTOWN, New Jersey.

A MIRACLE.

"*C'est un miracle.*" Monsieur said.

The past came sweeping over me like a flood. The surroundings were those of three years ago, yet everything was different. At that time a black cloud hung over every village in France, a cloud of fear and apprehension. Now that cloud had completely passed. If it had been succeeded by another, it was of an entirely different nature. Psychologically, the whole situation had changed.

Ailleville had been one of the first villages that it had been my duty to explore in my search for refugee families in those war days, now infinitely remote. A French village had been still an object of wonder and delight, with its ancient church, its compact rows of houses under overhanging eaves with the fragile beauty of roses trained over every door, its picturesqueness and its dirt. What misery I had unearthed among the victims of the storm that had driven them there for shelter.

This red-roofed cottage was one of those at which I had called on that first visit, but it had undergone some strange transformation. It was then a semi-ruin; desolation without and within. Now there was order and the marks of humble prosperity.

Never was there a warmer welcome than that which met this my second visit. I was surrounded by an atmosphere of rejoicing, yet it had been with difficulty that I had once gained admission to that gloomy interior.

How clearly it all came back to me. Beside the cavernous fire-place, Madame had answered my questions grudgingly, her back turned towards me. Henri, undersized, pale and lifeless sat upon the bed, mute and indifferent, his crutch beside him. He had no realization that the turning-point of his life had come.

I rubbed my eyes as I looked at the broad-shouldered youth with shining eyes, who held my hand. "I can do a man's work now," he said, "and I can go to the balls too, and dance through half the night."

The old father in patched corduroys, but with a glowing face, dropped his work in the fields to help his wife and Henri tell the story. We sat down to the cottage table garnished with a bottle of white wine and a big dish of sweet cakes which Madame had run out to purchase in honor of the occasion. We "trinked" our glasses, wishing each other long life and happiness. Over and over Monsieur repeated his phrase, "*C'est un miracle.*"

"He was born a cripple, *pauvre garçon*, and never ran and played like other children. He was ashamed to be seen limping through the streets, so he almost never left the house till after dusk. It seemed as if the future could bring him nothing but suffering and misery.

"When we were driven by the bombardment from our home we found our way here, and for almost nothing bought this house, which, as you remember, was practically a ruin. See now how we have altered and improved it," he added proudly.

"Henri could do nothing in those days. When one is poor it is a great misfortune to have a crippled son. After your visit the *infirmière* came—full of kindness she was, and sympathy. She looked with care at his crippled leg which no doctor had thought could be cured, and she told us that there was hope, though she could promise nothing. There was a place, she told us, where Henri might go, and where every effort would be made to help him. It was called Sermazeix. We hardly dared to hope that anything would come of it, but

the boy's whole future was at stake and we were eager to make the trial.

"For three months he was kept there under observation. The surgeon in charge feared that the trouble was tubercular and was doubtful of the benefits of an operation, but he decided at last to try.

"Four hours the boy lay on the marble. It was necessary to cut the bone of the leg through with a saw, above the knee and below it, and for weeks after it was in a plaster cast. But his recovery was marvellously rapid. He left the hospital only two months later—cured. There was no doctor in France who could have done that thing."

Madame broke in to contribute her share to the narrative. "Monsieur le Chirurgien was so happy himself at the result of the operation that he took both my hands in his as he congratulated me. There were tears in his eyes as he restored my son to me. He took both my hands in his," she repeated, evidently deeply moved at the memory, "'Behold your boy now,' he said to me."

Henri stood up and bared his knee pointing with pride to the long scar which ran for inches above and below it. I looked with wonder at his tall frame, strong and well-developed, and smiled back at the beaming face in which two grey eyes shone like stars. It was hard to believe that this was the same boy whom I had seen sitting drooping and apathetic in that room only three years ago.

"*C'est un miracle*," Monsieur reiterated for the twentieth time.

It was indeed a miracle..

MARY KELSEY.

FELLOWSHIP IMPRESSIONS.

The annual conference of The Fellowship of Reconciliation was held at Belmar, New Jersey, from Ninth Month 8th to 11th.

There were people present from all parts of the United States and with widely diversified interests. The fact that there were a larger number of young people, as well as many who were not members of the Fellowship, lent an enthusiastic interest throughout the Conference. It was noted also with satisfaction that there were members of our group who were unable to attend our annual meetings, due to distance or expense, but who were quietly extending our principles with very telling influence.

THE MINISTRY AS GOD'S VOICE.

[In response to a deep-felt desire that the spoken ministry in our religious meetings shall be maintained on a high spiritual level, direct from God and pure from His presence, the following paper was prepared by a Committee of the Preparative Meeting of Ministers and Elders of Chester Monthly Meeting, Penna.]

"Do you uphold and cherish a waiting, spiritual worship, and a free Gospel ministry, dependent upon the head of the Church, and exercised in the fresh life and power of His Holy Spirit?"

"Perhaps in writing of the ministry there is no way more appropriate to Friends than to consider the beauty and fitness of our third Query. Worship is in closest association with ministry. Out of a waiting, spiritual worship grows the expression of free Gospel Ministry, and further, the more reverent the worship the purer the ministry. Naturally, we must expect that the Spirit of God, visiting the waiting souls of men and women with His life-giving presence, will give His messages to whomsoever He will call to be His messengers. While it is true that a free Gospel Ministry is free because it is one of God's gifts to men, in a real Friends' meeting it is also free for the participation of all. God's gift of grace is free and every worshipper may be His minister.

There is a ministry of life and power, there is a ministry of words alone which profits no one. The one is lively and powerful because the Spirit of the Lord has called for it, the other

We find that there are members who have never attended one of the Fellowship gatherings, and of whom we know little or nothing until they are brought to our attention by the significant influence which they have exerted in their own locality. We suddenly observe:

"Who is this person who is so active down there in the South?"

The answer: "She is a school teacher. Yes, by the way, she is a member of the Fellowship."

The Conference this year laid stress upon concrete situations and immediate application of the Fellowship principle in various forms, while perhaps less time was spent upon labor movements.

A. J. Muste considered the problem of compromise. We were forced to conclude that after all we could not be absolutists and lead consistent lives. It behooves every man to know his own conviction and to be ready to compromise accordingly.

Norman Thomas led us to believe, in regard to war, that greater changes than a mere disarmament of armies and navies must take place before we can end war. There must be revolution economically and politically.

Taraknath Das, a Hindu, also an American citizen, told us how the tremendous non-violent revolution and the pursuit of a self-government was developing in India.

In open forum, many live suggestions were offered to Frederick Libby, in prospect of the course of disarmament propaganda this winter. He enlists enthusiastic co-operation and service of all who are interested.

Rufus Jones, on First-day morning, unified the discussion of the whole Conference by placing emphasis upon the power of the unseen forces at work to bring our plans and purposes to an end and to work for the creation of a new society.

NOTE.

The Executive Committee of the Young Friends' Committee met on Ninth Month 23, 1921, to discuss the arrangement and reorganization of committees for the winter's work. The energetic enthusiasm manifested by the group was most encouraging. A nominating committee was appointed to bring forward names of members of the standing committees to our next meeting.

END OF THE YOUNG FRIENDS' NUMBER.

is of small value because words alone cannot profit. The one is the message of the Lord through His message-bearer, the other is the message of the mind of man. But out of a real waiting, spiritual worship should emanate in all its purity a ministry of life and power as we testify with John of "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life."

True ministry, then, is far deeper than even the best un-called for thoughts of men. There is a strength in the message of God, in the ministry proclaimed under His immediate guidance, which no other ministry can ever have. In the present day there are many conferences; there are good addresses on every hand. In various places and in many ways the Truth is being spread. In all this we may rejoice; we have no desire to reject any appointed service; there are many varieties of consecrated ministry. But the pure, living, powerful gospel ministry for which we are now pleading—that ministry which we want to see exercised in our religious meetings—is the Voice of God Himself, spoken through that messenger who has waited for the Voice. This ministry cannot be confused with the other. This is higher than the other as God's thoughts are higher than man's thoughts. This ministry rings true to the fiery cry of the prophets, "*Thus saith the Lord*."

Nor do we feel that long sermons are necessary. A few brief sentences are often more forceful than extended expressions.

Five words in the Spirit of Christ are of more service than ten thousand words apart from His Spirit. Particular encouragement therefore should be given to those who occasionally feel that Christ has given them a few words only to speak for Him. Not one of us can tell to how great a distance those words may reach, nor how full may be their meaning to another life. God's voice is of infinite power.

So, finally, we desire to cherish and uphold a ministry pure and true,—so pure and so true that all who hear will *know* that through Christ's ministers the Voice of God is sounding.

This paper was seriously considered at a joint meeting of the Ministers, Elders and Overseers of Chester Monthly Meeting. Full approval was given to it. The additional thought was impressively presented and emphasized that Gospel Ministry is the flower of pure worship. Can we but keep our worship pure and true, the ministry in natural sequence will bear its perfect fruit.

THE NATIONAL COUNCIL FOR LIMITATION OF ARMAMENTS.

A REPLY TO FREDERIC W. WILE.

It is in my judgment usually bad policy to reply to an attack; nevertheless the National Council for the Limitation of Armaments is so young that the sincere friends of the movement might be disconcerted by an attack which was made upon it by the Washington correspondent of the *Public Ledger* in a recent issue. F. W. Wile is said to be a sincere friend of disarmament and is doubtless reliable usually in his statement of facts, but in this particular letter he is guilty of serious misrepresentation.

In the first place, his choice of seven organizations from the list that he had before him of those represented officially or unofficially at the meeting is misleading. He omitted the National League of Women Voters, the National Grange, the International Association of Machinists, the National Women's Trade Union League, the National Congress of Mothers and Parent-teachers' Associations, the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, the National Board of the Y. W. C. A., the American Legion, the American Union Against Militarism, the Fellowship of Reconciliation, the Foreign Policy Association, the Commission on International Justice and Goodwill of the Federal Council of Churches, the World Alliance, the Y. M. C. A., and the Intercollegiate Liberal League. An observer from the American Federation of Labor was also present. He also omitted to say that acceptances were received in addition from J. J. Burke of the National Catholic Welfare Council and Charles W. Holman of the National Board of Farm Organizations and the National Milk Producers' Federation. In other words, the gathering was not a meeting of fanatical zealots, but of representatives of all shades of public opinion in America, including the most conservative.

In the second place, what he gave out as private information was all contained in the minutes of the first meeting, which was held in Washington Ninth Month 8th, a full account of which was sent to the Press the next day. There has been nothing added to that program since. Compare the following statement of purpose with Wile's article; you will find it all here:

"The purpose of this Council shall be to unite and make articulate through the member-organizations the overwhelming sentiment of the people of the United States in favor of reduction of armaments.

"Specifically, its functions are:

"1. To suggest ways and means by which the work of the member-organizations shall be co-ordinated, duplication of prevented and unreachd territory covered.

"2. To co-operate with its constituent organizations and other agencies in maintaining an information service.

"3. To maintain co-operative relations with organizations in other countries having a similar purpose.

"4. To suggest to its member-organizations possible lines of action based upon the findings of its executive board.

"5. To organize and maintain an advisory board of experts in the fields of labor, economics, agriculture, government, international law and human welfare."

In the third place, F. W. Wile says that the Administration is disturbed lest harm may come from this movement. President Harding has repeatedly expressed the wish that the country might be aroused to the importance of the Washington conference. This movement is a sincere effort to bring about exactly this result. A similar movement, moreover, is going on in Great Britain under the leadership of the National Peace Council, which co-ordinates the work of twenty-five or thirty organizations and is building up a joint disarmament committee representative of a much wider circle. In Japan the International Service Bureau is a similar attempt at the co-ordination of at least a part of the disarmament sentiment of the country. Dr. Nicholas Murray Butler, in an interview which he gave in London and which was reported in the *New York Times* of Ninth Month 14th, said: "It would be difficult to exaggerate the interest which both the governments and public opinion of Europe take in the coming Washington Conference on the Limitation of Armaments. Both the eyes and the heart of the world are fixed on that conference. If by any unhappy chance or if by interplay of mean and sordid motives that conference should fail to achieve President Harding's high purpose, I should not like my country to be held responsible for the economic, social and political disasters that might easily follow. Those who are leaders in finance, in commerce, in industry, and among the millions who work with their hands, should bring the *whole force of their influence to bear* to make the Washington conference successful and not permit it to drag out its weary length in futile theoretical discussions." The utterances of organized groups as well as individuals from all parts of the world are of similar tenor.

The people of the world are vitally interested in making the Washington conference a success. Dr. Butler's fear of "futile theoretical discussions" is grounded in history. An informed and alert electorate is the best safeguard of democracies.

The power of the National Council will lie, not in itself, but in the people back home, the ultimate rulers of America. Only as its members express their respective organizations will it even have influence.

I think that I have written enough to justify the existence of the National Council. As its temporary Executive Secretary, with temporary headquarters at 1811 I Street, Washington, D. C., in the parlor connected with the Friends' Meeting-house, I ask your moral and material support for the organization. Those who believe whole-heartedly in the progressive disarmament of the world will not hesitate, and will have no reason to hesitate, in giving us full support. Our sole aim, I repeat, is and will continue to be, to make the Conference on Limitation of Armaments a success.

FREDERICK J. LIBBY.

BOOK REVIEW.

"WHAT SHALL I THINK OF JAPAN."

This is the title of the latest book on the Far East and is most interesting and illuminating. The writer, George Gleason, Y. M. C. A. Secretary at Osaka, Japan, has been a resident in that country for nineteen years. He married a Friend. He vividly portrays the history of Japan since it was opened to the outside world. He deals with the political activities of the Nipponese government, its blunders and successes. The motives and processes leading up to the gradual absorption of portions of the mainland of Asia by Japan are revealed. The Korean rebellion with its wretched accompaniments and effects on the missionary life of Korea is narrated. Particularly informing are his references to the "Twenty-one Demands" on China, which demands in 1915 desperately threatened the latter country and were considered by many other nations as not being creditable to Japan.

The writer frankly discusses the international dealings of Japan. He explains some of them as imperative for the maintenance of the Japanese existence as a nation and as being founded on justice and international usage. He declares that Japan has simply imitated the grab policies of the Western peoples. Other dealings of successive ministries of Japan he does not attempt to explain or apologize for—some he deplores and condemns. He portrays the growth of militarism in the Empire—the struggle between the army and navy on the one hand and the increasing democratic sentiment of the country on the other.

The official position of George Gleason has afforded him unusual opportunities for studying conditions at first-hand. The book is replete with a fine lot of personal and other anecdotes illustrating the meaning of the author. The literary style is smooth and excellent. Many authoritative references appear in the appendixes to each chapter. Altogether this entertaining and useful book clears up numerous occasions of misunderstanding between America and Japan and may be of great value to both countries. It should have a wide reading. It is attractively bound in cloth, and is published by The Macmillan Company.

WM. C. ALLEN.

NINTH MONTH 15, 1921.

CHILDREN'S CORNER.

THE OLD MAN'S STORY.—The old man sat in his arm chair beside the low door of his little cottage; before him lay the sunny streets of the beautiful village of Congénies, while all around him stretched the steep hillsides and the low slopes of vine-covered France. As the old man sat and gazed upon the rows of grapevines, terrace after terrace, hanging thick with purple clusters, he glanced now and then at the far hills and his face grew very thoughtful. Suddenly a light step was heard and a gay little laugh rang out; a smile lighted the old man's features as a little girl of six or thereabouts, dashed through the flower-covered gateway and up the stone path to the old man's chair.

"Well, petite Mignonne," said Pierre Rabinal, lifting the little maid gently to his knee. "And how art thou to-day? Hast thou come to cheer Friend Rabinal with thy chatter, or wouldst thou like to have him tell to thee a true tale of which I was even now thinking when thou didst arrive?"

"O Friend Rabinal, tell it to me!" and the dark eyes lifted in confident entreaty and the little one settled down in happy expectancy for the story that was to come.

The old man looked once more at the distant hills; "Seest thou," he said, pointing with his hand, "the steep hillside there far back upon the North? My story goes back to that hill and so long ago as the time when there were forests thick around it, and not so many houses here as now; our village of Congénies was very small indeed; only a few people had settled here and wild beasts were still about, lurking in the woods and sometimes fiercely attacking people.

"I was a younger man in those days, and strong and happy; we were never rich, my little one, in this world's goods, but I was ever blessed above measure by the protecting care and the loving presence of the good God. Thou knowest He cares for us every one—if only we will put our trust in Him. Well have I cause to know it, as my story will show to thee, Mignonne.

"I was in those days engaged to work for my neighbors around here; I pruned the grapevines and helped keep their vineyards in order. Besides this I had a small vineyard all my own which I had bought out on the hill thou seest; here I worked in the evenings, sometimes far into the night, for many things were needed for my Jeanne and the little ones—as thy father finds they are needed to-day for thyself and thy brothers.

"One night, it being bright moonlight, I could see to work quite late, and I was busy trimming and digging about my vines, when suddenly I heard a strange noise; looking up I saw close upon me a big wolf: its eyes were glistening and its mouth was open showing fierce, hungry-looking teeth. I knew

that food was scarce that season, and that hunger had made the wolves very bold. I was all alone—no one could hear me if I cried for help—no one?—and I knew I was not really alone, for One was with me who had promised to protect His children at all times. Throwing down my grubbing hoe, I knelt down right there before that wild hungry beast and prayed to my Heavenly Father to save me. Thou rememberest how He saved Daniel from the lions; I was more afraid than I think Daniel was, but I soon got up from my knees, and taking up my grubbing-hoe, I looked straight at the ravenous wolf. I knew that I must not turn my eyes away or he would spring upon me, and that I must get back here to my home as quickly as possible; the hill is full a mile away; there was no road as thou seest now—only a stony path—if I stumbled and fell the wolf would be upon me; yet I walked that whole way backward, step by step—the beast following close to me, snarling and gnashing his teeth. At last, when I was almost here, there came a sudden noise in the woods, and the wolf being frightened, turned and with a last snarl at me, leaped away into the bushes.

"Thou mayst be sure I lost no time after that in reaching this house where I closed my door tight, and then what thinkest thou I did? Thou knowest surely that I fell upon my knees and gave thanks to my loving Father in Heaven who had stayed the mouth of the wild beast and had preserved His servant to reach home in safety.

"My child," here the old man turned to look upon the face lifted to his in childish awe, and his eyes were full of tears,—"My child, trust Him always; He is good to His children; He will be their help and their protection from all danger."

"CANDLES UNTIL THE DAWN."

[John French Wilson is not a stranger to a number of our readers. He is a Westonian and the husband of another (Anna Brinton). His poetical gift has won a place for him in *Contemporary Verse*, the All-Poetry Magazine for America. J. Passmore Elkinton suggests that we re-print the following from that magazine. We have their permission to do so, and also that of the author. The main caption is printed above, the sub-caption before each poem.—EDS.]

WE MEAN TO KEEP.

We mean to keep the rafters of old oak,
The graveled paths, the walls of good gray stone,
The sunlit rooms that smell of clean wood smoke,
The joys of lawns well watered and neatly mown.
We mean to keep them for our very own
And for our children's children's heritage,
Even if we and they must stand alone
Against the communism of an Age;
Yes, even if the very hands that wage
Unwarranted and suicidal war
Shall learn to cherish that which stirs their rage,
Forgetful of the things they battled for.
Thus may some beauty live, or have new birth,
And shall not perish utterly from the earth.

CLOUDS WITHOUT WATER.

The time has come for us who know the worth
Of stable things to speak out what we know:—
That no good thing can come of lawless birth
And every change is ill that is not slow.
That wrong endures while systems come and go,
And right survives the cruellest conqueror;
That nothing stands against the undertow
Which swallows back the broken waves of war,
But all returns to what it was before
And each new freedom breeds its million slaves;
And they who die to win it do no more
Than gird the planet with a row of graves.
Thus do the grinning gods of discontent
Deliver their profound arbitrament.

NOT FROM THE HILLS.

The Gods of Discontent would set us free
 From every bond of which free men are proud.
 They would unbind the slaves of Property
 To chain them to the chariot of the Crowd.
 They are the gods that ride with storm and cloud
 To knock in the dead of night on bolted doors;
 They are the gods whom men hear laughing loud
 And hideously, behind the smoke of wars.
 Not from the hills, but from the barren shores
 Of sluggish and untraveled seas they come
 With monstrous mutterings and guttural roars
 And thigh-bones beating on a snake-skin drum;
 Finding it good to see a black world swing
 Eternally around a starless ring.

BACK FROM THE WIND-BLOWN DESERT.

Let the old faiths be kept. There is no light
 In any land unless old fires burn
 Upon inviolate hearths. Eternal Right
 May lie too deep for any man to learn.
 We cry aloud for Justice; but we yearn
 For Might to break all things to our desire.
 Back from the wind-blown desert let us turn,
 Back to the only everlasting fire
 Of home and love; to joy that does not tire,
 Knowing the touch of dear accustomed things;
 Back to the lesser dreams whose long empire
 Outlasts the dream of Commissars and Kings.
 So shall we waken as from troubled sleep
 With new faith born of the old faith we keep.

American Friends' Service Committee

20 South Twelfth Street. PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.JAMES A. NORTON, *Assistant Secretary*.RUSSELL J. CLINCHY, *Publicity*.ANNA B. DUDLEY, *Women's Work*.WILLIAM B. HARVEY, *Associate Secretaries*.

BERNARD WALTON

WALTER C. WOODWARD

THE APPEAL OF THE MOTHERS OF RUSSIA.

Russian mothers have appealed to the other mothers of the entire civilized world pleading that their children may be saved even though *they* must die. There is no higher spirit of sacrifice than this. It has something of the touch of the Christ in it. "He saved others, Himself He cannot save." "Greater love hath no man nor woman than this, that they lay down their lives that their own may live."

The Russian newspaper published in Prague has given the message from the mothers in Russia:—

"We Russian mothers who are destined to die this winter from starvation and disease, implore the people of the whole world to take our children from us, that those who are innocent may not share our horrible fate. We implore the world to do this because, even at the cost of a voluntary and eternal separation, we long to repair the wrong we have committed in giving them a life which is worse than death. All of you who have children or who have lost children, all of you who have children and fear to lose them, in remembrance of the children who are dead and in the name of those who are still living we beseech you! Have pity upon our children! Do not think of us; we cannot be helped. We have lost all hope, but we shall yet be happy with the only happiness that a mother knows in the knowledge that her child is safe!"

"ARTS AND CRAFTS" AND THE SOCIETY OF FRIENDS.

One of the more interesting departments of the work of the English and American Relief Mission of the Society of Friends in Vienna is that which calls itself "Arts and Crafts." By conducting a small permanent exhibit and sale of laces, embroideries, and works of art in the busy offices of the Mission in the Singerstrasse, by supplying scores of artists and crafts-

men with the costly materials from which articles of use and beauty are made or woven with rare skill and taste and pains, and by offering special and unique displays of the work of these people, upon whom the blight and economic distress of the war has fallen with a heavy hand, at prominent places of the city during the days of large conventions or fairs which bring an extraordinary number of strangers to Austria's beautiful capital, this unique relief work enables scores of talented artists and dozens of families of intelligence and refinement to continue to maintain a decent standard of existence and to continue to make the world more beautiful by the artistic products of their hands in the face of a steadily sinking currency and of prices that have doubled and trebled in arithmetic ratio as the months have passed until the cost of living is now almost two hundred times what it was in 1914.

Some of the most skilful artists and craftsmen of Vienna welcome the opportunity which the Friends' Mission offers them of displaying and selling their work and of obtaining the full amount of whatever price it brings, without commission or deduction. Visitors to the offices of the Friends repeatedly express their astonishment at the beauty of the embroideries and laces and art-goods of a great variety of design and application which may be found there. This department has just concluded an exhibit of the work of forty-odd craftsmen in its rooms at the Hofburg—the palace of the former emperors—during the week of the Vienna "Messe." Over a million kronen (approximately one thousand dollars) were received during the week of this sale and divided among the different exhibitors and artists who were in personal attendance and were thus able to make valuable friends and business connections with visitors from abroad. An order was received from a Dutch merchant for a million kronen worth of hand-knitted sweaters by one of the ladies who had brought a few samples of her work to the exhibit, and this order will not only serve to maintain her and her family throughout many months to come, but will also provide employment for ten or twenty other women who will fulfil the order as rapidly as the work can be accomplished. Another exhibitor, a manufacturer of small wooden toys of unique design, received an order from a foreign visitor for four hundred and fifty thousand kronen worth of his creations, while over thirty other exhibitors sold thirty thousand kronen worth each. So gratifying a result would not have been possible without the assistance of the Society of Friends, because the cost of renting shops and studios has become prohibitive for many of the most talented craftsmen of Vienna whose work has made the city famous.

BRENT DOW ALLINSON.

TO THE QUAKERS.

Because you loved all children so,
 You came to children you did not know.
 You brought us love and you brought us food,
 And we who tasted have found them good.
 And many a little German face
 Now lifts to the sun its childish grace,
 Because of the friends they did not know,
 Who came because they loved children so.

—From a German child's verse.

SHIPMENTS received during week ending Tenth Month 8, 1921—151 boxes and packages received; 5 anonymous packages; 5 for German Relief; 1 from Mennonites.

Amount of cash received for two weeks ending Tenth Month 10th—\$16,025.00.

THE teachings of the Gospel live and move and have their being in a plane of their own. The values they reveal and exalt are values for the soul, not to be measured by earthly standards. . . . He who does justice and loves mercy and seeks the good of others no less than his own will bring the right spirit to his public as well as his own private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.—LORD BRYCE.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

EXTRACT FROM LONDON MEETING FOR SUFFERINGS STATEMENT.

"The Society of Friends is looking forward hopefully to the day of Universal Disarmament. While making no abatement in our testimony on this point, we welcome all steps in that direction.

"... We are thankful to know that President Harding is pursuing so earnestly the question of a Naval Conference.

"... It would seem important, however, that the nations themselves might, with manifest advantages, mark the beginning of the work of this Commission by declaring a naval holiday until its Report is before the public. The whole world is sick and weary of war and its aftermath of violence, suffering and hatred. The declaration of such a holiday would instil new life into millions of sorrowing people."

UNITED STATES PEACE PLAN IN 1914.

Peace people often fail to give credit to their government for its right efforts. Here is something to be proud of:—

Letters of the late Walter H. Page, just published, give for the first time the story of an attempt made by President Wilson to get Germany and England to agree to a disarmament plan in 1914, before the outbreak of the World War. Walter H. Page was U. S. Ambassador to Great Britain from 1913 to 1918.

Colonel House, the President's confidential adviser, went to Germany in Sixth Month, 1914, to try to interest the Kaiser in a plan for the three nations, England, Germany and the United States, to reduce armies and navies by an agreement. He found Germany seething with military spirit and no one in authority willing to help a plan to abolish war. In England his errand aroused almost as little interest, but for a different reason. There the thought of war was so far from the minds of all that none believed there was immediate danger. And this was less than two months before the outbreak of the Great War!—*Current Events.*

THE UNITED STATES REDUCED ITS ARMY.

Recent information comes from Washington that there are now approximately 6,000,000 men in the armies of fourteen of the most important nations of the world. France has one million men under arms, China more than one million, Great Britain 740,000, Italy 350,000, Japan 300,000 and so on. The United States has only 149,000, not counting the National Guard, which is very few more than we had in 1917, so that we may fairly consider that our country has practically demobilized, in spite of the fact that no other great nation has done so, except Germany, which has been requested to reduce its forces to 100,000.

JAMES BRYCE ON DEMOCRATIC DIPLOMACY AND INDIVIDUAL MORAL STANDARDS.

"... there arise from time to time certain broad and comparatively simple issues on which the people ought to be consulted before any irrevocable step is taken and on which the judgment of the people is more likely to be right than that of the ministers or officials who are conducting the negotiations. The people, if not fevered by passion, may have a sounder view of what is or is not worth fighting for than a set of officials, steeped in their traditions or prejudices. The people may have a clearer sense of what is just and fair, and a greater willingness to settle disputes peacefully than governing classes have usually shown. Public opinion is curious or apathetic about foreign relations partly because they are kept so much from public knowledge."

"Much more might be done than is done in Europe to keep the people informed and enable them to express their opinion on the lines of policy to which they are being committed. The first thing and the indispensable thing needed to enable the people to control those large issues of foreign affairs which they ought to determine is to give them more knowledge and

more continuously active interest. Such an interest, such a participation should on the whole make against aggression and would tend to raise the moral standard by which the international action of states has been hitherto regulated."

FRIENDLY NEWS NOTES.

At the suggestion, we believe, of the Bishop of Woolwich, a course of lectures is being given next month to united gatherings of the Church of England and the Free Churches at Blackheath (London, S. E.) on "What the Churches Stand For." Besides lectures on the Established Church, there will be addresses on the Methodists, Presbyterians, Baptists and Quakers. The latter subject will be dealt with by Edward Grubb, M. A., author of "What is Quakerism?" "Authority and the Light Within," and many other works.

H. W. PEET.

The following is from the speech of Samuel Hill at the laying of the cornerstone of the Peace Portal at Blaine, Washington: "War satisfies neither the victors nor the vanquished. Perfect peace alone satisfies. The instincts of human-kind have not changed by education and only slightly modified by religion. When war holds sway there are no religions. The dominant, though not the most widely accepted religion made its way by non-resistance. All great movements must so proceed if they are destined to prevail."

AUSTIN C. LEEDS is interested with other Friends in circulating some neatly printed cards in regard to disarmament. The first of them has Luke ii: 14 in bold type: "Glory to God in the highest, and on earth peace, goodwill toward men." The second is a call for daily meditation and prayer on this text as the best means to reinforce the President in the approaching Conference.

NOTICES.

GURNEY and ELIZABETH J. S. BINFORD are now in the Philadelphia district. They will be glad to address meetings in the interest of Japan. They can be reached by addressing J. C. Collins, Haverford, Pa.

The Yearly Meeting's Extension Committee desires some forceful statements of about 750 words regarding Christian fundamentals. If Christ is the Master of our lives we should be able to tell others what He is like. Manuscripts will be respected as confidential if so requested, but we believe that it will be possible from the consecrated effort of several authors to obtain material of wide usefulness. Please send material to the Secretary, at 304 Arch Street, Philadelphia, Pa.

WILLIAM B. HARVEY, *Secretary.*
J. PASSMORE ELKINTON, *Chairman.*

THE autumn meeting of the Friends' Educational Association will be held at Westtown School, Westtown, Penna., on Seventh-day, Tenth Month 29th, at 3 P. M. Mary H. Lewis of the Park School, Buffalo, New York, will deliver the address. Her subject will be "Ideals, Aims and Results of the Park School Experiment in Education." This will be followed by a discussion on some of the problems of progressive education. In the evening, at 7.30 o'clock, all are invited to listen to an address, given under the auspices of the School, by Raymond Robins of Chicago, social economist and industrial expert. Following the afternoon meeting there will be opportunity for a stroll about the Westtown Campus. Supper will be served in the School dining-room, to which all those present are invited. Transportation will be furnished, free of charge, to and from Westtown Station.

MARRIED.—In the Maitland Street Meeting-house, Toronto, Canada, Ninth Month 27, 1921, MARY ELISE GLADYS MANNING, of Toronto, to ERNEST LANCASTER BROWN, of Monroeville, N. J.

—, at Fourth and Arch Streets Meeting-house, on Ninth Month 30, 1921, EDITH STRATTON and JOSEPH E. PLATT.

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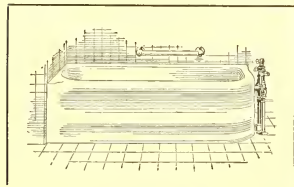
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"Sometimes people at home doubt whether it is worth while to continue the missionary work in Japan, where only a few individuals out of the teeming millions seem to be Christianized. Those doubters at home do not fully appreciate the value of an idea as a force. Japanese life has been tremendously affected by the ideas of early Buddhist missionaries promulgated centuries ago. Today Japanese life is being profoundly affected by the influence of the splendid Christian missionaries who have devotedly given their lives toward the work in Japan. The status of Japanese women is changing. A beautiful home life is developing throughout the country. The Christian missionary-statesman of the type of GILBERT BOWLES is needed more than ever. I wish to express my appreciation to you as a body for having helped to make it possible for Gilbert Bowles to be in Japan."

FROM ADDRESS TO THE COLLECTORS OF THE

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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THE NEED OF AN ANCHOR.

The Scripture counsel against being carried away with divers and strange teachings is applicable in no small degree at the present time, and the need for the heart to be established by grace is as real now as ever it was. While it is likely that most of those who may read this paper are not much affected by the claims or pretensions of certain cults and "isms" which often attract the curious and the credulous, it is of consequence that our minds be on the watch against those specious influences which lay waste rather than build up, or which prevent an establishment in that which is immutably true.

The road which many have traveled in their search for Truth has been, it is true, a long and devious one; and if some whose faces are honestly turned Zionward are still under a cloud of error, it is not for us to set at naught their endeavors or their attainments. That which may be an occasion for concern, however, is that Christian people should relinquish any real good or real truth which they have known and believed in, and substitute something more "gaudy in appearance," but less satisfying in its nature. If convictions are loosened and then displaced by mere opinions or "winds of doctrine," the lost ground may not be easily measured nor always quickly recovered. Those who are in possession of a faith growing out of "the revealing of the Power of Immortality," do not on that account close their eyes against a growing vision, an enlarging view of the Divine purposes, but their safety and their service depend upon their keeping to that revealing, preserving Power.

It was an expression in George Fox's time that such and such persons "received the Truth in the love of it;" and how often we find the satisfying evidence and assurance that they "continued faithful." With beautiful simplicity Mary Penington records her own experience: "The Lord hath many a time refreshed my soul with His presence, and given me an assurance that I knew that state which He will never leave nor suffer me to be drawn from. Though infirmities beset me, my heart cleaveth to the Lord, in the everlasting bond that cannot be broken." And Isaac Penington, in terms less personal, exhorts the Friends at Chalfont to dwell in their habitations and

feed on the food that the Lord would bring them. "So be not shaken or disquieted by the wisdom of the flesh; but feel that which settleth and establisheth in the pure power."

But apart from these considerations, we need stability of mind and a steady faith in order to stand against some of the influences that crowd upon us from "the strain and stress" of the times, and to maintain the standards of Christianity in the midst of the shakings now going on. We look with anxiety, if not with dismay, at the efforts being made to turn the achievements and discoveries of men into channels of human destruction, and we see the forces of evil seemingly joined in the abasement of good and serviceable gifts. But as it is not a time for apathy and inertness on our part, neither is it a time for despair, since the powers of evil cannot be finally supreme; yet, while using our endeavors to counteract their present activities, it is important that we see our right place and service.

Again, it is no easy matter to adjust ourselves rightly to the changing conditions about us, reference to which seems but a commonplace. We are emphatically in an era of activities and transitions, many of which are incident to the real progress of the world; but how to preserve poise and composure and discrimination in the midst of them is a question of some moment, "The still dews of quietness" are needed again and again, and they must be looked for in the interior life. Perhaps every period of advancement has seemed remarkable to many of the people who lived in it, and no doubt there have often been some who were disturbed at the outlook. There may have been something of "rush" and "clamor," let us say, in John Woolman's time, slow and quiet in many ways as that looks to us now,—though movements of tremendous consequence were taking place, too. Fundamentally, then, that age was not very unlike our own, and some of John Woolman's observations have a perpetual fitness: "To provide things relative to our outward living, in the way of true wisdom, is good, and the gift of improving in things useful is a good gift, and comes from the Father of Lights." Seeing, however, that such gifts were sometimes perverted, and inventions turned to a wrong account, he feels it necessary for all "constantly to attend on the heavenly gift, to be qualified to use rightly the good things in this life amidst great improvements."

Whatever, therefore, be the subject to which our interests and activities are related, we cannot have a better rule of life than that which John Woolman enjoined himself to observe: "Remember then, O my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it."

M. W.

—♦—
"VERY FEW PEOPLE REALLY MEAN TO DO WRONG—IN A DEEP SENSE. THEY ONLY DON'T KNOW WHAT THEY ARE ABOUT." Even at the time of the world's greatest tragedy, Jesus was able to see that His death was due to ignorance. "Father, forgive them, for they know not what they do."—ERNEST E. UNWIN.

THE DISARMAMENT CONFERENCE—LIGHT OF THE WORLD.

Now that the Conference on Disarmament is assured, we may look upon it as a great light set over a darkened world. For though it is practical, little will be accomplished unless it is suffused with the Divine spirit of love and renunciation. Those who see it in its true significance must behold this spirit shining through all its being and acts. Out of "The Shadow" it emerges, sending its rays of hope and trust over the future. Below it the peoples of earth prostrate themselves in prayer for deliverance; while above it an invisible host of heaven, "the dead that have not died in vain," wait the fulfillment that must not fail. At last, in the history of a tried and troubled humanity, Power assembles to humble itself.

There is deep meaning in the fact that this is a practical effort to assist the coming of peace. It is true a certain wide scope is given by the inclusion of Far Eastern problems—but the intent plainly is to discover and disclose only the "relations" that nations should bear to each other that would avoid war. There are no problems of reparation and restitution. No new States are to be formed. Questions of the form of government that peoples should adopt are not involved. Governments in their political nature are to be lightly bound by the agreements to be reached. Peoples rather than autonomies are meeting to resolve to lay down their arms and unite in good-will and faith.

There must be throughout the world a thrill of joy at this procedure. Fear must cower into the darkness of oblivion. Hope must wing its flight into the sun of righteousness. The "Four Horsemen," halted on the precipice of barbarism, must retreat in headlong haste, borne backward by their own negation into the lost regions where torture forever dwells alone with terror. Death, famine, pestilence, know not peace. Generations unborn will rise up to call this Conference blessed—if only it shall be true to itself. And those of to-day who toil endlessly only to find their efforts cast into the furnace of hate and poverty will take new courage as they feel the benignity of fellowship cover the yearning earth.

No less than this, though we express it lamely, follows! This Conference is ideal because it is practical. Long ago Virgil wrote, "I sing of Arms and the Hero." Not so long ago Edwin Arnold wrote the epics of two saviors of the world—Heroes devoid of Arms. And we must see in this assembling of Powers, the Spirit of Sacrifice, if Public Opinion is at last to triumph over Diplomacy, and, we dare to say, Preparedness. Too long the Hero has been Militarism. Too long the ruler has been Government, acting in its own belief that the only way to secure peace is through ability to war. The peoples of earth welcome as never before the coming of peace through the destruction of the ability to make war!

As we look with infinite regret upon the red-flowing rivers of wrath that stain the past, so must we behold in this Conference the creation of the Fountain of Peace that shall fill the rivers of the future, watering many lands with help and harmony. No language is fulsome in praise of this effort, if only the feeling heart of mankind shall await upon its word. At every fireside, remote and near, true religion must kneel in devout prayer that selfishness shall not cross the doorway of this Council, that petty advantage shall not restrain magnanimity, that the will to do shall find the way, the easy way of the spirit.

Of a truth, this Conference is the greatest thing in the world. Humanity cannot go on in this mad orgy of war. The workman cannot work without tools; the warrior cannot kill without weapons. One step taken away from the bottomless pit of Destruction and the journey to Construction is begun. If the States of this world are ever totally disarmed the peoples that maintain them will never consent to the waste of a single dollar in warfare. Mankind has been too much concerned with the technique of peace, with agreements of Governments, with proportions of power; *now*—this Conference faces the Spirit of Peace!

And this Spirit of Peace is a combination of will and love

to prevent war by no less a practical method than disarmament. What does disarmament mean if it be not that Governments shall be prevented from nurturing the power to make war? Can people arm themselves for "murder by wholesale" that have empty hands and empty treasuries that will not vote debts upon generations unborn and waste their own substance, by appeals to the use of Force—that *always ends in settlement by cessation and compromise*? Let the world acclaim this Conference for what it is—an effort to establish the reign of the Spirit of Peace by reducing the material means of war.—*From The Commercial and Financial Chronicle of New York.* (Submitted by Marriott C. Morris.)

JAPAN NOTES.

Encouraging accounts of Gilbert Bowles have come to us through recent letters. He has spent the past summer in a small village by the sea in the north of the island, living much in the open and leading a very quiet life. He returns to work in Tokio with renewed health and vigor. Minnie P. Bowles has passed much of her vacation in ministering to the needs of the sick in Tokio, going back and forth as the calls came to give comfort to the sorrowing and spiritual and material help to others.

Ryu Sato San has been very ill all summer with typhoid fever. She is somewhat better, but does not improve as rapidly as could be desired.

Work is being started on the new Tokio Meeting-house and on the addition to the girls' school building. These additions will greatly facilitate the task of housing the large First-day School, and will give adequate recitation rooms for the students in the day school.

Esther B. and Margaret Rhoads arrived in Japan in Ninth Month and are now on the Mission Compound, studying the language and making themselves generally useful. Wistar Wood on his way to China stopped in Japan and visited Thomas E. Jones in Mito and Karuizawa.

The long-hoped-for plan of Thomas E. Jones has materialized in a Christian dormitory in Mito for students of the Junior College. A house was rented large enough to accommodate twelve, and the first week it was opened there were eight students accepted. "Others have expressed a desire to come in later if room can be made for them."

A second son, Canby, was born to Thomas and Esther Jones in Ninth Month.

THE MISSIONARY AS PEACEMAKER.

At a time when, in the judgment of many, the future peace of the world is largely dependent on the maintenance of good relations between Japan and the United States, it is interesting to recall that a powerful force for peace has for years been exercised in Japan by Gilbert Bowles, an American Quaker missionary.

Recently, in recognition of his restoration to health after a long and serious illness, Gilbert Bowles was the guest at an important reception at Tokio and the recipient of a fine painting of the world-famed mountain of Fujiyama. "Barons and viscounts vied with one another in praising the Quaker missionary and his accomplished wife," says an enthusiastic reporter. Marquis Okuma, former President of the (Peace) Society, the last of the Elder Statesmen, and repeatedly Prime Minister, was prevented from coming, but sent a letter of warm appreciation.

Gilbert Bowles is the chief originator of the Peace Society in Japan, composed mainly of Americans and Europeans resident in Japan; and in religious, social and international activities he has done invaluable work in striving to interpret the great nations of the East and West to one another. Some time ago he was described by Dr. W. T. Ellis in the New York Outlook as "the model missionary" and "the American Apostle of Peace in Japan."—*Taken from Workers at Home and Abroad, for Tenth Month, 1921.*

THE DISAGREEABLE.

"And Samaria," (Acts i: 8).

"And ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria and unto the uttermost parts of the earth." These words form a part of Christ's last words unto His disciples and part of His last effort to help them realize the enormity of responsibility which was to be theirs in the days which were to follow.

To be Christ's witnesses in Jerusalem may have seemed an easy task, but the stoning of Stephen is at least proof that the very centre of Judaism was not in sympathy with the message which the disciples were commissioned to give. It was Jerusalem and its indifference which called forth the disappointed cry from Christ Himself when He said: "How often would I."

... but ye would not." But the disciples were at home in Jerusalem and in Judea, much of the territory had been traversed in company with Christ Himself—they had seen His methods of work among these people, and a living example is very energizing. But when He said to them "And Samaria," these words must have fallen like a dead weight upon them. "The Jews have no dealings with the Samaritans" was as true with the disciples as with the others. Only a short while before this two of them—and those two James and John—had wanted to call down fire from heaven and destroy a Samaritan village—if they could—and all because they had been unable to secure a night's lodging. This was because the disciples' "faces were turned toward Jerusalem," which shows the animosity no less vital on the Samaritan side.

"And unto the uttermost parts of the earth" was a prophecy which the Christian Church has not yet adequately fulfilled. It seems strange how long these world-wide assertions of Christ were overlooked or at least neglected. It is this generation which is really thoroughly awakened to its duty to those who sit in darkness and have not yet seen a great light. "The evangelization of the world in this generation" has become the slogan—"May these things be." Sometimes distance lends enchantment and to work for our brothers who are in foreign lands is easier than to work with and for our next door neighbor. It was no doubt such a situation as this which confronted the disciples in the words "and Samaria." As a matter of fact they did not go to Samaria until persecution in Jerusalem made them have to scatter abroad. Philip, you will remember, had a great revival here. Peter and John were sent up to establish the work. So that when it was ended Samaria proved a fruitful field for the evangelist. Was not this condition the outgrowth of the work of Christ Himself in the midst of these people beginning as he did with the woman at the well and enhanced by her call to her fellows to "come and see?"

This Biblical setting is a most interesting study, but we must also concern ourselves with its application to us. Have we each found our Samaria? Do we know the thing which we would least like to do and yet which ought to be done by us? Have we determined the disagreeable thing which must needs be done by us?—and by no other? Then we know our Samaria and the "and Samaria" must not be omitted or overlooked or neglected. Shall we wait till persecution, the closing of the opportunity in Jerusalem and Judea shall drive us to our task? If so, we may not find ourselves so successful as was Philip. There is no church, no community, no business, but what has its disagreeable parts. Those who hope to sail through life without drudgery are seeking that which even Christ Himself could not or did not avoid. The high places and the nice places may be pleasing to those who love to go through life with a blare of trumpet and the noise of drum, but the gracious spirit which loves to go to Samaria even, which loves to work unseen, which loves to bear the worst end of the burden—these are the shining ones after all. Would that the Church had more of them.

"And ye shall be my witnesses in Jerusalem, and in all Judea and Samaria and unto the uttermost parts of the earth." What sort of witnessing are we doing at home, among our neighbors, before those who, like the Samaritans, have false truths and seem to us as heretical? Those who have some re-

ligion, as those Samaritans had, are the hardest to work with, and many may who read this be glad to be counted worthy to do the disagreeable thing and be glad to work among those who to us are comparable to the Samaritans.—JULIA S. WHITE, in *The American Friend* of Ninth Month 29th. Reprinted with the author's permission.

GUILFORD COLLEGE, North Carolina.

SOME OF OUR QUAKER PERIODICALS.*

According to the records of the Haverford College Library there have been received there some sixty-four different Quaker periodicals, of which 27 are being issued at the present time. Of these twenty-seven survivals (may we hope of the fittest!) eight are published in England, three in the British Colonies (*The Australasian Friend*, *The Canadian Friend*, and the *South African Ambassador*, though this last is actually issued from London), and the remaining sixteen in the United States. This is not a complete list: India and Japan, and now Germany, have their papers and there are also several periodicals issued on the "fringe" of the Society. The newest is *The Quaker*, published in Burlington, 1920; the oldest *THE FRIEND* (now in its ninety-fifth year.)

It would be manifestly impossible to describe exhaustively each of the twenty-seven varieties, and I am limiting myself to six—three English and three American.

The English publications: *Friends' Quarterly Examiner*, appearing as its name indicates, four times a year. *Friends' Fellowship Papers*, a bi-monthly. *The Friend* [London], published every week.

The American papers, all appearing weekly: *The American Friend*; *The Friends' Intelligencer*; *THE FRIEND* (Philadelphia, sometimes called the "Square Friend.")

A word as to the characteristics of each of these six.

The Quarterly Examiner is, of course, the most dignified and scholarly of the lot, though that by no means is meant to imply that its thoughtful, often learned articles are stuffy or dry, or that there is lacking that quiet humor of the sort that never causes a laugh, but frequently a gentle chuckle of appreciation. The articles are longer than those in any of the other publications, and the subjects can be treated more exhaustively and carefully. It is a Quaker *Atlantic Monthly*, and of tremendous value to the Society. I find it too little known among American Friends, even those who love good reading for its own sake.

Let me read you a cross-section of the table of contents:

Halcyon Days in Cambridgeshire—a Naturalists' observations.

Treasure Trove from Germany, by Wm. C. Braithwaite, recently returned.

Five Articles in a symposium entitled: The Basis of Membership in the Society of Friends.

How is History Written?

The Value of Personality in relation to Property.

September in Somerset.

An article by Dr. Henry J. Cadbury, of Harvard, and three others, equally thoughtful and stimulating. It contains 108 pages—the articles varying from five to twelve pages each, the majority being about nine.

The Friends' Fellowship Papers have been appearing now for about fourteen years, every other month, first as the organ of the London Young Friends' Committee, but since the Jordans Conference in Eighth Month, 1920, as that of the Young Friends' Movement the world over. This fact should make it indispensable to any who have any serious interest in the Society. The articles are shorter than those in *The Examiner*, usually "snappier," if I may use the expression, and almost exclusively written from the point of view of thirty-five and under, though happily not quite always, for there are from time to time utterances by sympathetic older persons which are of inestimable value to the concerned younger member-

*Prepared for a Conference at Haverford.

ship. Like certain brands of ready-to-wear clothes, the *Fellowship Papers* are for young Friends and "those who stay young."

The Friend [London] is the weekly organ of London Yearly Meeting and performs much the same functions for English Friends as do the three American weeklies. The fact that they are all one body officially, in England (except for the little General Meeting of Fritchley) and a still smaller group, (which sub-divided itself from these Friends) enables one weekly to serve all the membership—indeed, *The Friend* is generally taken in, as they say over there, even by the conservative Friends above alluded to, who have never, as far as I know, published any paper of their own which was in any way their organ, even semi-officially. *The Friend* [London] has much of interest to those who have been to England and know English Friends and their conditions and problems—I myself am subscribing for all three of these English papers this year, but the scope of *The Friend* is necessarily much more limited than that of the other two, and its appeal on this side of the ocean would, I should suppose, be less, though as a matter of fact, I expect more American Friends know *The Friend* [London] than know either of the other publications we have been discussing.

Now to our own weeklies; all of them, till recently, published within a few squares of each other in Philadelphia, though now *The American Friend* is issued from Richmond—the "vatican" of the Five Years' Meeting of which it is the organ. *The Friends' Intelligencer* represents the Yearly Meeting at Fifteenth and Race Streets, and the seven affiliated Yearly Meetings which make up what is known as the "General Conference," held, I think, biennially. *THE FRIEND* (Philadelphia), the dean of all our Quaker periodicals, having appeared continuously since 1828, is not in any sense an official publication, but it represents the Yearly Meeting at Fourth and Arch Streets, and circulates as well pretty generally among the conservative Yearly Meetings (seven in number) in Ohio, Indiana, Iowa, Kansas, North Carolina, New England and Canada.

Whatever may have been the causes which prompted the original launching of these three weekly papers, it can be said of all three of them that they are looking beyond the bounds which each technically represents, towards that larger Quakerism which is greater and higher than the mere sum of all its parts. Each of the three papers stands, too, for all that is best in its particular and special blend of Quakerism: *The Intelligencer*, liberal and tolerant of the honest opinion of every one, prints fearlessly a long letter from "Bill" Simpson; *The American Friend*, representing the great Five Years' Meeting, zealous and eager, and ever mindful of our responsibility for others, reflects that warm interest and zeal in its pages. *THE FRIEND*, of which I must speak discreetly, as I happen to be a member of the Board of Editors, stands, we trust, on that solid foundation laid two centuries and a-half ago on the one Rock, and strives to keep true to that which the early Friends re-discovered, and at the same time to keep always alert to those "new duties" which are forever being taught by new occasions. A. L.

(To be concluded.)

OLD BOOKS AT ARCH STREET CENTRE.

New steel shelving has recently been placed in the basement vault of Arch Street Centre, to accommodate the increasing volume of working stock of books on sale at the Bookstore.

There is in this vault and elsewhere in the basement a large number of old books and pamphlets which do not seem to be in demand; some of them were left on consignment many years ago; many are from second and third floors of the old Bookstore.

The following list is published in order that any persons who may have a right claim on any of them may remove them.

It is expected that if the owners or their representatives do not within a reasonable time claim these publications, the

Book Committee of the Representative Meeting will make such disposition of the material as in its judgment seems wise.

WM. B. HARVEY,
Secretary.

Approximate Numbers	
140	Copies Vital Religion, S. Rendell.
325	" Dangerous Positions.
80	" History Adult Colored Persons.
48	" Tatham on Discipline.
10	" Will of Sarah Zane.
8	" Holy Life, Hugh Turford.
20	" Testimony to Truth of God.
50	" A Thrilling Record.
400	" Elwood's Epistle to Friends.
4	" Christian Worship (11 Prop. Barclay).
2	" Forster's Address on Liberty.
6	" Testimony Robert Barrow.
1	" Biog. Sketch, Taulerus.
25	" Joshua Jacob.
12	" Discipline by J. Elkinton.
50	" Society of Friends (Spanish), W. C. Allen.
—	" Titles of the Saviour in Scriptures.
—	" Why I Am a Friend, J. Edgerton.
—	" Christian Activity, G. Fox.
—	" A. Benezet and His Times, J. E.
—	" A. Benezet, from Original Memoir.
35	" Modern Quakerism.
12	" Is Peace on Earth?
300	" Dorcas P. Browning.
150	" Dress and Worldly Compliance.
50	" Confession of Non-belief, etc.
150	" Message of Quakerism, C. W. Harvey.
22	" Oaths in Judicial Proceedings, T. R. White.
12	" Rebecca Dewees.
25	" Barclay Vindicated.
—	" Declaration Ohio Yearly Meeting.
—	" Caroline Fox and Her Family.
—	" The Fight of Faith, etc., Grellett.
—	" An Address on Hierarchal Claims.
—	" Sketch of John Fenwick.
35	" D. Pastorius Slavery Protest (Fac-simile).
16	" Friends' Library, Property, G. Randolph.
850	" Questions Hist. Books, Old Testament.
10	" Life Hid with Christ in God, Penington.
500	" Sketches of North Meeting.
—	" Letters, etc., of David Ferard.
25	" A Quaker Apostle, S. Grellett.
15	" Saint John Woolman.
17	" War, J. Dymond, Introduction by J. Bright.
300	" Ground of Christian Discipline, J. Tatham.
35	" Glimpses by Sea and Land, M. L. Evans.
20	" War with Mexico, 1850.
15	" New England Judged (Controversial).
1	" Bound, <i>Chicago Inquirer</i> , Vol. 1, No. 1, 1825.
12	" Sarah B. Upton, 1886.
8	" Religious Society Friends, Clarkson, 1876.
9	" David Ferris, 1825.
25	" On the Mountain, M. E. Atkinson.
32	" Religious Society of Friends, Clarkson.
18	" Brief Account Wm. Bush, Carpenter for Daniel Wheeler.
	Lot of Lithographs, Photos, New Garden (N. C.) Meeting House, etc.

HUBERT W. PEET, the assiduous English correspondent for Friends, enables us to quote the *Expository Times* in regard to T. Edmund Harvey's Swarthmore Lecture, as follows:—"Do not miss a single volume of the Swarthmore Lectures. They are, of course, Quaker lectures and they are often quite Quakerish. But when most occupied with the Quakers, they are most instructive—so near the mind of Christ is that Faith at its finest."

ROLAND S. MORRIS ON THE JAPANESE SITUATION.*

Roland S. Morris is a keen student of affairs and a speaker of great force and fluency and charm of manner. His address presented the case for the continuance of missionary effort in Japan, particularly on the part of Friends, most convincingly. As his subject matter was to some extent personal, it seems best to present this imperfect abstract in the first person.

"I am very glad of the opportunity to speak to this committee of the Philadelphia Friends' Foreign Missionary Association, to give my testimony to the value of the work which is being done in Japan under your auspices. In fact, I feel a debt of gratitude because of the importance to me of the help and advice of Gilbert Bowles during my stay in Japan.

"The time of my arrival was an especially critical one. The whole Orient was in ferment. In China there had lately been a revolution which had almost reduced that nation to chaos. The Russian revolution had lately passed through the stage which had brought to the front the most dangerous element of her people, and this troubled state of affairs had involved Siberia. Having come out with but slender preparation, I was heavily handicapped by lack of experience and knowledge. The probable attitude of the Japanese toward the various problems with which I was confronted was impossible for me to estimate. Under these circumstances I soon found that Gilbert Bowles was the best adviser to be had in Tokio.

"He carries on most worthily the tradition of the missionary statesmen of the early days. Some of these men went to Japan upon the great wave of missionary enthusiasm which followed our Civil War, and were already active before the revolution of 1867 which deposed the Shogunate and restored the Imperial House. Hepburn published the first English-Japanese dictionary. Verbeck was for years the confidential adviser of the Government in many lines, especially in educational matters. With these should be mentioned Brown and Davis, who aided greatly in the introduction of Western ideals in education as well as in religion. The college founded in the sacred city of Kyoto in this early period was the mother of the whole family of Japanese institutions of higher learning.

"The circumstances under which these developments took place were highly favorable. Representatives of the other Western powers who were in Japan had more or less interest in matters of trade. The market of the Orient were important to them. American capital and enterprise, however, were so concentrated on the task of developing the great West that they had no interest beyond the Pacific. It was only these men, whose errand was purely altruistic who included the trans-Pacific field in the scope of their interest and activity, and thus laid the foundation of the traditional friendships between the people of Japan and the United States of which we hear so much.

"Within the last two decades with the increase of our surplus of manufactured goods, the markets of the East have assumed an importance to us which they did not before possess. With the increase of trade contacts, it becomes increasingly difficult to maintain the high standard which the earlier relations had set. There can be no friction without contact, and now that the contact was established, it became the continual task of such men as Gilbert Bowles to explain to the Japanese why things are not as they used to be. This he is particularly well qualified to do. The men who are concerned in the administration of the government have to a great extent been educated at least in part in mission schools, or have studied in America or both. Over these men Gilbert Bowles has a great influence, born of perfect confidence in his sincerity and high respect for his judgment.

"One feels in dealing with Gilbert Bowles that the basis of his life is deeply spiritual. He is one whose strength lies in quietness and confidence. I cannot speak of the educational work carried on in the school on the compound where the

Bowles' home is situated, nor can I tell about the evangelistic work; but of the work of this man as an interpreter of America to Japan and of Japan to America, I can speak. I went to him again and again, and he never failed me.

"Since my return, people everywhere have been asking me how much the missionary work in Japan is worth. I tell them I do not know, and ask how you can measure the value of an idea. When one considers the enormous influence which has been exerted on the life and thought of Japan by the ideas embraced in the Buddhist faith which came through China and Korea from India, he may well hesitate to place an estimate on the value to Japan and to the world of the ideas which the labors of the missionaries have set to work among the Japanese people.

"It seems to me that these apostles of Western ideas had before them a fourfold task. One subject was the reconstitution of the family. This has been to a great extent achieved, so that the position of wife and mother is far more secure than formerly. A second matter which has been very fully achieved is the providing of the means of education for everybody. In the old days, education was the privilege of a caste. A third problem was the readjustment of economic and industrial relations. This has not been accomplished, and we need look no further than our own failure to solve the same problems in the West, in order to understand why we have not been able to help Japan. We cannot teach what we do not know.

"The fourth department in which the West seeks to influence Japan relates to philosophy. What is life for? What are the fundamental rules of right living? The comparatively small results in persuading the Japanese to adopt the Christian philosophy which have thus far been achieved are due it seems to me in large part to the unsuitable form of the package in which the goods have been offered. Christianity is an Asiatic religion, but it has come to us through Greek thought and language and through Roman forms of organization, and the Japanese just cannot manage it. They do not know how to open such a package and make use of its contents. The contents are all right, but they ought not to be wrapped up in so many externals which are unintelligible to the Japanese mind. When they do find out what the essentials of Christian philosophy are, we shall have to let them dress these up in their own kind of garments."

LYOED BALDERSTON.

AN ACROSTIC.

The following is forwarded by one of our esteemed subscribers, aged eighty-two years.

Many happy years thy portion be,
Years of ripening for life in eternity.

Dost thou realize as the years roll by,
Eternal life is surely drawing nigh;
All efforts we may use to stem the tide,
Reveal to us God's will we must abide.

From whatever point of view we take,
Reveals to us His laws we must not break;
In abiding trust we travel on apace,
Enduring to the final end of the race;
Not doubting the reward of eternal bliss,
Depending upon the Saviour's promise of this.

Be contented, kind and active, avoiding strife,
Years may be granted for a long useful life.

Jealously guard thy thoughts and tongue,
Scrutinize well all thou dost pass among,
Mindful of self ere with sin thou art stung.

EIGHTH MONTH, 1921.

"THE Christian religion entreats all but compels none."—
WM. PENN.

*Abstract of an address made at Twelfth Street Meeting-house to Friends' Foreign Missionary Association.

SEEBOHM ROWNTREE IN DETROIT.

Detroit Friends were favored at their morning hour for worship, Tenth Month 14th, by having Seebohm Rowntree, and his son, Seebohm Rowntree, Jr., with them.

About ninety Friends were present and Seebohm Rowntree spoke about Social Welfare lines, with which he is very familiar, having devoted about thirty years of intensive study to this subject.

He and his son were concluding a three days' visit in Detroit as part of a four weeks' stay in America, during which time they are meeting representatives of all the largest business interests in Boston, Buffalo, Detroit, Chicago, Philadelphia and New York. They hope for an interchange of ideas which will lead to a better understanding of the reconstruction problems that are before the world. Holding, as Seebohm Rowntree does, membership in the Special Committee appointed by the English Government to study and correlate plans for social reconstruction, his ideas naturally are in accord with those of our Social Order Committees. Undoubtedly our various committees will learn much through his visit among us.

In his instructive address he led up to the conclusion that in the present crisis of the world's affairs, the one word for the solution of difficulties is *Love*. Some systems might have great value in building humanity, but back of all systems are the men, and back of the men the ideals to which they subscribe. In direct proportion as these ideals approach the ideals of Jesus Christ and are lived up to with the same fearless desire for right, that prompted him not only to live for his ideals, but die for them,—just in this proportion will man-made plans be successful. He laid upon us individually the burden of doing our part in whatever position we occupy, as being our service and our reasonable sacrifice. Thus he left us with inspiring thoughts that cannot but give us a larger sense of our responsibility.

He expects to spend about two weeks in Philadelphia and New York and it is to be hoped that many Friends will have an opportunity of meeting him. W. G. HEACOCK.

HONOR IN BUSINESS.

[We are reprinting this from the *Canadian Friend* for Tenth Month. As the acknowledgments show, it has had already a wide circulation. It is a most useful tonic at a time when so many believe moral standards of business are badly damaged.—Eds.]

The *Buffalo Evening News* tells a story of business honor which is well worth recording because, as it says, the transaction "threw a light on the new business spirit of the country that was very pleasing."

The largest shoe-making company in the United States bought a carload of leather from a tanner at a price of twenty-two cents a pound for an agreed-upon grade. Arrived at the company's plant, the leather was reported by an inspector not to be up to standard. Acting on the inspector's report, the company wired the shipper the leather was not of the specified value, and refused to accept the car. The tanner wired back asking the buyer to take the leather and pay him what it proved to be worth. This the company agreed to do. Upon unloading the car, and handling the leather bale by bale, the shoe company's experts found the shipment averaged even better than the original specifications called for. Whereupon the shoe company sent the tanner a check for the whole carload at twenty-two-and-a-half cents a pound.

The company's explanation for paying more than the original contract price for the leather was that, having made a new agreement to pay whatever the leather was found to be worth, and the shipment proving of better grade than called for, it was morally bound to pay a higher rate than specified in the first contract. The *Buffalo Evening News* adds this comment: This little business story speaks a volume as to the higher plane on which business is moving to-day. After the war lapse into elemental ruthlessness and selfishness, which for a time demoralized the business morals of

this country, and the world, it is gratifying to have evidence that integrity and fair dealing have again come to be "the white man's way" in American business life.—*Editorial in The Globe.*

LETTER FROM JUSTINE DALENCOURT.

[The following was written to Hannah P. Morris, but is intended for Friends generally. Many of the readers of THE FRIEND have been at the house referred to.—Eds.]

FONTAINE LAVAGANNE, France.
Ninth Month 19, 1921.

Very Dear Friend:—

I have many, many times wanted to write to thee that I might hear from thee and tell thee of my welfare, since thou has been so kind as to be interested in me. I have wanted to thank thee for so often sending affectionate messages through Friends visiting Paris. But . . . life during these last years has been so full and perplexing that whether I would or not I had to put aside everything except what was strictly necessary.

A popular proverb is to the effect that "hunger obliges the wolf to come out of the forest" and this proverb is justified by the fact that, in spite of much work to do, I have seated myself and taken the pen to write to thee. It concerns a question of great importance which (after having gone to my Master to know whether I ought to present it to thee), I believe He approves of my asking thee to take an interest in it. This is the subject.

The lease for our house (67 Theatre Street, Paris) has about expired. The owner wishes to sell it. It is extremely difficult to find lodgings in Paris, but it is impossible to find an entire house as small as ours which will contain twelve to fifteen persons.

My committee of Friends (of which C. Braithwaite is Secretary-Treasurer) realizes the necessity of buying this house in which we can continue our work, a work which is now more useful than ever because its only object is to bring souls to Jesus Christ, the Saviour, and without sectarian bias, to extend a knowledge of the Holy Scriptures. All around us the modern theology weakens faith. The fact that I am old and the fact that any day my Lord may call me to continue above His well-beloved service to which I am here apprenticed does not make less imperative the necessity for providing a roof for our "Ecole Pratique" and also a centre for our stations for the evangelization of women of the working class. It is an everyday experience that "God calls His workmen, but continues His work." Certainly in regard to that which personally concerns me it would be a (shall I say, terrible) test to have to seek another house in the midst of so many difficulties, to move and get settled again, but I have had other tests in my long life and my tender Heavenly Father has sustained me with inexhaustible kindness. He has not exhausted His resources of faithfulness and help. He will aid me again.

But everybody says this house was made for us. It not only has a garden, but at the end of the garden there is a little assembly room which comfortably holds sixty persons; on the anniversary day we crowded one hundred into it! In accordance with the desire of the Committee I have had it examined by a Parisian architect. He found that it was very well built with solid foundations and of good materials. He thinks that it only needs some repairs. The owner asks 100,000 francs for it. An expense of 120,000 francs would be incurred (about \$8000 at present exchange). This includes cost of purchase and repairs.

How happy I would be and how much relieved if the Lord would put it into thy heart to interest the Friends around thee who love France sufficiently to be willing to assure the continuation of a work which has been the pioneer woman's work among women and which all the churches have respected, loved and imitated and there has been no friction because the work is carried on without ostentation in peace and tranquility. It would also be very sweet to me before being called on high, to have everything arranged for her to whom God will say

(as He said to Joshua): "J. Dalencourt is dead, now therefore arise!" What a delightful maternal rôle this would be! Catharine Braithwaite has undertaken to ask Friends to help in the purchase of this house. I hope, dear friend, thou wilt feel thyself called to help us. . . . On all sides I see work that has begun or that has started again as from the midst of ruins, thanks to the beneficence of American Christians. The comforting thought has come to me several times that my good Master will not permit our work, which is pre-eminently His work, to be the only one to which His fatherly care does not extend!

Shall I give thee some personal news? It appears that one is a very old woman when one is nearly eighty-three! Well, then, I am very old! This has come over me almost before I was aware. But I cannot ignore it for people load me with advice relative to this situation. They write to me: "Very dear and venerable sister," "venerable friend," etc. Yet I can do a good deal of work of different kinds, so that if I know any woman who worked more than I do, I believe I should be jealous of her! It is not at 67 Theatre Street that one talks of a day of eight hours! Yet my heart is weak and my sight poor. It seems that my eighty-three years bear witness to their passing. . . . Very affectionately,

J. DALENCOURT.

MARY DYER.

Backward through Time I look, I see
A comely woman, full of grace;
She stands beneath a gallows tree,
Yet radiant is her upturned face.

Below her stands a silent crowd,
Made mute by grim and nameless fears;
The pity none may speak aloud
Betrays itself in covert tears.

Her judges rise; their ill-spent zeal
Has brought about this awful day,
Still they must make one last appeal
Before they take her life away;

"Woman, you are full aware
Of your great sin; and, is it meet
That you, without the Church's prayer,
Should dare, alone, your God to meet?"

She answers—and her fearless gaze,
Like Stephen's, seems to pierce the skies—
"Already, through these last two days,
I've dwelt with Him in Paradise!"

What perfect trust! What faith sublime!
Triumphphant, steadfast to the last,
Till her great soul from life and time
Into eternity is cast.

Beside her faith, how weak and dim,
How wavering seems our own today!
How far we seem to dwell from Him
Who was her closest friend and stay!

O Holy Spirit, come, inspire
Our hearts with new and holy zeal,
That we may live like Mary Dyer,
And, dying, still Thy presence feel!

—ISABEL M. DRUMMOND, in the *American Friend*.
62 Huard St., Fall River, Mass.

This, the protesting face of our Lord, is all we have to save our nature from apostasy. In the judgment hall Jesus turned and looked upon Peter; and it was enough. "I WILL GUIDE THEE WITH MINE EYE, SAITH THE LORD." *The vobles of Christianity rests on that delicate strand, the ray of light between the face of Jesus and the soul of man.*—JOHN ALEXANDER HUTTON, of Glasgow.

EDUCATION.

THE CALL OF THE WILD.

The problem of life and therefore of education is often found near the edges of the wilderness and the town.

You may have traveled to the edge of the cultivated areas and seen the attempted encroachment from the one side or the other. Sometimes a ditch runs between or a plank is set edgewise to resist the weeds and grass or there is a free-for-all scramble so that the garden's edge looks like the interlocking of fingers, here a tilted spot and there a riot of twitch-grass. One may see the same contest on certain ocean shores where landmen have planted trees and shrubs to keep the waves of sand from encroaching on the fertile land. It is very noticeable in those eastern lands where the sons of the desert and the sons of the soil compete with each other across boundaries set by desert sands and reluctant rains. Coming up one side of the Syrian mountain-ridge one notices the clambering green of orchards, vineyards, and grain-fields, while straggling down the other side are miles of sandy terraces dotted with squills and other unfettered growth. The secret there is that the moistures of the sea from the one side are precipitated on the hither flank of the country and are burned by the scorching winds of the other.

Civilizations have had to withstand social conditions analogous to those of nature. The ancient Babylonians and Egyptians lived in little circles of historical light with rich cultures as their peculiar treasures. Those circles with their centres a thousand miles apart were sometimes in touch at the rims, but more often were separated by Arabian barbarism. Out and around them lay regions then untamed. Those cradles of civilizations were often leaped upon by the wolves of savagery and the homes of the arts with difficulty saved from ferocity. It often happened, however, that the wildness about those devoted centres of light and learning was gradually encroached upon by traders and teachers of the finer ways. Often the conqueror of Babylon became its pupil and extended its cultural sway until the ragged or clearly demarked edges of the empire remind one of the contrast between the wilderness and the town.

Not only geography and history, that is to say, gardens and populations, exhibit the contrasts, but the individual person shows the same contest between the wilderness and the tilled or between the smother of sands and the defended soil, between the circle of light, of culture, and conscience and the surrounding wild.

What is the call of this wild? In spiritual things it is not alone a call to enslavement nor to seduction of the good. Is it not to mastery by the threatened good? The fatalistic Oriental inclines to a stubborn defence where he is not actually crowded back, but the best word both east and west is that the good shall go forward to convert the evil ground to good uses. The call of the wild is not necessarily the call of evil to evil. The wild is a realm of raw forces, materials and ideas. Its call is for a master workman.

We cannot really escape the call of the wild. Its lawlessness as it sometimes seems is very near to us. It threatens to engulf us. It would be a terrible place to be lost. One school affects to find much intrinsic virtue in it and cries out: "back to nature," identifying the wild with nature, though it is but one aspect of nature. The true summons is "forward to nature," to master the lower nature by the highest known. In truth there is no good in going back. All life is forward looking. After all, to change the figure, education is the unfolding of the volume of God as it is bound in man.

ELIHU GRANT.

HAVERFORD, Pa.

"FORCE may make a hypocrite, 'tis faith grounded upon knowledge and consent that makes a Christian."—WM. PENN.

"We have all to be mystics in the fundamentals of our religious faith."—ERNEST E. UNWIN.

THOMAS SCATTERGOOD'S SERVICE IN THE PENNSYLVANIA LEGISLATURE.

The late James Kite had a store of anecdotes, which he was fond of relating. After a visit, during which he had entertained us in this way, he sent me two little home-made blank-books, closely filled with incidents, which, he said, "I have drawn from my mental store-house." Looking over these lately, the following seemed of especial interest, both as a remarkable instance of Divine guidance, and because so many similar visits have been made by Friends in the past few years. It is entitled "T. Scattergood's Service in the Pennsylvania Legislature."

F. T. R.

In the early part of last century, word was brought to Philadelphia that a bill would be introduced into the Legislature, then sitting at Lancaster, that would injuriously affect those conscientious in regard to warlike measures.

Such members of the Meeting for Sufferings as were present in the city were hastily called together to consider what was best to be done, with the result that Thomas Scattergood, Thomas Wistar, Jonathan Evans, and Samuel Bettie were deputed to go to Lancaster, and use what influence they possessed toward defeating the passing of the bill.

It was on a Seventh-day morning they were called together, and the bill was to be introduced on Second-day morning.

The four Friends started in time for them to get to Downingtown before dark, lodging at a Friend's house. They were desirous to set off early in the morning, that they might have the afternoon in which to interview such members of the Legislature as they might hope to have some influence with.

But T. Scattergood told his companions it would be needful for him to have a religious sitting in the family before starting. This was distasteful to the three Elders, . . . but the concern of such a one as T. S. could not be put by, and the sitting was held.

This had taken so much time that when they had gone so far as old Caln Meeting-house, they found the Friends just assembling. A discussion now arose as to what was best to be done. The more part thought that the matter they were charged with was so important, and the time so limited, they might safely pass on. At length Thomas told them that they might go, but as for him, duty required him to attend that meeting. But there could be no going on without him, so they went in.

Now Thomas had a communication addressed pointedly to an individual who was represented as having given way to wrong habits, that now help was offered, etc. The matter was so peculiar that Thomas . . . (afterward) "became doubtful of its propriety, and said to his companions that he feared he had made a mistake," to which J. Evans in his brusque way, answered, "Thou hast done well. Be quiet."

They dined at a house nearby, and were naturally desirous to get started as soon as possible, . . . but here again Thomas said that he must have a family sitting, . . . and this had to be submitted to. Now darkness overtook them, as they reached the last settlement of Friends, and a lodging place must be found. Stopping at a Friend's house, he said that it would be quite inconvenient to entertain them, on account of the illness of his wife. . . . At length he brought it to this—"If they were willing to take things as they were, the family would do the best they could for their accommodation." The three Elders thought that some other lodging must be sought, but Thomas cut the matter short by getting out of the carriage and saying that he should stay there.

Now it was very desirable that they get an early start in the morning, for the remaining ten miles must be covered ere the hour of the Legislature arrived, and they might interview some of the members at the door. . . . But here the obstructionist put in again. It was necessary for him to have an opportunity in the sick chamber. There was manifestly nothing for the rest but submission to adverse fate.

Thomas told the sick woman that her confinement there

was altogether the work of the Adversary, and that if she would arouse herself with a "Get thee behind me, Satan!" she might be restored to usefulness.

It may well be believed that the morning's ride onward was a discouraging one. All hope of any good resulting from their mission was now lost by these unseemly delays. But Thomas was serene in the consciousness of duty done.

When at last they arrived at Lancaster, they found that not only was the Legislature in session, but the bill they had come to protest against had been put up for its passage, and its proposer, Michael Leib, was in the midst of a fiery speech, wherein those opposed to warlike measures were receiving very scant courtesy at his hands.

Under such circumstances came in the delegation, and as it entered, headed by the venerable T. Scattergood, a most remarkable influence came in with them, which spread itself over the assembly, nor could the orator himself withstand its effects. His words soon grew strangely sympathetic, and he finally ended by himself proposing to kill his own bill. And it was the united opinion of the three, who had been so unbelieving, that at no other time could the object of their mission have been so successfully accomplished as that in which they arrived. Nor did they have occasion to utter one word, "The Lord your God shall fight for you, and ye shall hold your peace."

We come now to consider the various hindrances.

At the next Quarterly Meeting a young man addressed Thomas Scattergood, asking if he remembered the meeting at Caln, and stating that he himself had been the one spoken to. That he had contracted a liking for strong drink, so as to become ensnared, but was now rejoicing in freedom.

And also a bright-faced woman came to him with acknowledgment; she who had been raised from her bed through his instrumentality.

Of the other we know nothing by results, but they were links in that chain of Providence, which brought the deputation to its appointed service.

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HOMELESS BETWEEN POLAND AND RUSSIA.

Between Russia and Poland a million people are on the move. This is the estimate made by the general in command of the Polish repatriation camp at Baranowice. Other estimates vary from 600,000 to 3,000,000. Nobody really knows the exact number.

You see them driving along the dusty roads in that section of the old Ukraine which was given by last spring's treaty to Poland. You see them jammed in the freight-cars and moved forward slowly like freight, getting out during the long waits at stations to boil water for tea, or to stretch themselves after the long journey. You see them, sometimes several thousand at a time, sitting and lying in the fields where the border repatriation camp is filled to overflowing.

Farther to the west you see them, more scattered now, waiting in little family groups near the railroad stations, for the slow arrival of a cart from some nearby village to take them home. And then later on they reach home after six years' absence, to find a heap of ashes or barbed wire where their house once stood.

They are Poles, returning home from Russia. It is among these groups that the Quakers are endeavoring to bring, not only a temporary relief, of food for a few days, but substantial help in reconstructing their old homes by the loan of seeds and ploughs and the gift of wood to rebuild their houses.

In the early months of the world war, they were swept eastward before the retreat of the Russian army, which laid

waste the villages as it went. They were scattered all the way from Moscow to Turkestan. The horrors of that retreat have been told again and again. There were so many fleeing that the harvests were eaten from the fields and the wells on the line of march were exhausted, and the roads were marked by lines of white crosses where the refugees had stopped to bury their dead.

For six years they have been filtering back from Russia, slowly, because of the frequent fighting on the border and the lack of transportation. This summer they have come more rapidly, since the signing of peace between the two countries. But now they are coming with a great rush, fleeing before the famine in Russia.

Nobody knows how many went over to Russia. Nobody knows how many died in that exile. Nobody knows how many will be coming back. All records have been wiped out by the war. Most of the government estimates range over a million.

In spite of the famine behind them and the greatness of their numbers, this movement of refugees is no mere stampede. The governments both of Russia and Poland are dealing with the situation in an orderly manner. When they reach the Polish side of the border the Polish Government takes charge of their reception. At first there were two large repatriation camps, Baranowice to the north and Rowno to the south, where refugees were to be kept in quarantine for five days, deloused, fed and registered. These camps, adapted for the handling of 4,000 refugees per week, have been repeatedly swamped by the great numbers, so that additional camps much farther away from the border have been hastily prepared, and refugees whose homes are farther to the west are sent straight through to camps nearer their homes.

At the camp farther west, built to handle 4,000, an influx of 22,000 refugees came all at once. The operating machinery went to pieces. The refugees camped in the fields with a scant supply of water and no toilets but open ditches. In two days the food gave out. Then the authorities, fearing that pestilence might develop, were forced to open the bars and let everyone through into Poland, half of them untouched by any disinfecting process and all with baggage that was not disinfected.

Eventually, they get home. If their house is gone, as it frequently is, they make a rude shelter of mud and straw or of trench material. In the few districts where there is plenty of wood, they build log-cabins. In the districts where German dugouts are left, they move into these. Sometimes they are lucky enough to find large curved sheets of corrugated iron and they build themselves a house that looks like a big barrel.

Then they begin to cultivate their land again. And here lies the great emergency this winter in Poland. For they have no ploughs, no horses, no seed, no food for the winter. Their hold upon life depends entirely upon what help the almost bankrupt Polish nation can give them in supplies, and the aid from relief agencies such as the Society of Friends.

The refugees, on the whole, do not give signs of having suffered from underfeeding while they have been away. It is the exception to see the marks of malnutrition. Most of the peasants are barefooted, but so they are everywhere in Poland. But these people left Poland because of famine and now they have left Russia in the face of the famine there, and it is because they are returning to their country which is in the same condition as it was when they left it that their problem has become one of simply fighting off death during the winter. With the aid of the loan of the agricultural implements, the seed, and the wood with which to build a shelter, they will be able to survive the rigors of a Polish winter and begin early in the spring to recover the ground which will support them and build their life anew. The numbers needing this relief are endless. Therefore the relief which is needed is endless.

SHIPMENTS received during week ending Tenth Month 15, 1921—105 boxes and packages; 2 anonymous; 1 from Mennonites; 6 for German Relief.

Cash for the same period—\$11,576.85.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE W. C. T. U. AND DISARMAMENT.

The Women's Christian Temperance Union, which has now joined our movement, is circulating through its 20,000 local unions, a mammoth petition to be presented to Secretary Hughes "shortly before the meeting of the Disarmament Conference." The petition reads as follows:

"We, the undersigned, commend the President for calling into conference representatives of great nations for the purpose of entering into an understanding or agreement for international limitation of armament to secure the peace of the world.

"We respectfully and earnestly petition you to use your influence to hold the conference to the primary purpose of the consideration of the reduction of armament, not allowing other issues to displace this fundamental task."

STATEMENT FROM THE GENERAL FEDERATION OF WOMEN'S CLUBS.

... All the things that we club women work for—citizenship, education, public health, good institutions, conservation, home life, child welfare, art, music, literature—are arts and activities of peace. War sweeps them into the dustheap.

... Can we play only with the small things, the minor interests, when the world is making its choice? Which shall it be, war or peace, sanity or insanity, life or death?

F. E. POLLARD OF THE (ENGLISH) NATIONAL PEACE COUNCIL.

We are very much alive to the Disarmament issue. We are ourselves a Council that seeks to co-ordinate the Peace Movement, being a federal council of the Peace Society, U. D. C., Women's International League and twenty or thirty other bodies. We recognize, however, that a much wider effort is necessary, and we are building up a Joint Disarmament Committee, representative of a wider circle. It is too soon to say how far this will be officially representative, and how far only individually, but we shall go forward anyway with the effort to stimulate and co-ordinate. It will be a great help to know of similar bodies in your country and Japan; and we shall welcome all possible communication of facts and mutual encouragement.

DISARMAMENT WORK AMONG PHILADELPHIA FRIENDS.

Anne Walton Pennell, formerly Secretary of the Yearly Meeting Peace Committee, is again assisting with the work at the Peace office, 304 Arch Street, Philadelphia, and is acting as Field Secretary of Disarmament work. Her immediate task is to help Friends of our Yearly Meeting appreciate the unusual opportunity before them for Peace work, and their responsibility for arousing their communities to work for limitation of armament as a step toward permanent peace.

FRIENDS BEST PEACE CONTRIBUTION AT PRESENT.

At the recent joint meeting of the Two Friends' Peace Committees, Elbert Russell spoke on the subject of "Friends' Special Peace Contribution for the Present." He urged that while we ought to use all proper weapons in the cause of peace, our best contribution was insistence on spiritual values. Eight hundred million dollars spent this year for war meant just so much subtracted from educational and spiritual uses. We should emphasize the spiritual damage of war; the worst thing is not the loss of money but of character; in war we have to hate and fear and suspect others. Again, we Friends must contribute our religious conviction that war is *always* wrong. Most people make an exception of "this war"; the fears, pride and patriotism of people are played on; only Christian conviction will keep us from war. Stating that when people believe in a thing they will listen to all kinds of arguments in its favor, he said we must show that people can be safe and happy without dependence on arms, as William Penn's colony here proved. He urged that we must offer a constructive program to supplement outward disarmament. Our conception is of a nation working for its own good and that of other nations.

We must reshape our policies and make other nations safe to live by, good neighbors.

GENERAL DIAZ AND SPIRITUAL DISARMAMENT.

A visiting Italian soldier, General Diaz, is quoted as saying: "To realize world peace and concord we must disarm, not only in weapons, but also in the spirit and the passion that make for war."

FRIENDLY NEWS NOTES.

FIRST-DAY, the 30th, being a fifth First-day in the month, is Friends' Day at the Colored Home, Forty-fourth and Girard Avenue. The hour of the meeting is three o'clock.

In a letter from Cambridge, Mass., written to William B. Harvey, Emma Maria Bishop notes that she has been "spending a week-end with Sarah Elkinton and her daughter and son-in-law." They had been "over to Wellesley for the meeting there with the students. . . . Wm. Bishop and his wife were also there." "In the afternoon we were at the Cambridge meeting, about fifty altogether, many of them young men and women. That meeting has a real future I think."

"I greatly enjoyed the Cornell visit; there is a good nucleus of Friends there outside the students. They are starting a study group together and are going to take Neave Brayshaw's new book as a basis."

"Tunesassa, too, was a great interest and a real pleasure, but I felt much for the isolation of the little group there."

"From Boston I am expecting to go to Poughkeepsie to meet the Vassar girls at their meeting on First-day morning. I have written to the Oakwood School to propose if convenient to them a visit to that school also."

"I shall probably be back in Philadelphia by the end of the month."

ANNA J. HAINES has now been ten days or longer with her home circle. Her view of the Russian situation had been cabled from England in advance of her arrival here. The extreme need is confirmed and the willingness of the Soviets to co-operate attested. It is a happy circumstance that with first-hand knowledge, Anna J. Haines is reported as not feeling the situation to be entirely hopeless.

At the opening of the Representative Meeting on the 21st, Elim Palmquist, Secretary of the Federation of Churches, in Philadelphia, explained the scope of the activities in which twenty-eight varieties of Christians are co-operating. It was believed Friends might wish to join them, particularly in the present efforts for disarmament, and for a more definite interest in those juvenile delinquents, classed as Protestant, and needing Christian friends in the court-room. His appeal was received sympathetically and the propriety of appointing a representative was referred to a committee.

A letter from Bilthoven, Holland, signed by Cornelius Boeckx on behalf of Friends there, asked if there had been a mis-carriage of justice in the now famous Sacco-Vanzetti case. The Clerk had consulted Arthur Perry of Boston on the subject. He had conferred with prominent lawyers as well as with the head of the association for democratic control, and was present with such facts as he had been able to procure. The general impression that the men are to be executed on the 1st prox. is incorrect. That is the day set for filing exceptions to the trial held in the Seventh Month last. A new trial may be granted or if it is not, the Board of Pardons may review the case. Anything apart from the orderly processes of law would be deprecated by Friends, but every effort should be made to guard the case from the prejudices against radicals and so-called "slackers." To this end two Friends were named to join Arthur Perry as a Committee of inquiry and if there is a service for the Representative Meeting to call it together.

The Mennonites detained by the immigration authorities

as reported some weeks ago had been released. A letter of appeal to Secretary Hughes for a recognition of Divine dependence by the Disarmament Conference was adopted. A pause of silent devotion was suggested as having no offence for any.

A Committee had been giving some attention to the character of news and of editorials in the public press. Some hopeful progress had been made. The Temperance Association has taken a desk at 304 Arch Street, and the hope was expressed that they might do something to correct the unfortunate treatment of the prohibition amendment by the newspapers. Too often this treatment has the tone of "contempt for law and for the Constitution." This was pointed out at last meeting by our friend William Bishop.

The sum of \$500 from the Charlestown Trust was appropriated for a meeting house at Oakland, Cal.

Henry H. Albertson of Burlington was present at the meeting as successor to William Bishop, who was released by Burlington and Bucks Quarter at his own request.

NOTICES.

PHILADELPHIA QUARTERLY MEETING.—By action taken in Fifth Month last the time of holding Eleventh Month Quarterly Meeting was fixed as the Seventh-day preceding the first Second-day of the Eleventh Month, at 1 P. M., the Quarterly Meeting of Ministers and Elders to be the Sixth day preceding at 2.30 P. M.

Philadelphia Quarterly Meeting will occur this year on Eleventh Month 5th, at 1 o'clock. Lunch will be served at Arch Street Meeting-house at 12 o'clock, noon.

Please extend an invitation to be present to all interested Friends, whether members of our Quarterly Meeting or not.

GEORGE VAUX, JR.,
LYDIA C. SHARPLESS,
Clerks.

NORTH CAROLINA YEARLY MEETING will convene at Cedar Grove in the town of Woodland, N. C., Sixth-day, Eleventh Month 18th, Select Meeting 2.30 P. M. Fifth-day preceding. S. A. L. train leaves Portsmouth Va., 5.20 P. M., arriving at Woodland, N. C., 8.20 P. M. All Friends coming to Yearly Meeting will be met at Station and taken to homes provided for them.

WALTER J. BROWN,
George, N. C.

THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA will hold its Annual Meeting at Friends' Meeting-house, Twelfth Street, below Market, on Fourth-day, Eleventh Month 2nd, at 4 o'clock. Friends generally are invited to be present, and to take part in the proceedings.

WALTER P. HUTTON,
Secretary.

CONFERENCE ON THE PROBLEMS OF THE ELEMENTARY SCHOOL.—A Conference of all the teachers in the elementary grades of the Friends' schools of both branches is called for Tenth Month 29, 1921, at 10 A. M., in the lecture room of Friends' Select School, Sixteenth and Cherry Streets, Philadelphia.

The Conference is to be conducted by Mary H. Lewis, Founder and Principal of Park School, Buffalo, N. Y., who will speak on the subject, "What Shall We Try to Accomplish in the Grades?" Following her address, she will discuss informally any questions that the teachers may present. Mary H. Lewis is recognized as one of the foremost leaders of the Progressive Education Movement, and we regard her coming as affording us a unique opportunity.

Those who desire it will be provided simple luncheon in the Friends' Select School dining-room at 12 o'clock at a cost of forty cents each. Notice should be sent to Walter W. Haviland, 140 N. Sixteenth Street, Philadelphia, on or before the 28th inst. of the number who desire the luncheon. This will be over in time for the 1.00 or the 1.25 train to Westtown, where an afternoon session of Friends' Educational Association will be held.

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JOHN WAY,
Chairman of Collecting Committee.

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WALTER W. HAVILAND,
President.

FRIENDS' FOREIGN MISSIONARY ASSOCIATION

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THE LIGHT WITHIN.

Assuming that philosophy and religion can often arrive at the same "facts" (though by diverse roads) it yet seems likely that in matters spiritual, religion has proved itself a surer guide, the progress of philosophy having been notoriously zig-zag.* One may not unfairly claim for religion the right at least of an impartial hearing on matters which concern its own "field."

Philosophy (but particularly psychology) has done service in confirming testimony which religion also bears. But it has earned one caution. For, at other times, while slighting religion's testimony, it proceeds itself to dogmatize upon that part of its realm which it shares with religion.

Modern philosophic opinion readily grants that the early Friends had a re-discovery of Truth, but laments that in the formulation of their doctrine of the light within, they were hampered by an outworn philosophy of their day—a "dualistic" conception of the universe, in which grace was no part of the "natural" man, but something *supernatural* or from beyond man's own nature—something added to him as a gift. Upon this (supposedly false) conception, is chiefly blamed a failure of Quaker doctrine to livingly appeal to the modern seeker.

Whether the universe be "dualistic" or not, philosophy may pronounce when she is herself convinced. With the word which is hers we have no quarrel. It has often been pointed out, however, that to suppose a unity in all things does not obliterate every boundary nor indeed fill all the "gaps." Of such absolute barriers, the most persistent is that occasioned by the presence of life.

Life has moved upon the surface of the inorganic and has transformed it, in part. "Matter" which never had life is "dead, being alone," but even that which once had vital connection, and yet bears the image of the organic—when once

*Galileo's theory was indeed condemned by the "church," but that conflict of authority would seem not so much a clash of philosophy and religion as between a true philosophy and a false. This is not to make philosophy smart for the mistakes of religion. The question was one of physics, and so most naturally belongs to the sphere of physics.

life has departed—is dead also. Wheat and chaff are both organic products, but the grain harbors the mysterious vital principle—quite extinct in its cast-off envelope.

The "dualism" of the living and the not-living is still with us, but philosophy in her zeal to "unify and comprehend the universe as an organic whole" tends to level these distinctions or to minimize them. "With no unworthy aim," she goes about to justify the "calvinistic" aspect of nature by denying it. We share her belief in the goodness of God. When "all the returns are in" this fact will be only the more apparent. But, in the meantime, no good can come from being false to other facts.

In spite of these obstinate flaws in her unified system, philosophy persists in extending this leveling process to the spiritual world. Is it not doubtful whether, in her present mood, she is competent to correct the compass which served the pioneers? But she attempts it.

The testimony of early Friends may be briefly given as follows: Men, who naturally wander from God, are *universally* sought by a love that would draw them back. This love or grace or inward light of Christ, is Christ Himself, though in "a little appearance." Those who resist not this drawing or savour or enlightenment, but join with it, come to have Christ more fully formed in them. They experience what all are invited to experience, that Christ becomes "flesh of their flesh and bone of their bone." They feed upon Christ, a spiritual substance, whose flesh is meat indeed. This spirit, grace or true light (the transforming agent, actual or potential) is the universal gift of God, which witnesses against sin and evil, and overcomes them, in those who love its appearance. This unspeakably great and precious gift comes through Christ Jesus, who was put to death at Jerusalem, but who rose from the dead, and is a living Saviour and Redeemer and Guide to all who will have Christ to rule over them, and to these realities the Holy Scriptures give precious and ample testimony.

According to modern philosophy, "The Inner Light, the true Seed, is no foreign substance *added* to an undivine human life. It is neither human nor Divine. It is the actual inner self formed by the union of a Divine and a human element in a single, undivided life."

By thus identifying the light within the inner life of the individual (a union which early Friends witnessed both orally and experimentally) philosophy imagines she has escaped from "dualism." Be that as it may. What really matters, is this a true definition of the light within? If it limits the divine light to those who have actually joined with it, the definition has the calvinistic defect of cutting off a part of mankind (and the very needy, too) from its help. If, on the other hand, it identified the inner light with a part, even the highest part of man's nature, then the actual inner self is both human and Divine—a "dualism" fraught with dangers greater than those it seeks to correct, and raising questions that can only be answered by yes and no.

This conception further gives promise of light on the question of authority in religion, but the inner self proving to be not infallible, the inquirer must retake his staff and move sadly on. "The deep says it is not in me." The yet more urgent problem of sin, on this basis, fares not better. But, it is noteworthy, that where the defenders of this doctrine, unconsciously perhaps, return to the idea of a spirit *within* us but not of *ourselves*, their contributions at once become constructive. Of such helpful passages, there are many.

Let it be confessed that early Friends employed a now obsolete phraseology. For this, no one dreams of blaming *them*. Allowance must be made for this discrepancy. Barring some aberrations, which were promptly disclaimed, their message is clearly stated, and is remarkably unanimous. They proclaimed it by word, by life and by death. It should be seriously pondered "in the fear of the Lord" before the old calf-kissers are "scrapped." Even those who disagree with their "philosophy" intuitively recognize the worth of their testimony, and would be the first to protest against such an issue.

WILLIAM BACON EVANS.

RAS-EL-METN, Syria, Ninth Month 26th.

EDITORIAL COMMENT.

LAUNCHING THE MILLENNIUM.

The discussion of the Conference on Armaments has been uppermost in the public press for some weeks. It is interesting and it may be instructive to observe some outstanding features of this discussion. One is obliged to conclude that very little of the newspaper comment has escaped an evident flavor of partisanship. Very few of our writers and a very small fraction of the press have been large enough to think of the Conference in world terms or even to dissociate it from party politics. Those particularly who have accepted it as a new call to marshal idealism, have found themselves either affronting "practical statesmanship," or exciting the derision of professional correspondents, whose stock in trade is the assumption that they have "inside information." This latter class has been most free in the use of such expressions as "launching the millennium." These have been aimed in derision at pacifists. Even a sane writer like Hamilton Holt is found saying, "Don't expect the millennium to arrive in the wake of the Disarmament Conference." We would frankly associate ourselves with those who believe in launching the millennium. At best this expression can be no more than a figure of speech. Its plain meaning is that we must trust to the force of idealism for the progress of the world, if we are to have any progress. Evidently the hidden heart of the world is throbbing with this idealism. It broke through in such a flood of protest and appeal to the President that the Conference call was an irresistible necessity. If now the politicians can be prevented from breaking the circuit of this idealism, if the pent-up feelings of the millions can be made vocal, something more will result than a new concert of powers. The anachronism of war may unexpectedly meet the fate of a Goliath. Sometime (why not now?) it will die that way, and we shall all wonder why it took so long to put nations upon the same basis as persons, or as individual states, in the settling of disputes.

When physical force and relentless hate broke in vain upon Calvary the millennium was actually launched. Since that day there has always been a remnant to proclaim that "peace is more strong than war." Peace has Christ's strength of

reconciliation. All the marshaled fury of a world war has passed, and the reconciliation has hardly progressed a step. Anachronism? Yes, and bitterest of all failures, has war shown itself to be.

PACIFISTS PRO-TEM.

If any have followed the current literature since the armistice, merely to collect the accumulating testimony to the oft-announced fact that "war is utter folly as well as utter wickedness," they would by this time have a lengthy bibliography. Altogether apart from the sober work of thoughtful political philosophers of whom Lord Bryce is the dean, ephemeral literature reflects a realistic side of the hideousness of war that would have been accounted treason three years ago. Andreas Latzko and John Dos Passos are extremes of this type of writing. It arrests the attention that a recent reviewer characterizes these two men as belonging to the class of "pacifists *pro-tem*." This characterization is intended as a home thrust of irony. We are inclined to think the thrust reaches farther than was expected. How many of us still have memories seven years old? How unanimous many peoples were then against war, not excluding sage newspaper correspondents and professional book-reviewers!

These out-spoken writers (a numerous train, of which but two are named above) may prove to be anything but temporary converts. It stands to reason that eye-witness converts are often the most determined. We have not ceased even to believe that the boys "who gave themselves to the conflict" are the most sure to be ready at the right moment to do a man's part to prevent any such future folly. It is a Major from overseas who has just been saying to an editor of THE FRIEND: "Believe me, we boys who have been in the conflict disbelieve in the whole institution of war." It comforts us therefore to see the "Legion" in Frederick J. Libby's list of organizations co-operating in the "Disarmament Council." If they are "pacifists *pro-tem*" now, they may be confirmed world patriots afterward!

SLACKERS.

The war psychology that came over peoples in a great wave gave many illustrations of methods that should have value in the moral warfare of the world. What, for instance, could be more complete than the general contumely suddenly attaching to the word "slacker." Even the most conscientious pacifist quailed before the word! Slacker he could not be! We all know how this feeling organized ambulance units and service committees, and how courageously hundreds of our best demonstrated their devotion and loyalty through these channels. They were not slackers and they proved it.

Now that the wave has receded it is in order to inquire what a slacker actually is. Are we confined to such a limited meaning as that of "one who will not defend his country?" Defence by arms at least is so rarely (if ever) called for, that the term is sorely limited if it must stop there. Certainly real patriotism connotes *love of country—respect for law, a proper reverence for the Constitution*. We need then a new wave of mass psychology. We need to find a way to put this label "slacker" on those who evade the last Constitutional amendment, on those who ridicule it, and even on those who are apathetic about such a fundamental matter as law observance. There certainly is a public sentiment on this matter that needs

only to be rightly mobilized and vocalized to become more effective even than enforcement agents, as necessary as they are. Let us learn this lesson of war psychology and summon the power of public opinion.

J. H. B.

A COMING CONFERENCE.

Not to speak of what is only in preparation is a wise general principle. And yet we should like to share with readers of THE FRIEND the interest of a set of letters received in reply to questions sent out by a sub-committee of Philadelphia Yearly Meeting's "Extension Committee" (that on "the Religious Education of Our Children") so that those who expect to attend the Conference to be held on Eleventh Month 22nd, at Twelfth Street Meeting-house, from five to nine p. m., may come prepared to take part in the discussion, and others may learn something of the problems pressing upon the minds of those who have children under their care. The question which has aroused most general interest is, "How can we make our Meetings for Worship of more real interest to our children?" Replying to this one mother says, "We cannot, without radically changing the meeting,—which none of us want. Why not have a 'young' meeting at the same hour? Some person gifted in interesting little children could make the hour a very profitable one, with live talks, guided silences, and story-telling. A splendid opportunity for teaching the principles of Quakerism." . . . Another, "Can we make them feel their responsibility to the meeting, and how their attitude toward it may help or hinder the worship." A father thinks that we can make our meetings of more value to our children "by having the children on our minds more, and praying that we may be able to make our meetings helpful to them, by teaching the children that they themselves have a part in the meeting, and showing them how to take it."

A teacher feels that "It is a vital question, and one that those of us who attend mid-week meetings with school-children have very much on our minds."

"A teaching ministry,"—"a loving and sympathetic ministry" are spoken of as felt needs in some meetings, though one letter adds, "But children must always feel that our First-day meetings are more for the grown people than for themselves, that these meetings mean so much to their elders that the children may expect some day to be equally helped by them."

Finding that this subject is so near the hearts of many parents and teachers, it is planned to make it the theme of the main address of the Conference, in the evening, and also to have some account of the "Children's meetings," which have been planned in Germantown. A lively discussion also is hoped for. Indeed, the whole Conference is planned with ample time to really confer, and it is the hope of the Committee that no one with a pertinent thought or question in mind may be disappointed because time cannot be given to express it.

On the subject of religious literature, the letters express great divergence of opinion. Some parents feel that "there is too much so-called religious literature, some that we have real needs in one direction or another."

Violet Hodgkin's "Quaker Saints" is much commended in some letters, though one letter says we need books about "other than Quaker saints—Francis of Assisi, for example." Some letters plead for "more of the Bible, less of books about the Bible," yet others feel a need of certain explanations, especially of the Old Testament. We quote from one of these, "My suggestion as to what is most needed (question 2) is an understanding of the peculiar qualities of the Oriental mind and Hebrew literature. . . . This is sorely needed, to understand the great Hebrew library that we want our children to love and appreciate." Several letters refer to the need of a complete bibliography, arranged for children of different ages, and it may be well to say here that this is being done, by sub-committee No. 5, and two leaflets, "Bible Stories for Children," and "Books of Service in Bible reading and Bible Study," are already in print and to be had at Friends' Book

Store. The fourth question as to the part our children may take in family worship also called forth interesting response. One Friend writes, "My mind reverts at once to my childhood's home, where, after morning Bible reading, each child, beginning with the youngest, repeated a text, going on by ages 'till mother's turn came, and then father's." There were ten of us, and our frequent guests responded also." Is not this a pleasant picture? Other letters refer to similar plans for verses, repeated or read in turn, or for hymns or readings chosen by the children. The responsibility of Friends' Schools in the matter of religious education is alluded to in several letters. Our First-day schools and Bible classes, the personal influence, and right preparation of teachers for them, claim a large share of interest.

One letter closes with a well-worded conclusion (referring to the family life), "I should like some one to stress again the familiar adage that *here* especially is 'example better than precept.'" "Talks with children on religious subjects may have great value, but the lives we live with them—moment by moment, have a far greater influence than any words we can say—except perhaps at a rare moment of inspiration. Our very beings are influencing the children every moment we are with them."

These extracts, gleaned here and there, fail to give any adequate idea of the value and interest of the letters. We can but hope that the coming together of some of the writers may be equally worth while, and that the Conference will be of real service.

A notice, with details of the program, will be given in THE FRIEND, as well as by the personal invitations. While the gathering is primarily intended to be of parents and teachers, any one interested in the subject is cordially invited.

FRANCES TATUM RHOADS.

"IN CHRIST THERE IS NO DEFEAT."

"Now thanks be unto God, which always causeth us to triumph in Christ."—(2 Corinthians ii: 14).

O holy Cause of blessed consummation!

Thrice blest forever is God's holy name!

"In Christ" is victory, and full salvation.

His all sufficiency His own may claim.

"In Christ," "God always causeth us to triumph."

Rejoice, O Christians, at the faithful word!

Abide "in Christ," and, by His strength envinced,

Be strong henceforward in your Mighty Lord.

And when the brief campaign in peace has ended,

When Christ the final victory has won,

The triumph song will sound throughout the ages,

A glad, sweet service upon earth begun.

—S. J. T.

FOR "THE FRIEND."

By the blessing of God above,

With the banner of joy unfurled,

We'll change the hate to love

In this sad sin-stricken world.

—ELIZABETH H. SHELLEY.

SAN JOSÉ, California.

[Some of our readers will remember that Elizabeth H. Shelley is a daughter of the late Isaac Sharp. She resides at San José, and our correspondent, Lydia Cox, who forwarded this verse, tells us that she is now past eighty.]

"THE nineteenth century made the world a neighborhood, shall not the twentieth century make the world a brotherhood?"

*These words were spoken by John H. Dillingham, in a sermon from the text given above.

SOME OF OUR QUAKER PERIODICALS.

(Concluded from page 196.)

The function of each of these weekly periodicals, as also of *The Friend* [London], may be summed up under the following five heads:

1. To furnish rather brief "devotional" or "inspirational" articles or editorials—varying from written sermons, of the so-called "prophetic" type, to timely discussions of topics of general importance and interest.
2. Reprinting, that they may have a wider audience and later be available for reference and study, any especially worthwhile papers delivered at conferences, etc.
3. Publishing reports of the work of our many and various associations and yearly meeting committees.
4. Maintaining interest in Foreign Missions and especially in the work of the A. F. S. C. and the F. E. & W. V. R. C. in England, which I am convinced will be written down in history as one of the most remarkable pieces of Christian service the world has ever seen.
5. News items of many sorts: putting before Friends matters which ought to have their interest and attention, reviewing new books, and giving in particular those special notes of Quakerdom which without descending to the gossipy "personal columns" of the small town newspaper, are of the greatest interest to nearly all of us who love the *Society* as well as the principles for which it stands.

Then, too, there is a certain influence exerted outside, but this, unless we radically change the character of our denominational weeklies, must remain comparatively slight.

The united war-work of American Friends and the great London Conference last summer have made many Friends of all Yearly Meetings and branches feel more closely drawn together than ever they had felt before. Some would be glad to see one American Quaker weekly instead of three, which, of course, in a way, is wasteful and inefficient, when our total membership is probably not over 100,000. The A. F. S. C. material appears simultaneously in all three, and much of the best that is published in one will be reprinted in one or both of the others, thus bringing the matter to the attention of the entire Quaker public. But each weekly prints, of course, a large amount of matter that especially concerns its particular constituency, which one paper alone could hardly attempt, and while this may come in the not too distant future, it seems scarcely practicable to reduce for the present the number of our journals.

One great need of all our weeklies just now is, to my mind, a higher literary tone. This does not mean that the articles should be more serious, certainly not that they should be heavier or drier, but that they should be written with more care for their literary style, with more attention to the canons of good writing, with a little more regard for the final appearance of the article as a piece of literary craftsmanship. They should be edited always with a view to dignity and a restrained self-respect. Then far more Friends with "concerns" should be willing to write for these papers—seeking to know if there is not a duty for them in this matter, just as a concerned minister when he enters a meeting for worship, will seek to know what his right place is in that meeting, and whether there is a work for him there, of a vocal or silent sort. In other words, there should be, on the part of all our weeklies, the constant endeavor to live up to the sub-title which appears both in *The Friend* [London] and that of Philadelphia: "a religious and literary journal."

Now, of course, it is absolutely useless for these journals to be painstakingly edited or even issued at all, if nobody is ever going to read them once they are published. In one of the recent issues of *The Young Friends' Number* of THE FRIEND (Philadelphia) the editors asked, perhaps a little plaintively, "Are We Ever Read?" It is a serious matter. I do not know what the situation is with regard to the other Friends' weeklies, but I do know that a list was recently made out of households of Philadelphia Yearly Meeting (Arch Street) who were not subscribing for THE FRIEND. Our mem-

bership is less than 4,500—there were 500 households on this list, probably at least 1,000 individual members. I fear there is a number of other homes to which the paper may go, where it gets scant attention—perhaps one reader in the family, perhaps none. The practice of reading the paper each First-day in the family used to be quite general, perhaps it is the survivors of the ordeal who make up this black-list of 500! But it does seem as if our interest in the Society of Friends ought to extend at least as far as the regular reading of our denominational weekly, and keeping to that extent informed as to the thoughts and interests and activities and tendencies of our co-religionists. Our membership certainly should mean that much to us, it seems almost the irreducible minimum, if we are to be Friends in anything more than in name.

Those who maintain that they "haven't time for such dry as dust, antiquated drivel" are the very ones who know their journals least. Of not one of these weeklies can such an accusation be brought with justice. Perhaps you know this from experience—if you don't believe 'me, try it out and see. I know a young Friend who "married out" and who I suppose never darkens the door of a meeting-house once in the year. But the A. F. S. C. sent him THE FRIEND for a short term, free. After while it stopped coming. He missed it, and asked me why it didn't come any more. I told him if he would read it, I would gladly send it to him, and I know from remarks he drops from time to time that he not only reads it regularly but finds it interesting.

If we are prepared to venture a little beyond this irreducible minimum of Quaker reading, then by all means subscribe for *The Friends' Fellowship Papers*. These, as I have already pointed out, now represent Young Friends and their interests and concerns throughout the world. Time would probably fail most of us for reading all six of the publications discussed in this résumé, desirable as it might be in many ways. We mustn't let our reading be too one-sided. I myself do not take any American Quaker weekly but THE FRIEND, not because I am not interested in the others, but because I really do not know where I should find the opportunity to get them read. I do take all three of the English papers; not because I am an Anglo-maniac, but because they supply each one a real need. *The Friend* keeps me in touch with London Yearly Meeting and its activities, where I count a number of warm personal friends. *The Fellowship Papers* keeps me informed on matters pertaining to Young Friends here, in England, in India, Australia, South Africa, Germany, Ireland, New Zealand—everywhere. *The Quarterly Examiner* gives that thoughtful, scholarly treatment of Quaker themes which it seems to me is essential, if, in Lowell's phrase, we "would keep abreast of Truth."

I have said nothing at all about the two intensely interesting Bulletins of the Friends' Historical Society (Philadelphia and London), nor of the equally valuable periodicals devoted exclusively to missions, both at home and abroad, to peace, or to social questions. I have likewise refrained from commenting on any of the "fringe" journals, like *The Ventureur*, *The World Tomorrow*, *Outward Bound*, or *The Ploughshare*. The field of Quaker journalism is wider than many would suppose until they had investigated it—and of remarkable variety and interest. May this superficial commentary stimulate such investigation!

A. L.

SURELY in these days nobody wants an *easy life* or an *easy religion*. "An easy religion is a horrible offence," said Carlyle.

Talk of "popular Christianity"! You might as well speak of popular typhus or popular crucifixion.

Garibaldi offered his men hunger, forced marches and death, but not a soldier left.

Ultimately, in the deepest sense, crucifixion is popular. "I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME," said Jesus, who asked of the world nothing but a cross whereon to die.

Take therefore your share of hardness. There is no future for the Church till we enter it in spirit on our knees.—JOHN ALEXANDER HUTTON, of Glasgow.

EDUCATION.

[We have solicited the following papers from the Principal of Germantown School. They were read at a Tea Meeting in Germantown last Third Month. The aim of that meeting was to bring home to the membership the opportunities and privileges of a well-conducted school in establishing and transmitting Christian principles in a religious Society and in the community. There were several other papers or addresses more technical than these, but all of great value to an understanding of the special Germantown problem. The two papers herewith presented should be of general interest. We cherish the hope that they will quicken in other meetings something of the corporate interest that is now such an important asset of our largest Friends' school.—EDS.]

A PARENT'S POINT OF VIEW AND A COMMITTEE FRIEND'S CONCERN.

MARION HAINES EMLIN.

I am going to speak to you to-night from a different point of view from that of the earlier speakers,—that is, from the point of view of a mother of five children, all in our school, and also from the point of view of a member of Germantown Monthly Meeting, one who is most anxious to see the Meeting grow and develop along lines of greatest usefulness and power.

I might say in the beginning that our children represent every department of the School:—Kindergarten, Primary, Intermediate, and High School—so that we have a very good opportunity to know the School as a whole. It was six years ago that we started our two oldest children in the Kindergarten and the Primary. From that day to this my belief in the really democratic purpose of our school and my admiration and love for our teachers has grown year by year, and I can say with great earnestness, that both my husband and I wish no better preparation for their life work for our children than that which they are now getting. We feel that from Kindergarten to High School the influences working for their development are entirely satisfactory.

I wish to lay especial stress on our appreciation of the work in the earlier grades. It is in the Kindergarten and Primary that good habits in conduct and ways of study are being formed. We feel that the teachers are very much alive to their duty and opportunity along this line. Their loving care of each individual child in the formation of good moral habits is very unusual. They consult with the parents and enlist their co-operation, and also do a great deal toward inspiring new and better planning in the home life of the children. It is perfectly natural that a child should show one side of his character to his teachers and quite another at home. The working together of parents and teacher throws light on the child as a whole, and often helps very materially to solve some perplexing questions. A parent not long ago said to the Superintendent of the Primary, "I shall be so sorry when my children outgrow the Primary. It is so like a big family." Is it not a splendid thing to feel that we can count on such influences for the early years of our boys and girls? Let us not think for a moment that in order to make room for our enlarged High School we should help matters by giving up our Primary Department! Our whole beautiful scheme of character building from babyhood to college would be ruined, and our school would not be able to send out into the world young men and young women so well prepared either mentally, morally, or physically for their battle with life.

When I say that I feel that our school is entirely satisfactory in the training of our children, I do not mean to imply that it is incapable of development and growth. Any place of learning for the coming generation must change and grow with the new thoughts of the world, and that is what our school is doing. The teachers are watching with great interest the new ideals in education that are being tried in many places. They go to summer schools where they learn new methods, they visit schools around Philadelphia and elsewhere, in Baltimore, Buffalo, Pittsburgh and Chicago, where these new ideas

are being demonstrated, and they come back to us to put into practice for our children the influences that make for real progress. The result is what we believe a Norwegian educator, after a recent visit to our school, truthfully said:—"You cannot believe how many features worth copying I picked up in the short time I was there. Other schools I found that had been more radical, but which, on the other hand, had something unfinished and nervous about them; but at Friends' School there was a calmness and tradition, and yet the school was fully modern."

A very important factor in the spiritual life of our school is Bible Study. At almost any time on Second-day, if you visit the school, you can attend a class in Bible Study or Social Problems based on Bible teaching. It was my good fortune not long ago to attend several of these classes in company with Dr. Hugh Hartshorne of Union Theological Seminary. He was very much impressed with the good Bible teaching our boys and girls are getting, and encouraged us to develop it still further. Certainly there must be many chances for a wide-awake teacher to help the scholars solve their every day problems by practical application of Bible teaching, and I know our teachers make the best possible use of opportunities in this way. In this connection it is interesting to remember that at the recent National Educational Conference which Stanley Yarnall, Elizabeth Roberts and I attended, special emphasis was laid on the fact that the greatest weakness of our public school system was its lack of constructive work for high ideals of thought and action.

And now I come to my second point—the *relation of our Meeting to our School*. The school, I believe, draws its inspiration from our Meeting, but I regret to say I think it is for the most part in a very indirect way. It is true that the Meeting appoints a large Committee to help the Principal and teachers manage the affairs of the School. It listens with calm attention every year to a School report throbbing with vital interests of the community. It marvels at the scope of the work being done, and sometimes raises critical questions as to the increasing size of the school. Aside from that, I feel the interest taken by the Meeting in the School is very impersonal, and the Meeting as a whole stands aloof. I am speaking very plainly, but having thought this over for nine years, ever since I became a member of the School Committee, I feel it is time to speak plainly, and what I say is from the point of view of *constructive criticism*. So many splendid things are happening on the other side of that little strip of hard-used playground that the Meeting should know, and that, if known, would bring added strength and inspiration to us all. Therefore, what I want to urge, is a greater knowledge of the School on the part of our Meeting as a whole. Let us visit the School! We shall be very welcome. Let us talk with the teachers about their work, their ideals, their interest in each individual child, and their hopes for his future, their interest in the Alumni, many of whom are making fine records in college, business, or constructive home work! Let us discuss the problems of the School, the need for more room for the High School, and a new Gymnasium! I wonder how many of those who have disapproved of the growing size of the School have taken the time to find the reasons back of this growth! We parents know because we attend the games and entertainments our children take part in, and see the vital effect that school spirit has on the whole life of the School, but this is a subject that cannot be discussed here.

These visits would reveal to us many things, and I feel sure would lead to a spirit of sympathy and understanding very necessary to both Meeting and School. There are many ways in which the Meeting could help and inspire the teachers, and the Meeting itself would gain untold strength through the broader field of service in the community opened by the School.

We should discover by our visits why we are able to keep our teachers with us year after year in the face of inducements of higher salaries and attractive work elsewhere. They often are tempted to leave us, for we do not treat them very well

as far as salaries and equipment go, and the lure of college positions and higher pay have to be reckoned with. In talking over the matter, it is invariably the same answer: "We love the School and its spirit of Christian fellowship. We are very happy here, because we are allowed to work out our own ideals. We, therefore, have set aside other considerations and will work on, hoping some day for more money and better things to work with." This spirit of loyalty permeates the whole School, teachers and scholars alike, and it is greatly due to the wise leadership of our Principal, who has carefully fostered the spirit of loving sympathy and co-operation and encourages independence of thought and work.

We should discover also through our visits how often the teachers resort to very *Friendly* methods in trying to solve the practical problems of school life. Not long ago there was a very interesting example of this. It was in one of the Intermediate classes that a boy made himself very unpopular. His classmates all leagueed themselves against him and decided to "do" him, in the slang phrase. The feeling ran very high and the spirit of forgiveness was utterly lacking. After several sessions of the teacher with the whole class, two boys were delegated to consider the matter further, and decide what should be done. Two of the teachers met with these boys, and after wrestling with the spirit of bitterness and revenge, they finally came to the point where they could sit down together in a little Friends' meeting, with very satisfactory results to all concerned. Such an experience in the lives of boys of eleven and twelve cannot fail to have a lasting effect upon them, and such experiences are not isolated facts, but quite frequent happenings during the school year.

The weekly attendance at Fifth-day Meeting must not be overlooked in discussing the things that count for spiritual progress in our School, and it is there truly that our Monthly Meeting, through our ministry, does touch the School directly. We wish that the attendance on the part of members might be larger, and that the words spoken might reflect at times, even more than they do, our responsibility to these young people. Surely when we look into that sea of eager faces we must feel the need of giving them vital spiritual food. Can we not see the opportunities that lie before the Meeting in its power to influence those young lives, and through them their parents? Not long ago two mothers, not Friends, came to our mid-week Meeting. How many more would come if they were given an invitation? This whole subject needs further thought and adjustment. It has been suggested by one of the teachers in the Primary that we should have a Meeting for the younger children who now do not go with the others because of lack of room. Here is another possible opening for co-operation. I feel sure that many other ways of working together for our mutual benefit would be found upon further consideration. I have a very bright picture before me of a future with our Meeting and our School working along side by side for the spreading of the knowledge of right living throughout our community, broadening the sphere of contact of both, embracing evident opportunities for service, and diligently searching for those not so evident. Surely if that spiritual co-operation can be brought to pass there is no telling to what extent our influence for good may reach. Mutual sympathy, interest and understanding will instinctively grow up among us, our problems will be mutual problems for the furthering of the good of the whole. I trust that this picture will not long be merely a dream, but will soon grow into a reality worthy of the position we hold in the community.

THE OPPORTUNITIES OF A PRIVATE SCHOOL TO EXERT AN INFLUENCE IN THE COMMUNITY.

DOROTHY BROOKE.

The word "opportunities," as it is used here, means, I take it, the possibilities for promoting ideal citizenship, and therefore it would not be an extreme statement to declare that with the exception of parents, the teacher is confronted with greater and more numerous opportunities for developing such citizen-

ship than is any person of any other existing profession; and because of the very vastness of this privilege, the responsibility is increased out of all proportion (to that responsibility) of any other profession. The school—any kind, anywhere, may or may not be a powerful instrument for good in the Community. The fact that you limit your noun by the adjective "private" should not, and in this case I believe does not, affect the driving power which comes out of the life of the school.

When I came from many years of teaching in country public schools to the Germantown Friends' School (to stay I thought for a year or two), it seemed quite impossible that there would be as much chance for character development here as there had been in a locality where all white children within a radius of five miles gathered in one high school building for the purpose of acquiring that very indefinite thing we call education.

Nor did it seem probable that the opportunities for helping towards right living and thinking could be as great here as in the little district school which I taught for two years—the kind of district school we read about, with its one teacher and forty or fifty ill-assorted, poorly graded little children—all drawn from that class we call "poor whites." You who have lived in cities do not know what that implies unless you have done social work or taught among them. Unless you have been brought face to face with the need it is impossible to realize the opportunities to teach them what we consider bare fundamentals in physical and moral right living—to say nothing of the "book-learning." The work was more like that of a district nurse in its attempts to instill the appreciation of fresh air, soap and water. There were regulations requiring that a definite number of pages in the text book be covered by the victimized pupils, and this was checked up by rigid examinations given by the county authorities. The formal and crowded curriculum of the public school left little time to teach the great vital principles of Quakerism—it was only very indirectly that such teaching could be introduced, and I was determined to discover whether the opportunity for more socialized teaching could be found in a Friends' school.

As I think I have said to some of you before, it was rather a surprise and somewhat disappointing at first to find when I came here that on superficial examination there was very little real consciousness of the fact that it was a Friends' school. But as I began to penetrate into the real life of the place, I found that the underlying foundations of the whole vast structure were essentially Friendly in every sense of the word. My original idea of teaching here for two years and then returning to the public school began to fade into the background as I found the rich and varied possibilities and needs which came to hand.

The common denunciations of the private school are—*first*, that it is absorbing interest, effort, and money which should be expended on the public school; and, *secondly*, that it is necessarily an undemocratic institution. The answer to the first is that the time must undoubtedly come when the public school will be so excellent, so socialized that competition will cause the private school to drop off like a dead leaf. But that time has not yet arrived, and until it does a school such as ours is more than justified by the potentialities of the citizens we turn out.

Society is so organized at present that many of our children by reason of their more richly cultural environment and the multitude of their material possessions will become leaders of the next generation. Is nothing due to these leaders? I do not advocate a social order which is so constructed that the cultured and wealthy have more chance to govern than those of lesser opportunities, but we must face facts and change them. And the great opportunity of this Meeting lies just here. You have an even greater privilege than have the teachers—we are merely your serviceable tools, for it is through you that the School is made a fact. You make it possible for an influence to radiate from here that may vitally Christianize and democratize our present social processes. This may sound Utopian, but do we realize that we are shaping here the

lives of more than five hundred people? Think what a heaven that might be in a community! In our School there is a small per cent. of the pupils who are members of the Society of Friends. Through you it is possible to give the world what it needs in the great simplicities and truths of our Quaker belief. It is a stupendous and wonderful piece of work.

The criticism that the private school is undemocratic is of course very often true, but it seems almost superfluous to say that to my mind Germantown Friends' School is pre-eminently a school where the whole spirit of the place tends toward democracy. This may be seen not only in our Student Council which is becoming each day a stronger factor in school life, but is obvious in the organization and fellowship among the teachers and in the relationship between the children and their teachers. The good order and generally courteous attention during our morning collection is a proof of this. The criticism of our students by one of our new teachers is that they have a sense of balance which he has found lacking in the other places where he has taught.

One way in which the children in some of our classes are receiving training in democracy is in the dramatization and working out of plays. The teacher divides the class into half or quarter sections. They retire to separate rooms and work in groups as industriously as if the teacher were present. The social pressure of the others is sufficient to keep down any too lively spirits.

An example of toleration and fair play is the way in which during the war the children of so-called enemy alien parents were treated at school. Though we cannot say that conditions were absolutely ideal, it is nevertheless a tribute to the spirit of our boys and girls that those children are still in our School.

I have tried to show that the first and most important opportunities of the teacher in the democratic private school is the chance for molding character along the lines of ideal citizenship. By ideal citizenship I do not mean merely passive morality, but that active life which is never satisfied with the *status quo* if it fall short of the highest ideals of the individual. There are concrete evidences of this which might be cited. Many of our graduates are giving their lives to service. And in the School there are definite ways in which we can see how pupils have completely reorganized their attitude towards life. One teacher said to a boy recently, "Do you notice any difference in yourself? Are you the same boy you were two years ago?" "No," replied the boy, "I'm not the same. Two years ago I was trying to get out of everything I possibly could." This pupil is one of our most solid citizens in the lower high school. Another boy in the Intermediate School has in the last two months taken an absolutely fresh start, thanks to the interest and influence of one of the teachers. He was lazy, untruthful and careless throughout the fall. There is now such an amazing difference in his quiet, earnest, helpful attitude that it is remarked on by all the teachers with whom he comes in contact. These instances could be multiplied had I time.

The second great advantage that we have over the public school is in the Bible Study which we have throughout the classes. Those of us who have taught in First-day School know that we meet the child here on an entirely different ground. There are all sorts of opportunities for the discussion with the child of his theories of life—one of the Intermediate Boys' Classes in Bible was discussing Moses' Commission from God, and the question was raised as to whether any of them received similar messages. They decided that they sometimes did, but not as often as was desirable. They worked it out until they arrived at the conclusion that it was rather a matter of accident whether or not they entered into communion with God each day. As homework for the following week each boy was asked to make out a program of his day from his waking to his bed-time. The class which followed must, I believe, sensibly influence most of them. A boy chairman was appointed, the day was blocked into three parts, and they carefully went over the programs which were

very similar, always keeping the main point in view. They found that there were three times each day when they might get time to talk over their problems with God, and you may be sure that in addition to this great emphasis was laid on Meeting and its possibilities for Divine communion. There are very few subjects except the Bible which would permit a digression from the main course of study such as this, and yet it probably has much educative value.

There is one more opportunity which is almost a duty of the private school, and that is the great chance that we have for experimental work. This field is, I believe, practically untried by us except for the Primary Department, which is very much alive to the possibilities of more freedom and less formality in education. I hope very much that we can try this out in one or more classes. With our double sections it would be very easy to check up results. Perhaps we owe this much to education.

I wonder sometimes if all the individual members of this Meeting realize what they have here in this School. The growth has been so gradual—one thing has slipped into another so simply that it is easier for an outsider suddenly projected into the organization and life of the School to realize what a vital and powerful instrument it has become. It can make little difference now with what motives or ideals the work was begun. It has a dynamic personality of its own that is above the sway of the individual—a personality which may be used here and now to advance Quakerism or in its larger sense Christianity.

We enter a large cathedral—the shadowy, mysterious vistas, the streaming line of the nave, the soaring columns, and the richly blended light pouring from without through the "Divinely pictured window" all combine to cause a physical prostration. We feel as if we must drop on our knees, but in proportion our spirits leap up to do reverence to the almost overwhelming beauty of the place. We are momentarily one with the spirit of the man which through long years of effort—unlovely and painful at times—so crystallized in stone this reaching up towards the universal beauty of his God. We are constructing a like edifice here on our School grounds, only it is at once much more practical and far more ideal than the cathedral of stone, for we are helping here to build a commonwealth, a nation, a world brotherhood and our building blocks are living units with hands and brains and hearts. It is not often that we can see the whole blue print of our work—there are times when the press of daily routine blots from our minds the great design towards which we are working—there are moments of weariness when doubt and discouragement claim us. But they are transitory, and we are re-illuminated by those rare and precious moments when we glimpse the vision of our ideal and see our temple not made with hands rise before us in all its Divine splendor. It is then that we humbly thank God for our great privilege and pray that we may be made worthy of our further opportunities.

LETTER FROM DANIEL OLIVER.

[NOTE.—It is due Friends to know the point of view of the Service Committee toward the work in Syria under Daniel Oliver. The Committee agreed to act for Syria in receiving and forwarding all contributions made for that work. They also stipulated that they would make up the amount devoted to that work to \$20,000 if the special contributions did not reach that amount. This they have done by using \$7,000 of their funds. They are still most happy to act as transmitting agent, but special contributions to Syria are now rarely received. As one of the mediums of publicity THE FRIEND is inclined to believe that failure to keep the case alive in print, accounts in good degree for the falling off of contributions.—Eds.]

RAS-EL-METN, Syria.
Ninth Month 21, 1921.

WM. B. HARVEY:—

My Dear Friend:—Thine of the twenty-ninth of Seventh Month came to hand a fortnight ago. Thee can imagine that

the news that the Service Committee had decided not to make any further appropriations for the work in Syria gave us a great shock. We feared they might make some reduction in the grant; we were not prepared for them to drop us all together. We have stopped all outside work. The spinning for the old women and widows—and the work for the girls in the carpet factory, and all the men and boys on outside work were dismissed three days ago. There remains the orphanages only, and if we do not get help we shall have to close these, too. The needs of Syria are still urgent.

The silk worm crop was a failure, and the price of silk, owing to the exchange, was *half* that of last year. So that people who have some land did not get enough to pay the taxes and the ploughing. The harvest, owing to the very small rainfall this spring, is very poor, and in consequence there is no hope of prices falling. There is *no work* to be had anywhere. Every one who can emigrate is leaving the country. It is *not* the time for Friends to curtail or close down the work here, and somehow I cannot believe they will. If it is necessary I shall return myself to America to plead the cause of Syria. In the meantime I beg thee to do all these possibly can to help the widow and the orphan, and the old women who have lost their all through the war. We do not want simply to give doles of food; we want to give *work*, by which they can earn what they can get. This applies to nearly all but the orphans. In the meantime we shall have to borrow money to carry on the Orphanage and to keep alive the worst cases.

With love from me all.

Thine very sincerely,

DANIEL OLIVER.

CHILDREN'S CORNER.

LOOK BACK AND SMILE!—Mary lived in the same road as I. She was a busy little typist in the city, and so regular in leaving for her office, that when I heard the closing of the front door opposite, I knew the very minute to go and get ready to catch my train. From the first I took an interest in Mary; she was such a neat, tidy little person, and worked so hard to support herself and her invalid sister.

When I saw her start off for the city every morning, there was one thing that struck me particularly. As soon as she got to the third tree down the road, she turned to look back and smile to an upper window, where a thin white hand had drawn aside the neat, white curtain, and a kind, loving face looked out.

It was all as regular as clockwork. The bang of the street door opposite, the turn at the third tree, and the smile between the two sisters. I got to look for them. There seemed such an understanding and sympathy between them. It did not take long for me to get on speaking terms with Mary, and from her I learned that they were both Christians, and that the smile was also a God-speed for the one that worked in the busy world from the one that lay still all day and suffered at home.

For several years this went on, and then, quite suddenly, one day I heard the news of a death in our road. God had called the sufferer into the peace and rest of His Presence. A week passed by, and the funeral was over; the blinds were drawn up at the house across the way, and on a morning I heard the familiar bang of a street door. I walked to the window, and saw a black-clad little figure trudging off as usual. It was Mary. When she came to the third tree, I saw her hesitate, and *look back*. A lump came in my throat—there was no face at the window, the clean, white curtain hung in even folds, unmoved.

Then I saw Mary's head go down, as she stumbled along the road in a blinding grief that shook her frame.

I spoke to her later about it, and she told me that for *weeks* she used to feel that she must turn and look round, when she got to that familiar spot, but it was her concluding words that made me want to pass on her homely little story to you. She said: "I am so glad that in all the years that have gone,

I never missed looking back! On wet days it meant shifting my umbrella, on foggy ones standing still, but I'm so glad to think that as long as she looked for my smile, it was always there! *Hers* used to help me through my work—as did her prayers!"

Boys and girls who read this, many of you who still go to school, or to college, and some to work, there are perhaps faces at the window that smile you good-bye and God-speed at the beginning of the day.

It may be that mother is there, with your baby brother or sister in her arms; or it may be father, who waves his newspaper from the window; or grandma with her white hair—like a halo round her dear wrinkled face; and in that seeing you off and waving, they are wishing you well. How many *prayers* have followed us *all* to school and college and office from the dear ones at home!

But I want to ask you, do you always remember to turn back and smile, too? It may cost a bit of trouble when you don't feel like it, but it will bring you joy that will make up a thousand-fold.

For into each of our lives there comes a day when the face we loved best to see at the window looks out no more; when the parent, or brother or sister, who has walked beside us, and been our guide and helper for so many years, is taken away from us, and we have to go on the road alone!

Like Mary, happy will be our memories, not sad, if we can say truthfully: "We never failed to look back and smile."

Only one of the little things of life, do you say? Yes, but there are many of them, and, as Christian boys and girls who will one day be men and women, our thought and attention to these little things will mean much to our lives and to the lives of those about us.

You will all remember this little article long after you have read it and laid it aside. Perhaps it will help you to have more loving thought for those at home, in these days when many are forgetting those who need them most.

JAPANESE NOTES.

ONE OF OUR FRIENDS' SCHOOLS.

The school for girls on the hill called Hijirizaki is a standing proof that Friends are Friends the world around. There may be no other Friends' school that, while standing in the midst of a great city, commands a view of a perfect mountain on one side, and of one of the world's chief harbors on the other; there may be no other Quaker school-girls who address each other as "honorable," and bow to their teacher at the beginning of each class; but it is a real Friends' school all the same. The day begins with a class at eight o'clock, followed by a strenuous gymnastic drill, out-of-doors if possible; then come two more classes, and the half-hour of worship before lunch. The Philadelphian feels at home when he finds the girls assembled in silence, with black heads bent. The silence sometimes endures for ten or even twenty minutes before it is broken by a request for a hymn from teacher or student, or by Bible reading by the Principal or one of the teachers. More often it is shorter, and there is a talk of fifteen or twenty minutes' length. The topics vary with the individualities of the speakers—an exciting mountain-climb, one of Japan's most interesting women, or helpful thoughts on Christian living. There seems an admirable absence of haste and over-intensity in the school life that thus allows half an hour a day for worship, and perhaps half of that for silent meditation. After everyone has risen and bowed to the Principal, chapel is over, and there is what one girl calls a "merry, merry time" over the tea-kettle and the luncheons brought from home. On a sunny day the last part of the lunch-hour is filled with the talk and laughter—plenty of laughter—of girls out on the playground or tennis-court. Then come two more classes, and under Student Government behavior must not slacken as the day goes on.

After school, there may be a Christian Endeavor meeting, which is conducted with great simplicity and earnestness by

the twenty-five or thirty full members—girls who are professing Christians. A large proportion of the other girls attend and seem very much interested. Here again there is a surprising amount of silence, but when a girl speaks it is always most simply and naturally. About thirty of these girls come from Christian homes, friendly or other, yet they seem to be able to control the spirit of all the rest to such a degree that the school atmosphere is unfaillingly helpful. Of course the teachers' influence must not be forgotten; most of them join strong Christian character to a high grade of intellectual achievement, and they form a group of which any Friends' school might be proud. The majority are women, who hold before their girls a new ideal of Japanese womanhood that is of more value than all the book-learning they can win, for they must spur them on to create in themselves a generation of women free from the shackles of superstition and custom that have bound their mothers. In their appreciation of and respect for women, Friends in Japan are here proving their allegiance to the good tradition of Friends everywhere.

MARGARET W. RHOADS.

American Friends' Service Committee

20 South Twelfth Street,

PHILADELPHIA, PA.

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JAMES A. NORTON, *Assistant Secretary*,

RUSSELL J. CLINCHY, *Publicity*,

ANNA B. DUDLEY, *Women's Work*,

Associate Secretaries,

WILLIAM B. HARVEY

WALTER C. WOODWARD

BERNARD WALTON

THE BURDEN OF THE WORLD.

Address of Rufus M. Jones at Meeting in Philadelphia, Tenth Month 13, 1921.

We have listened this evening to an appalling story of the tragedy that is moving across the world and is powerfully concentrated at certain places in the European countries. But no story that anybody brings to an American audience is at all adequate to make that audience realize what is actually being endured in those countries. If you ever tried to describe the Grand Cañon after you come back and to tell your friends about it, you know how hopeless you found the undertaking. Or, if you ever tried to tell a friend of yours about the wonderful traits of your first child, you know how completely you failed to make him or her realize what that child actually meant. We cannot do it. Nobody will quite see. And yet we have had enough this evening to make us know in some sense, I am sure, so that we never shall forget it again—what the aftermath and the by-products of a war really are; and never again shall we think of war in terms of flags and processions and medals and glory; we shall always think of war in terms of hunger, starvation, death, anguish, nakedness, cold—disintegration of family life—death and starvation of little children!

And it is not only in Austria that our great concern must focus. There will be between 40,000 and 50,000 children this winter between the ages of zero and four in Austria that must be fed. There are families that are stretching across the whole city who cannot clothe themselves this winter. While Wilbur Thomas and I were in Vienna the highest paid university professor of twenty years' standing received \$27 a month. That was when the kronen was at the rate of 650 for a dollar; now the rate is between three and four thousand for a dollar, and the professor's salary goes right on the same, and he is better paid than almost anybody else that is receiving a salary. All that is on our hands this winter; and we cannot turn away from it. But we cannot forget Poland, either.

I wish I could make you see it—I wish I had the power to describe the experience of watching refugees come back from Central Russia to their homes in Eastern Poland. Six months those refugees have been walking since they started to return. They went out in 1916; they have lived all these years on charity, and on what they could gather with their hands in the lands of exile. They are now coming back, walking six months to get home—wet, cold, hungry, ragged, filthy,

covered with vermin, carrying little children in their arms or leading them by the hand, and carrying on their backs all they have in the world.

With the same clothes on they have been wearing through these long, weary years. They have come back to find everything gone, gone! To find every cow, horse, sheep and goat gone! To find no land ploughed since 1916—grown up with weeds and to all sorts of jungles. And our boys and women met them when they come.

I wish you could see it. They are the Friends that plough their fields for them. They give them clothes; they start them living again; and this winter those boys are to get out the lumber to put back the houses in those ruined villages. It is impossible to let that work stop. And no power on earth can describe Russia! And the needs of the children there! We hoped we should be done making urgent appeals for large sums of money for relief in Europe. There was a long period when we did not make any at all; we just talked about things and wrote about things in a simple fashion and the money flowed in; because everybody was stirred and everybody was quickened and everybody was generous and everybody wanted the work to go on; but it drags along, month after month, and the burden has grown and the difficulties have enlarged and business is now hard and we know all about that. But we cannot let this work stop! We cannot even slow down. The necessity of the case compels that the work go on; and so we come more to lay upon the hearts of Friends for these coming months the burden of the world's suffering. In the greatest speech that a young Friend ever made, I think, John Wilhelm Rowntree closed with these words:

"O, Lord! lay upon us the burden of the world's suffering."

I wonder if, in his heavenly home, he realizes how God has laid upon our Society the burden of the world's suffering. Dear Friends, it is for us all to bear together—and this is one of the things that no single person can do; it is for us all to come under it and to do our part; and I can tell you out of a clear experience that nothing is quite so wonderful I have ever known in my life as the way in which this great service has touched the heart of the world in Europe. May God help us—these hard and difficult coming months—to do our full part.

RUSSIAN FEEDING STATIONS.

The American Relief Administration has established 22 warehouses and child-feeding centers in the Kazan, Simbirsk, Ufa, Orenburg, Saratof and Izasitzin districts, thus covering the heart of the famine area of Russia along the Volga River.

In the Tartar Republic of Kazan the American Relief Administration was on Tenth Month 15th feeding 114,000 children daily in 62 kitchens. In addition there are warehouses and feeding stations in Petrograd and Moscow.

The Friends are now maintaining stations at Moscow, Buzuluk and Samara.

DWELLERS IN DARKNESS.

I happened to be talking about after-war conditions to an official in Brest-Litovsk.

"Are they pretty bad in this town?" I asked.

He smiled at the question, as though it betrayed my hopeless ignorance, and said, "Come to the window."

I looked out. It was not an inviting view, certainly, but I saw nothing particularly striking, certainly nothing that indicated bad conditions. On the corner of the street, right opposite, was a vacant plot of land, strewn with bricks and rubbish; we have many similar plots, where houses have been pulled down, in any of our large cities. That was all, and that was not interesting; and I said so.

"Do you see those two holes?" Yes, I had noticed them, in the centre of the plot; two large holes of an oblong shape, and seemingly leading to the cellars of the old house. "They are the entrances to homes, where human beings, where little children live."

Dwellers in darkness! There were no windows, no ventilators; they were cellars that even the rats would shun. One

wondered curiously what kind of life the inhabitants must live. The little children came up and played on the rubbish-strewn plot: played on the roofs of their homes! I wondered; did the fathers and mothers have the heart to play with the children sometimes?

And seventy-five per cent. of that town had been thus destroyed by the armies as they retreated. A large part of the town consisted of such rubbish and brick-strewn plots. How many dwellers in darkness were there altogether in that town, then?

"Dwellers in darkness, and in the shadow of death!"

CONTRIBUTIONS for week ending Tenth Month 22nd—100 boxes and packages.

Cash for the same period, \$16,835.52.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

This week a meeting of the Friends' Peace Council was held in Philadelphia with an attendance of about sixteen, including a few specially invited guests. Frederick Libbey spoke very earnestly of the responsibility of Friends for work towards disarmament. He does not think that such work will be over in a few short weeks, but rather that it will take a period of years. On our side, he said, will be other organizations in whose programs disarmament will be a side issue and who will stick by us as they can. The real burden of the movement, however, he thinks will have to be borne by Friends. Friends have a conscientious conviction and that is the only thing that will carry the thing through. He spoke of the need of arousing Friends to the situation. Disarmament is to our day, in his opinion, what the abolition of slavery was in the period between 1850 and 1860. His remarks stirred those present to a wider vision of what Friends might do if they were once really aroused to their power and their responsibility. Short accounts of what has already been done by the different groups were given by the disarmament secretaries. Dr. O. Edward Janney, speaking for the seven Yearly Meetings of Hicksite Friends, reported a list of speakers for meetings numbering about seventy. In Indiana, through the concern of one Friend, a campaign is going on in the high schools. A syllabus for speaking has been prepared and is offered for distribution where it may be used. Each monthly meeting has a key man who is responsible for organizing the members of that meeting, and a campaign for at least a dollar a head is being put through. The Five Years' Meeting, represented at the conference by Allan D. Hole, of Indiana, is at work on the large task of getting in touch with its widely scattered groups. William F. Wickersham gave a report of the activities of Philadelphia Yearly Meeting. Dr. William I. Hull, who was also present, has been appointed to be in Washington at the time of the Conference and will keep our various groups of Friends in touch with what is being done. He and the Friends who appointed him to this service, are deeply concerned that some effort should be made to meet the delegates and to present to them the point of view of our Society. Elbert Russell reminded us that it was a young Friend attached to the diplomatic service who suggested to the diplomats that the Canadian border should be left unguarded on both sides after the war of 1812.

FRIENDLY NEWS NOTES.

FRIENDS' EDUCATIONAL ASSOCIATION had its annual meeting at Westtown on the 29th. We are promised a report for our next number.

ANNA J. HAINES addressed a large audience at Twelfth Street on the evening of the 28th ult. In a masterful way she presented the tragedy of Russia and made it clear how we can all do something in the most painful emergency.

THE Monthly Meeting at Fourth and Arch Streets on the

27th ult. gave Joseph Thomasson a Minute for service in three small meetings in Ohio. It is hoped that some Elder in Ohio will accompany him. At the same Monthly Meeting a Minute of unity and sympathy was issued for Edith Stratton Platt. She and her husband are soon to go to Mukden, Manchuria. They expect to establish a Christian home there, and greatly desire the continued interest and sympathy of the home meeting in their faraway service.

WALTER G. HEACOCK with the account of Seeborn Rowntree's visit to Detroit, gave some information of the Friendly circle there during the past three months. Ray Wollam has gone to Arizona because of his wife's health. Anna M. Kelsey has taken up his work at the Centre, Second and Ledyard Avenue. She and her husband, W. Irving Kelsey, who has charge of the Y. M. C. A. work for the State of Michigan, reside there.

Meetings, our correspondent says, have been regularly held during the past summer with "a splendid attendance." The "youthful elements in the meeting are being organized into working units and hopes are high for a successful winter."

SEEBORN ROWNTREE was in Philadelphia on the 26th ult. It is understood that he spoke on Industrial Relations at the Bellevue-Stratford during the day and to a group of the Social Order Committee at the Adelphi Hotel in the evening.

THE death in Germantown of Lydia C. Wood in her seventy-seventh year removes one well known in a wide circle. Her two books, "The Haydock Testimony," and "For a Free Conscience," put Quaker (Christian) fundamentals in very appealing form. The latter volume is out of print, and there has been some recent demand for a new edition. She was a frequent correspondent of the editors of THE FRIEND, often submitted valuable articles in both prose and verse and lent her encouragement to the publication in other ways.

At a recent meeting of the Board of Managers of Haverford College, William Aldrich Battey was elected a member of the Board. He is a graduate of the Class of 1890, of Haverford; President of the Borton-Tierney Company, etc.

NOTICES.

MERCHANTVILLE MEETING will be held at three o'clock p. m., Eleventh Month 6th. Trolley cars leaving Market Street Ferry, Camden, stop at Maple Terrace, directly in front of Meeting-house.

A FRIEND who is a subscriber for *The Friend* (London), the *Friends' Fellowship Papers*, and the *Friends' Quarterly Examiner* would gladly share these periodicals with really interested readers, if they will make application to the Editors of this paper.

PHILADELPHIA QUARTERLY MEETING.—By action taken in Fifth Month last the time of holding Eleventh Month Quarterly Meeting was fixed as the Seventh-day preceding the first Second-day of the Eleventh Month, at 1 P. M., the Quarterly Meeting of Ministers and Elders to be the Sixth day preceding at 2.30 P. M.

Philadelphia Quarterly Meeting will occur this year on Eleventh Month 5th, at 1 o'clock. Lunch will be served at Arch Street Meeting-house at 12 o'clock, noon.

Please extend an invitation to be present to all interested Friends, whether members of our Quarterly Meeting or not.

GEORGE VAUX, JR.,
LYDIA C. SHARPLESS,
Clerks.

DIED.—Near London Grove, Pa., Tenth Month 16, 1921, JOSHUA SHARPLESS, in his seventy-eighth year; an Elder of London Grove Monthly Meeting.

—, at Friends' Home, Newtown, Pa., Tenth Month 12, 1921, PIERRE ANNA HAZARD, wife of Roland H. Hazard, aged ninety-one years.

—, on Tenth Month 21, 1921, HANNAH MAULE SHARPLESS, wife of John P. Sharpless; a member of London Grove Monthly Meeting.

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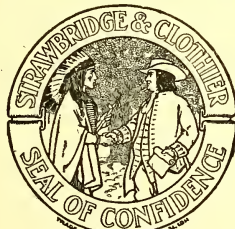
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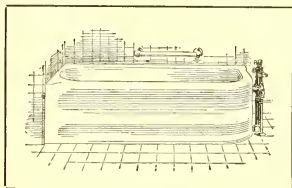
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The real estate owned by the Company consists of six houses, erected by the Company in 1916, at Dickinson and Opal Streets, and thirty-two houses on Moss Street, in a colored section in West Philadelphia. The management of the houses is cared for by special arrangement with the Octavia Hill Association. This insures the best possible management of the houses, and keeps us in very close touch with our tenants.

The Whittier Center Housing Company now owns real estate to the value of \$100,000. In order that improvements can go on and new projects may be started as soon as practical, it is necessary to sell more of the common stock, which has been made available by the increase of the capital stock from \$25,000 to \$200,000. The Company has paid a 5% dividend annually since its organization. For further information, address HORACE F. CASE, 613 Lombard Street, Philadelphia, Pa.

WHITTIER CENTER HOUSING COMPANY

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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DAVID H. FORSYTHE,

MARY WARD,

ALFRED LOWRY,

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THE EDUCATIONAL PULSE.

We were happy to put in circulation last week the two illuminating papers under the caption, *Education*. As their readers observed they were written from the point of view of one of our well-organized Monthly Meeting Schools. It has a wealth of tradition behind it and years of progress along the most intelligent lines to its credit. This week we are fortunate in having a very good report of the Conference of elementary teachers, held on the morning of the 20th in Philadelphia, and of the annual meeting of Friends' Educational Association at Westtown that afternoon. Mary Lewis, who has made the Park School at Buffalo so famous, was the speaker at both of these occasions. Thus in a fortnight we are able to present two poles of educational interest. The one concentrates attention upon the growth of a well-developed educational organism; the other deals with the primal impulses of child life in their struggle for natural expression against formality and convention. Between the two points of view there is an opportunity to register the pulse of Friends on the whole subject of education, so generally conceded to be of paramount interest in human society.

There is apparently a good measure of educational interest amongst us, but the record of only 150 Friends at an annual educational meeting, with all the charm of the autumn environment of beautiful Westtown as a subsidiary attraction, is measurably disappointing. We can go back in memory to similar occasions when more than 300 assembled. With the sage look of a medical practitioner it may be said the educational pulse of our Friendly circle is regular, but not strong enough. We might also let the medical authority remind us that a very low pulse is often a seriously menacing condition. We begin to sympathize also with one of our most experienced Headmasters in his query, "Do Friends really believe in education?"

As to the Annual Meeting, there doubtless were those who made the mistake of thinking the program as announced was technical, with a special appeal to the class-room teacher, but of very limited interest in the general field. The reverse of this fact was true. Mary Lewis is a constructive iconoclast,

if one can combine two words of such opposite meaning. She carries her hearers back to fundamentals, back to the great educational reformers. Now it is Froebel pleading through her that the natural joy of a child's play shall be transmuted into the joy of work (school work and life work). Again as she proceeds we are listening to Rousseau in his passionate pleas for freedom. Directly the best that Herbart did for interest in education is finding a modern expression in her fervent manner. Through all, the loving spirit of Pestalozzi reflects the consummate skill of the great Master who "set the child in the midst" for all time. One has the conviction that there are eternal principles of education; that education is actually a spiritual field; that each one of us can make a contribution, not by seeking the methods of another, but by letting these "eternal principles" break through us in constantly new and renewed forms of expression. Convention and formality melt away in a stream of renewed life. Not a little of this spirit is reflected in Olive R. Haviland's excellent report. We trust its reading will inspire us all to seek a new baptism for ourselves in the eternal principles without which home and school education easily becomes dry as dust formality.

J. H. B.

"HE FAILETH NOT."

When burdened with the toilsome cares of life,
And weary of its pain and woe and strife—
As sun to drooping flow'r, as rain to parch'd spot,
Comes this—"He faileth not."

When griefs assail, and sorely press the soul,
And wave on wave of sorrows 'round us roll—
As oil on raging seas, a word (so oft forgot!)
Brings peace—"He faileth not."

When doubts arise, and Faith droops low her wings,
And Hope no longer lifts her voice and sings—
Like music to the soul, the Spirit, sweet and soft,
Breathes low—"He faileth not."

Hope lifts her head, and Faith begins to soar;
Our hand we place in His, and feel no more
The trial and the burden of our earthly lot;
We know—"He faileth not."

We need not bear alone our grief and woe;
We need not through the days so blindly go;
No word of God's shall pass, nor title, nor a jot—
'Tis true—"He faileth not."

—JENNIE WILSON-HOWELL, in *The Transcript*.

We can give worldliness a very pious appearance. We can throw a sort of priestly cloak about a deed which goes forth to devour a widow's house. We can be amazingly expert in diluting moral obligation and mixing wine with water. We can betray our Lord with a compromise. Aye, there is a way of selling an article which at the same time sells the Lord. When the moral light burns low vices begin to parade as virtues, and it may come to be that we are scarcely aware of the delusion.—JOHN HENRY JOWETT.

A WARLESS WORLD.

THE WASHINGTON CONFERENCE.

[Call the Conference in Washington what we will, Friends must rejoice that the very anticipation of it has made so general the reaction for a "warless world." We step aside for a moment from the field of Quakerism and present to our readers some material to show how wide-spread this reaction is. The first item is in the form of a prayer submitted to us by Henry H. Collins, Jr. The fact that this aspiration is in so many hearts, and that it will find expression in so many directions is full of encouragement even to us who do not use formal prayers.—EDS.]

PRAYER.

Almighty God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; we pray Thee to give the spirit of wisdom and consecration to those who will soon meet together to consider the subject of a reduction in armaments.

In their deliberations may it become more and more clear to them that a nation's safety lies not in the number of its battleships or the size of its mighty guns,—but in justice, mercy and the fear and love of God. May selfish national interests recede into the background as there develops a spirit of brotherhood and good-will.

Grant that practical means may be found to accomplish the ends sought so that the sword of international warfare will soon be forever sheathed, and even in this generation a great step forward be taken in righteousness and in the establishment of Thy Kingdom upon earth.

All this we ask in the name of our Lord and Saviour, Jesus Christ. Amen.

THE Federal Council of Churches has issued a "Creed for Believers in a Warless World," a study of four lessons which women's organizations are utilizing, and a handbook of information for ministers and speakers. The Creed is new and is as follows:—

A WARLESS WORLD.

A CREED PROPOSED TO THE CHURCHES OF AMERICA FOR ADOPTION.

We believe in a sweeping reduction of armaments.

We believe in international laws, Courts of Justice, and Boards of Arbitration.

We believe in a world-wide association of nations for world peace.

We believe in equality of race treatment.

We believe that Christian patriotism demands the practice of good-will between nations.

We believe that nations no less than individuals are subject to God's immutable moral laws.

We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.

We believe that nations that are Christian have special international obligations.

We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.

We believe in a warless world and dedicate ourselves to its achievement.

A WORLD APPEAL TO ALL LOVERS OF PEACE.

An appeal to work for a warless world has gone out from this country to National Councils of a World Alliance in twenty-three nations. They are Great Britain, Denmark, France, Germany, Holland, Italy, Norway, Sweden, Switzerland, Finland, Belgium, Esthonia, Greece, Austria, Czechoslovakia, Roumania, Jugoslavia, Bulgaria, Japan, Turkey, Spain and Portugal. A handbook of ammunition arguments is to be sent later to all of the one hundred and fifty thousand ministers in the United States and to all newspapers.

The final demand of the churches upon the Conference is as follows:—

Above all else this Conference calls for vision, for moral and spiritual idealism. It needs to be led by what Christians call the spirit of God, to have what the followers of Jesus call the mind of Christ. Whatever be the forms of faith of its members, it calls for spiritual devotion to those ideals of humanity which all nations at their best share with each other.

Finally, men and women of the churches are called upon to work as well as pray, and this call the preachers are asked to make in clarion tones. They are to remind their people that the only salvation of nations as of men that holds out is the salvation that is worked out. Further efforts on the part of united Christian and Jewish powers are promised up to the very end of the Conference, the sessions of which the churches expect will continue well into the winter months.

VISCOUNT BRYCE ON DEMOCRACY.

"The history of the republic [of the United States of America] furnishes an instructive example of the perpetual conflict between the forces of idealism and the forces of selfishness. The first generation set out with an idealistic faith in liberty, in equality, and in the wisdom of the people. The second and third generations, absorbed by the passion for the development of their country's resources and distracted by the struggle over Negro slavery, allowed abuses and corruptions to grow up, left practical politics to be dominated by a self-constituted oligarchy of professionals, and without losing their theoretical devotion to liberty forgot that monarchs are not its only enemies, and that it may be threatened by money as well as by arms. Then in the fourth and fifth generations there came an awakening. The recuperative forces in the nation reasserted themselves. Both the old parties (so far as their organization went) failed to give the guidance needed, and there was much groping and stumbling in the search for remedies to cure the evils which all had begun to perceive. But the forces that were making for good have continued to gain strength. The old ideals of a government which shall be pure as well as popular, and shall unite the whole people in a disinterested patriotism that values national righteousness as well as national greatness, have again become beacon lights of inspiration.

"No Englishman who remembers American politics as they were half a century ago, and who, having lived in the United States, has formed an affection as well as an admiration for its people,—what Englishman who lives there can do otherwise?—will fail to rejoice at the many signs that the sense of public duty has grown stronger, that the standards of public life are steadily rising, that democracy is more and more showing itself a force making for ordered progress, true to the principles of liberty and equality from which it sprang."

As for the future of democracy, Bryce qualifies it with this statement: "The question whether men will rise toward the higher standard which the prophets of democracy deemed possible has been exercising every thoughtful mind since August, 1914, and it will be answered less hopefully now than it would have been at any time in the 100 years preceding." But this is the substance of his final word: "No government demands so much from the citizen as democracy and none gives so much back. Any free people that has responded to the call of duty and come out of a terrible ordeal unshaken in courage, undimmed in vision, with its vital force still fresh and strong, need not fear to face the future." "The statesmen and philosophers of antiquity did not dream of a government in which all men of every grade should bear a part; democracy was for them a superstructure erected on a substructure of slavery. Modern reformers, bolder and more sanguine, called the multitude to power with the hope and in the faith that the gift of freedom and responsibility would kindle the spirit self-government requires. For them, as for Christian theologians, hope was one of the cardinal virtues. . . . So may it be said that democracy will never perish until after hope has expired."

EDUCATION.

SOME AIMS IN "PROGRESSIVE EDUCATION."

An eager body of teachers in the Yearly Meeting's Schools of both branches of Friends, together with representatives of local committees and others interested in education met at Friends' Select School on Seventh-day morning, the twenty-ninth of Tenth Month. The meeting was opened by Ida Stabler. After referring to our disappointment that Gertrude Roberts Sherer, whose thought and inspiration had arranged this meeting for the teachers under her care, could not be with us, she presented Mary H. Lewis of the Park School, Buffalo. For more than an hour we listened to the words of this great teacher. We were asked to watch the child as he prepares for his first day at school with his high hope, wonderful joy, marvelous faith in what is coming. Never again does this faith come in just the same way. Is there any possibility that we can keep in the child that attitude of mind towards work, play, people and living, that he has as he enters our school for the first time? We do not have to make the attitude, we have only to preserve it. School, as Mary Lewis sees it, is just the experience of learning to live. The aims of education are the same whether in kindergarten or college. We should aim to educate for better living. The ideals which are fundamental in the Park School are briefly stated: (1) Ability to think independently. (2) Courage to express ideas. (3) Letting the child assume responsibility. (4) Consideration and thoughtfulness of others' rights. (5) Ability to work with other people. (6) Ability to form his own standards in all his work. (7) Keeping the child's imagination; this becomes vision in older people. (8) Leading the child to cultivate and appreciate beauty, a love for color, sound and order in the world about him. (9) Giving him an attitude of joy in his creative work. (10) Teaching him the value of health. (11) Training him how to make use of his leisure time. With the cognizance that the child is a living, growing organism, these ideals are actually worked out in the Park School, which Mary Lewis founded, in a very remarkable way.

Our meeting in the morning with a comparatively small group, expanded into a meeting of the Friends' Educational Association, as with our inspiring teacher, Mary H. Lewis, we took the train for Westtown School, whose favored guests we were to be for the rest of the day. As we gathered about 150 strong in the library of the School, our spirits were quickened with a sense of our great responsibility and our obligation to the children not only in our schools and homes but in the world at large. Mary Lewis continued her talk of the morning, with an intimate story of her adventure in education in founding and developing Park School. She showed us how her experiment had grown out of her own experience of the need of the child for a free natural life, where he might have space and opportunity to create, to express himself; in other words, where he might have a chance. She believes that children cannot help growing any more than plants, under conditions suited to them. If our democracy expects citizens out of our schools it must not wait until children are of High School age to teach them Civics. There must be a natural growth from their early years up. The Park School has stood the test. As its boys go out to enter other and formal schools, they become leaders in scholarship and ability. Nor does this "progressive education" mean an easy or "soft" life for the children in their school work. Rather, the children work hard at achieving the thing they are doing, whether building a road or making a bread pudding, and their joy is in the achievement. Not alone mind and body, but spirit, too, are developed as they work for the common good. The spirit of service is a great aim in this modern school. "Whatever you are after in education, that you will surely get," is the belief of this teacher of vision. Ideals will not die. They will go on, enlarging. We were told of large plans now being worked out for this school; of the farm of sixty acres that has been purchased, in spite of opposition from hard-headed trustees, of the High School that is now at work with the same ideals of education

that have been worked out in the elementary school, and of the real little New England village which is to be built for the Primary School, on the farm, where every child will have a real ownership in his house and will in home and shop repeat the story of the race.

At the close of the afternoon meeting, we were again reminded that we were guests of Westtown, and that it was our privilege to make such use of the beautiful resources of woods and field and lake as we had time for. We were later invited to the dining-room of the School for supper. After this happy social hour together, most of the company gladly welcomed the opportunity to listen to a fine lecture which Westtown offered to us as the final inspiration for the day. As we turned homeward came the insistent command to our spirits—"Be ye doers of the word, and not hearers only, deceiving yourselves." Such ideals of highest development for the child as are being worked out in a few schools to-day should be as beacon lights to Friends.

OLIVE R. HAVILAND.

LITERATURE COUNCIL MEETS.

The announcement of the formation of a joint literature council among American Friends was published in *The American Friend* of First Month 13, 1921.

This council held its third meeting on Tenth Month 27th, at Richmond. The work of the first year was reviewed and found to be perhaps all that could have been expected at the beginning. One pamphlet had been published and given wide circulation, even though publishing is not the distinct aim of the council. Definite progress had been made in the matter of enabling the various agencies better to co-operate. Information had been distributed concerning both English and American publications. English publishers had been assisted by being informed as to the number of books that could be used in America. The agencies had been given real help in distributing books and creating a demand for Friendly literature, especially by the interchange of ideas at the council meetings.

At this meeting the feeling prevailed that the main work of the council was to promote the use of the wealth of good literature which Friends already have. This is to be done by creating a demand for this kind of reading and by disseminating information about specific works so as to cultivate an interest and create an appetite for these.

However, it was found that by this co-operation certain good books could be made certain of publication, definite needs for certain works could be made known so that these would be produced. One instance of this came up and was referred to a committee at the council meeting.

One of the best concrete illustrations of the work of the council arose during the sessions of the meeting at Richmond. A very valuable collection of Friendly stories by Maude Robinson is ready for publication, but the publishers would not undertake this unless a certain number were guaranteed by American Friends. It was discovered that between the different agencies this number would easily be reached, so that word was sent to England and the book will probably be soon ready for the wide distribution such a work deserves among Friends.

The "Rise of the Quakers," by T. Edmund Harvey, has been out of print for some time, and notwithstanding the various orders repeatedly coming in from Friends' schools, study circles and individuals, no one agency had been prepared to promote a re-printing. But the many friends of this book will be glad to know that it was discovered that a sufficient number could be used by the American agencies which would probably induce the publishers to reprint this very useful book.

One illustration of a very real help rendered the book shops represented was the information concerning new books ready for distribution. Perhaps the two outstanding incidents in this meeting were "The Later Period of Quakerism," by Rufus M. Jones, which is now on the way to this country, and a review of the new book, by A. Neave Brayshaw, "The

Quakers: Their Story and Message." This is a small book giving in brief compass the whole period of English Quakerism, from the time of their rise in the seventeenth century to the period of reconstruction up to 1921.

Such methods of co-operation have constituted the tangible work of the council during this brief time it has been organized. But this does not take account of the very real stimulus which comes from the mingling of the representatives of East and West. New ideas, better understanding, personal contact, make us better able to co-operate and further the work together. Perhaps the only discouraging feature has been the lack of funds to enable the council to render the many services to American Friends of which it saw the need and was desirous of rendering. Our work seems small compared to that of the English council, which has used a budget the past year equalling about \$4,000. But this is only our beginning. Several definite undertakings were decided upon at this meeting and left with committees to promote.

Unquestionably one of the best contributions of this meeting of the council was the paper read by Alfred C. Garrett, "The Council as a Harmonizing Agency." Six of the American friends were represented at the sessions of the council meeting.

DAVID E. HENLEY,
Secretary.

QUESTIONS CONCERNING OUR MEETINGS FOR WORSHIP.

If "the strength and the weakness of the Society of Friends lies in the Meeting for Worship," if "they are at once its inspiration, its pitfall, and its *raison d'être*," should they not be a matter of vital concern to each one of us?

If our First-day morning meeting seems sometimes like a lake that has grown stagnant, whose depths are unstirred by any stream of fresh, living water, should we not each seek earnestly for the cause? Is there some obstruction at the inlet? That is the natural supposition and we are apt to concentrate our attention largely upon that. May it not be that the trouble is at the outlet?

Compare some of the meetings held by that little group of workers in Berlin with some of our own meetings, where we busy, comfortable Friends gather with our families and try for an hour to concentrate our minds on spiritual things—to worship God. We strive to put aside our business and household cares, our many plans and interests. We are truly concerned that our meeting shall be a good one—that it shall minister to our spiritual needs and we wonder sometimes why it is not more alive. Meetings are held to consider what can be done to quicken its spiritual life. Our attention is focussed on the inlet.

But suppose for a moment that we were face to face, as those workers in Germany were, with the overwhelming need and suffering of the world to-day—and one does not have to go to Germany to find it—suppose we realized it vividly—felt it as though the sufferers were our own children, and then realized our powerlessness, our inadequacy in the face of it all, should we have to make an effort to seek God, to concentrate on spiritual things? Should we not rather cry with the Psalmist, "As the hart panteth after the waterbrook, so panteth my soul after thee, O God"—not for ourselves, not for our meeting, but for the sake of those others, Christ's little ones, whose need is so sore? Would not our meeting become one living, longing search for God, for His power and wisdom and love? Would it not lose its self-consciousness and grow strong and vital because it was *needed*—needed to help us to help others?

In a recent number of *The Forum*, the author, Maurice Hewlett, writes of Friends:—

"That Society has presented to the world for three hundred and more years the nearest approach to the Christ-like way of life which has ever been known. . . . It does not, however, observe the counsel of Poverty and is in no real sense communistic. In those two points, and in the fact that

it has not been zealous to proselytize, it falls short of the teaching of Jesus Christ."

Perhaps we should come nearer both poverty and proselytizing, in the sense of sharing our spiritual and material possessions with those who need, if we could but see with our own eyes, that we might really see, and hear with our own ears, that we might really hear, and understand with our hearts that we might truly understand what it means for these others, our brothers and sisters, to go without those spiritual and material blessings which we feel are so necessary for ourselves. Is one of our troubles the fact that we so seldom come into close, personal contact with the grim realities of life and so, seeing, we see not, and hearing, we hear not, neither do we understand?

Crossing in the steerage in 1772, John Woolman wrote:—"I was now desirous to embrace every opportunity of being inwardly acquainted with the hardships and difficulties of my fellow-creatures." . . . "I have looked at the present dispensation as a kindness from the great Father of mankind, who, in this my floating pilgrimage, is in some degree bringing me to feel what many thousands of my fellow-creatures often suffer in a greater degree."

How much was his spiritual power due to his Christ-like understanding of and sympathy with the sufferings of the oppressed?

ANNA COPE EVANS.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

"NOT OVER SUNDAY" is the designation given to the date proposed for the delivery in as many churches as possible of sermons or addresses on the present status of Prohibition, for the purpose of awakening the public to the need of continuing the struggle for practical success. The following address was given before the Christian Forum, of Haverford, on Tenth Month 30th, the date fixed for this year.

PROHIBITION—CAN IT BE ENFORCED?

The message I bring to you this morning is one of encouragement and assurance fully justified by the facts in the case. It is true that the fight is "not over," but we are *winning all along the line*. However, as busy men and women with minds much pre-occupied with other things, I know you must be shocked and discouraged at times by reports you hear and read regarding infractions of the Volstead Act. To grasp the situation intelligently it is very desirable, indeed it seems to me absolutely necessary, that we get, first of all, a true perspective. If our background of facts is established clearly, the correct answer to most of the questions that perplex so many will suggest itself at once. At the risk, therefore, of repeating much that you know already, I desire to present some considerations for us to reflect upon before we open the discussion.

The question of the hour regarding the Prohibition Law of the United States is, Can it be enforced? Its enemies are asserting vociferously that it *cannot* be enforced. Moreover they are using every means in their power to increase the difficulties of enforcement. Its friends are confident that it *can* be enforced, but entertain some doubt as to whether it *will* be enforced with uniformity and persistency. The complacent public, fond of sitting in the grandstand and watching the game, or peering from the galleries to "take in" the "show," looks on with morbid interest and cheers the contestants with appalling indifference as to the importance of the issues involved.

"Show me results," says the hard-headed business man, and promptly the champions of each side come forward boldly with "evidence" to sustain their opposing claims. The great newspaper press, always displaying more interest in irate controversy and cruel conflict than in righteous achievement, displays in bold headlines the sensational features—infractions of law, police raids, court proceedings, fines, imprison-

ments, exonerations—with equal indifference to principles. The thoughtful citizen observes, reads and ponders in bewilderment.

Why this confusion in the minds of so many intelligent people? Is this Prohibition Law merely a trouble-maker? Were the people deceived by propaganda when state after state outlawed the liquor traffic until finally the machinery of the great Union began to turn and struck the hour of midnight—closing the day of the legalized liquor traffic and beginning the era of a new experience in popular government? Let us analyse the situation.

All parties will agree that our patient, if you please,—AMERICA—whether judged by the standards of the past or the prophecies for the future, is not normal. In attempting a diagnosis the first question in many cases is, What has the patient been eating or doing? Let us consider this point. For more than fifty years the agitation for national prohibition has been pronounced throughout the nation. It has been over sixty years since Maine began the experiment of constitutional prohibition; more than forty years since Kansas "got on the water-wagon." Several other states did likewise, but were soon numbered among the backsliders. Maine and Kansas, through much tribulation, held persistently to their good intentions to "sober up." Eighteen years ago only one other state, North Dakota, stood with these two pioneers irrevocably committed to prohibition; but about fifteen years ago the infection became general and state after state with increasing frequency aligned itself with the leaders, until in 1919, when the Constitutional Amendment was ratified, to become effective in 1920, thirty-two States were under prohibition, also Alaska, District of Columbia, Hawaii, Guam, Porto Rico and Virgin Islands. The culmination of the half century of educational and political strife was the stamped to ratify the Amendment submitted by Congress in 1917. Forty-five of the forty-eight states ratified by overwhelming majorities within nine months' time.

Gentlemen, this thing was "not done in a corner," it was transacted in the open market; it was "put across" in the view of everybody. It came about psychologically. It was not the work (shame the thought) of a "few long-haired men and women." The conditions affecting the patient may have been contracted from "wet feet," or a careless habit of being "wet," but it had been in the system a long time. However, the fever "broke" in 1919 and we are contending *now* with a sub-normal condition.

What happened in 1919 when the fever broke? The business of 236 distilleries, 1052 breweries and 130,954 saloons was to be suppressed, or in the expressive language of the street, was to be "smashed." One billion dollars invested in manufacturing liquors must be turned over to something else. Five hundred million dollars revenue to the Federal Government and as much more to states and cities, must be obtained from other sources. Incidentally, it may be well to remark that according to the estimate of the liquor men themselves, 188,000,000 bushels of grain, 20,000,000 tons of coal, 900,000 freight cars and 240,000 railroad men were released for useful service.

But what was left in the body to be absorbed? Something like 70,000,000 gallons of alcoholic drink remained in 300 government warehouses, not to speak of supplies elsewhere to tempt the mischievous and inflame the vicious among the many thousands whose palates burn with thirst for alcohol. These insatiate palates, many of them with unscrupulous hearts under them, constitute the real problem and threaten the very life of the patient unless they can be rendered innocuous or Nature mercifully exterminates them.

Now what symptoms should we expect to see following actions and exposure like this? Should we not look for exactly the same reactions as in the case of individual states under like circumstances, or of individual men for that matter? Take the case of Kansas. A citizen of that prosperous commonwealth told me that it took more than twenty years of dogged "hanging to it" to arrive at anything like satisfactory results. There was no Keely Cure, nor any trained nurse in attendance in

those days. It is different now, for many sister states that have been through the experience are glad to give professional advice, or even to help some in emergencies. Formerly the sisters did nothing but apply leeches and give snake poison.

Any one who has studied carefully the history of inhibitive legislation (and practically all legislation is of this character) will be slow to question the ability of a government like ours to enforce it, if those in authority will to do so. The ability of the Federal authorities to suppress smuggling when a high tariff law made possible enormous profits from such lawlessness, the stamping out of the Louisiana Lottery, the enforcement of game laws in remote places, etc., leave in one's mind little doubt that prohibition might be enforced to a like extent. It is not expected by reasonable people that *all* violations of the law will be prevented. Many people seem to have crude ideas on this point. They seem to think that prohibition is a failure unless it succeeds to the extent of preventing at once all the evils forbidden. They forget that the Ten Commandments were given four thousand years ago, but are not yet fully enforced. Who would suggest repealing them on that account? We do not ask to have the law against stealing repealed because ten or more automobiles are stolen every night; neither do we say stupidly that the law "cannot be enforced."

Certain other facts also should be kept in mind if we would have a true perspective of the present situation as to the enforcement of the prohibition law,—the Volstead Act in particular.

1st.—*Rigid enforcement would be salutary.* The charges against the liquor business have not in any way been disapproved by the passage of the Eighteenth Amendment, whether it be enforced or not. The business was a parasite on the body politic, a foe to good government, a foe to religion, an economic waste, a social disgrace, a moral leper. And wherever prohibition has been enforced, even loosely, the evils have been abated.

2nd. *A just judgment of any law* can be had only where it is fairly well observed, never where it is flagrantly violated. To charge that a law is a cause of the crimes it is intended to suppress is puerile. It merely exposes to the apprehension of the public the enemies of society who previously had not been so classified.

3rd. *The fight of the Liquor Interests* has been a continuously losing fight for fifty years. Their so-called "victories" have been merely delays, mostly of short duration, in the onward course of the movement to relieve society of the burden and annoyance of this traffic.

4th. *"Knocking" prohibition* is a more or less popular form of jesting now-a-days. It should not be taken too seriously. It is due partly to the fact that the daily press is less inclined to publish information about prohibition that is encouraging than such as is discouraging and more sensational. A friend of mine at a business luncheon not long ago was rather surprised and a bit annoyed by the slurs of a group of his fellow-diners, so he decided to approach the subject adroitly with each man separately and alone. To his surprise and satisfaction every one of them expressed a very different view individually from that he had in the group.

5th. *Philadelphia is in the zone of maximum disturbance* in the matter of prohibition enforcement. So long ago as 1917, one-half of all the saloons in the United States were in four States—New York, New Jersey, Pennsylvania and Illinois. New York City had as many saloons as the total number in thirty-six of our commonwealths. Due allowance should be made, therefore, on account of conditions peculiar to a "storm centre."

6th. The most reputable and law-abiding class of liquor dealers have gone out of the business. *The desperadoes remain*, tempted by the possibility of immense profits if they can escape apprehension.

Bearing in mind, then, these many factors affecting the views that people have of prohibition and its enforcement, can we not approach a judgment in the matter that is sure to be

bigger and broader and truer than most of the "little talk" on the subject that is so common and so cheap these days. In the first place, we have thirty-four States under prohibition by virtue of their own laws. To every one of these the Federal law has been a great help, and in every one the law is respected and quite well enforced. Of the remaining fourteen States, ten have passed legislation in harmony with the Federal law with a view to co-operating with the Federal authorities in the work of enforcement. Really, it takes a good imagination or a lot of perversity to see any evidence that prohibition is a "passing craze."

For "THE FRIEND."

THE SECOND SOCIAL ORDER QUERY.

One of the Social Order Queries sent down to our Overseers by our last Yearly Meeting contains the following:—

"Are we, as employers and stockholders, mindful that (as the name of our Society suggests) we are called to be friends and brothers of all men, and are we vitally concerned that the conditions of work of those in our employ should be such as we would desire for our own brothers and sisters? Are we earnestly endeavoring to secure for our employees the wages and the leisure that will be sufficient for the comfort, education and full development of themselves and their families; to free them from the distresses of unemployment, and to give them opportunity for self-development in their work. In order to provide these advantages, are we willing, if necessary, to simplify our own lives, and accept smaller financial returns for ourselves?"

On first reading this seems to apply to one class only—the employers. To many the word "stockholder" will seem irrelevant. What have we as stockholders to do with wages, hours of work, and unemployment? We are not employers of labor. Wait a minute! Who are the employers of the millions of men who run our railroads, mine our coal, and make our steel? The presidents and officers of the companies? They are employees, paid by the directors to manage these vast concerns. The directors then? In what sense are they employers? Only as representatives of the owners or stockholders, elected by them to direct the affairs of the companies. With the stockholders themselves—you and I, and the other man—lie the ultimate power and responsibility of determining the policies of these great industries.

What happens under this system is well described by the Social Service Commission of the Federal Council of Churches:

"In the administration of a large industry, policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records, but rarely visit the workshops. In consequence, men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system."

The question is, "What can we stockholders do?" There are more than 3,000,000 of us scattered over the United States, most of us owning small amounts of stock. One thing at least we can do—acquaint ourselves with the facts. If it is true that, to secure some dividends, men work twelve hours a day and seven days a week; that the wages of large classes of workers are below the level which our Government surveys have shown to be necessary to maintain a healthy and decent standard of living—if, as is claimed on good authority, such facts as these are true, we can hardly pocket dividends bought at such a price and comfortably shelter ourselves behind the plea of impotence. If we are impotent, the men and women, and little children who suffer from these conditions are even more impotent, unless, indeed, they "strike" and refuse to work for us, and which of us would recommend this as the Christian solution of the problem. If we are, as our Query asks, "vitaly concerned that the conditions of work of those in our employ should be such as we would desire for our own brothers and sisters," we shall seek until we find the Christian way to better these conditions.

JAPANESE NOTES.

UNINVITED VISITORS.

Twenty-seven little boys of graded sizes wearing official-looking school uniform caps and big spotted black and white kimonos—twenty-seven sturdy voices shouting in joy or anger—made the First-day afternoon on the Friends' Compound in Tokio more a place of riot than one of peace.

The need of a baseball bat was easily supplied by breaking a piece of bamboo from the hedge fence; the game of tag was more interesting because holes could be made in the hedge to jump through when hotly pursued. The only blue grass their feet ever trod on is a delightful place to practise real professional wrestling such as they hear about in their homes and on the street. The sunny, grass-covered bank is just the place to sit and practice shooting toy pistols. Never mind if the brace to the famous old cherry tree is in the way; it is possible to tear it loose. And if those foreign teachers are only not looking a romp on the swinging log behind the school building is all the more thrilling because of the possibility of risk it holds.

The din increases as the mob gains in boldness. The grass, already bearing mute testimony to constant rough usage under the knife-like teeth of the wooden clogs is once more ruthlessly trodden upon in the game of prisoner, as the boy policeman lassoes the culprit in regular cowboy fashion,—a testimony to the said policeman's faithful attendance at the picture shows, where Americans are represented as wild men doing daring things.

At the other side of the playground three boys are testing their strength at one end of a rope, the other end of which is tied to an azalea bush on the bank. A look of disappointment shows on their faces when they finally have to give up without uprooting the shrub.

But there is an end to all fun, that is where it should not be; and soon the crowd huddles together in a little group, for the "foreign sensei" is coming. "Yes, she is coming right towards us." And before long the whole group is around her, curiosity getting the better of their fears, and all listen attentively.

"Boys, I'm sorry, but you are very mischievous and you will have to stop playing and go home."

A childish voice replies, "We did not do it. It was another fellow."

"No, you boys are the ones. I saw you from the window. One boy broke the fence," the teacher said.

"Which one?" asked one little fellow.

"This one here, didn't you?" And the guilty one admits he did by saying, "Please forgive me."

"How many of you boys come here to 'Sunday School'?"

One bold one replies, "I do."

"Any others?"

"No."

"What would your fathers do if you did the same in the garden at home that you are doing here?"

The "Sunday School" boy replied, "He would be very angry."

"I am not angry, and I am sorry you have no place to play, but when you destroy things we cannot let you stay."

"May we stay if we put the bad ones out who do the mischief?" asked the leader.

"No, you will all have to go. You all knew mischief was done. You all wanted the ball bat."

"If you stay here and watch us may we play?" again he persistently inquired.

"I'm sorry, but I cannot. I must go now. Good-bye."

"Good-bye," and bowing politely they reluctantly left, and the foreign teacher slowly walked up the hill to the house. Was it a prayer she breathed to the Father of these, His children that He would send more laborers into this harvest and make a way so that all these many little children who pass in and out at the compound gate each day may have real training and teaching as is their right?

EDITH NEWLIN.

CHILDREN'S CORNER.

WO—THE BOY WHO ASKED QUESTIONS.*—Why do I grow bigger and taller? Why do the flowers come again in spring? Where does the sun go at night? What do the wind and the birds say? What makes the stars shine? These were some of the questions the boy WO asked. And neither his mother nor his father could answer them. It was because *they* did not know where his spirit had come from that they had called him "Wo," meaning "Whence?"

As he grew older, more and harder questions filled his mind. "Where did I come from?" "Where am I going to?" "Why am I here?" He grew tall and strong and clever, and sat beside the old men at the Council of his tribe; but he sat silent. The old men wondered at his silence and questioned him.

"We have learned many things," he replied. "We can trail the beast of the forest to his lair. Though he is swift of foot, yet we are swifter. We have overcome the cold of winter by learning to make fire to warm us and cook our food. We can ride upon the great water. By our cunning and wisdom we can make all things our servants. Yet all our wisdom is weak and false. Our lives are short, and we do not know whence we come or whither we go. We cannot tell the meaning of light and darkness, the song of the birds and the wind in the trees. But this morning, as I pondered at the first streaks of dawn, methought I heard a voice which said, 'My child, arise, and follow me to the Mountain of the Sun: I will answer all your questions.' I go, and if I fall by the way others will take up the trail."

So, rising from the council fire, he set off on his journey to the Mountain of the Sun. Through dark forests, across streams, ever upwards, he went: alone, silent, yet light-hearted; for would he not that night rest upon the wonderful Mountain of the Sun, where, wise men said, the sun himself sank to rest?

On and on he journeyed, till, just as the sun sank in a great red ball of fire, he reached the mountain top. But what had happened? As he looked, lo! the great red sun sank to rest far away—below in the deeps of the great water. He watched in mingled awe and disappointment. His journey had been in vain! There was no answer to his questions! Even now darkness was falling—a grey mist settling all around him. He sank down in despair, tired and exhausted, with his back to the setting sun, and fell asleep.

As he slept he dreamed. He was alone, asleep—there in the mist on the mountain top. A strong wind arose, and drove the mist away, yet no comfort came to him. Then followed a violent storm: the thunder pealed, and the lightning flashed, yet they brought no answer to his questions. A still and peaceful silence followed, and a voice seemed to be calling to him and saying:

"Rise, My son. I am the Great Father, Whom thou seekest. I am here, in the earth and sky and sea. I speak to you in the whisper of the trees, the bubbling brook, the song of the bird, the fragrance of the flower. I look at you in the face of a friend; I am in mother-love and child-love, and love of man for man. To those who seek Me I am everywhere. Go back and tell your tribe; I will speak through you!"

Wo awoke. The rising sun shone full upon him. The birds sang their morning songs: the world was fresh and beautiful. "May I too reflect Thy beauty!" he prayed.

He turned his steps down the mountain-side to his tribe in the valley. As he came in sight of the camp fires the wise men came to meet him. They could see by his face that something wonderful had happened.

"I sought and I found the Great Father-Spirit," he said. "He is from Whom we come and to Whom we go. His love is greater than that of a mother for her child. He speaks to us through the sun and wind and all living things, and most of all through the love that is in men and women and children. It is His will that we dwell together in harmony

and love, and bury for ever the hatchet of hate; the strong helping the weak, each sharing in common work and pleasure."

For a moment the old chiefs sat in silence; then, taking a hatchet, they rose, and, burying it deep in the ground, said, "Thus bury we the spirit of hatred between man and man." Then a younger member of the tribe brought forward an acorn, and, setting it in the ground, said, "So plant we the seeds of love of man for man."

Thus the boy WO found the clue to the answer of all his questions.—*From Workers at Home and Abroad.*

SOME FOREIGN EFFORTS ON BEHALF OF PEACE.*

WILLIAM C. ALLEN.

It is peculiarly appropriate that the people of America be informed at the present time regarding the forces abroad operating on behalf of international peace. The call for disarmament is loud everywhere. Whilst the shock of human conflict has reduced hundreds of millions of people to starvation and suffering beyond the wildest imagination of the people of America, there is abroad a pitiful and insistent demand that immediate relief be obtained from the domination of war-lords, secret treaties, unprecedented armaments and oftentimes unjust international trade competition.

Our English-speaking peoples are the vanguard in this great movement—they represent the nations that to the largest degree have the ideals, the sympathies, the literature, the concept of religious duty that make such efforts tell. In England we find a vision of internationalism most in harmony with our own.

The British International Peace Council was established in 1905, and is composed of 180 delegates from interested bodies. Allied to this movement may be mentioned among others the Boys' Life Brigade, The Co-operative Union, The British Institute of National Affairs, Church of England Peace League, The Fellowship of Reconciliation, The Independent Methodist Peace Fellowship, The International Arbitration League, Jewish Peace Society, The League of Nations Union, The Peace Committee of the Society of Friends, The Union of Democratic Control. I could enumerate over sixty typical pacifist organizations functioning in Great Britain. Some of these are directed by men of world-wide reputation in connection with sane and efficient labors on behalf of world concord. Not a few well-known peers and politicians are included in the list.

There are numerous purely international bodies the members of which represent many different interests and languages seeking the betterment of racial and international relations. Thus we have the Pan-American Union, the Chairman of the Governing Board of which is the Secretary of State of the United States. This organization is maintained by twenty-one American republics for the development of good understanding, friendly intercourse, commerce, and peace among them. The Union of International Associations was formed at Brussels in 1910, and represented 132 organizations of different nationalities. One of its features is to create an International Centre to facilitate the administration of the great world interests. There are several international law societies. Among them may be mentioned the Institut de Droit International, which applies itself to the scientific study of international law. Again is the International Law Association, the President of which is the Earl of Reading, now Governor-General of India. The American Institute of International Law, Washington, D. C., founded in 1912, consists of five delegates from each of the twenty-one national societies for promoting international law in North and South America. Again, there is The Nobel Committee of the Norwegian Parliament, which yearly grants peace prizes. There is The Inter-Parliamentary Union which includes members of Parliaments of different countries who desire to see triumph

*Retold by A. L. White from "How Men Found the Great Spirit," in *Around the Fire*, by H. M. Burr.

*The writer is indebted to The Peace Year Book, 1921, London, for part of the information contained in the first half of this article.

ant the principles of arbitration or judicial settlement. A great number of legislative assemblies abroad have been moved to action through the initiative of the members of this Union. It meets in conference every year or two in the different capitals and Lord Weardale of England is the President. The Inter-Parliamentary Union of the North is a union of Scandinavian representatives of Denmark, Norway and Sweden to promote good feeling and common action among the peoples of the three countries. Nor do we forget the influence of women in some of these great organizations. Conspicuous among them is the Women's International League for Peace and Freedom, formed at The Hague Congress of Women in 1915, to bind together women in every country who desire to promote the settlement of disputes by some other means than war. Jane Addams, U. S. A., is President, and the International headquarters are at the Rue du Vieux Collège 6, Geneva, Switzerland.

The above are only a few of the many foreign societies dedicated to this cause. There are forty-seven periodicals abroad devoted to peace.

The Rockefeller Foundation has been responsible for gifts in various directions which unquestionably have promoted international friendship. The relief work of Americans abroad has done more to reopen economic and spiritual relations among discordant peoples than could blockades or battleships. There are not a few international organizations based on the Christian religion. Noticeably among them is the International Christian Trade Union, made up of Christian trade unions which, in contra-distinction to Socialism, places itself positively on the basis of Christian principles. In 1920 it claimed a membership of 3,380,000 in Europe; having 1,250,000 in Germany; Italy, 1,250,000; France, 140,000 members, etc. Its annual report declares: "We miss America and England. In both countries trade unions have developed strongly. However, we find there are no Christian trade unions." This body rejects the principle of war and the war of classes. It denies that there is or must be an insurmountable difference between employers and workers. Its members have had to endure much scorn from certain directions. Sometimes Christian workmen have been driven from their work and their lives embittered in other ways. The Christian International, with branches in America, Denmark, France, Germany, Great Britain, Holland, Norway, Switzerland, was organized in 1919 in Holland to establish true peace "by the power of brotherhood in Christ." It sent forth the following message to the world:

"God is our Father, therefore we are all brothers. For us there is one kingdom on earth—the Kingdom of God, and its law is love. Within this kingdom every nation finds its highest glory in bringing of its choicest and best to the other nations in joyful service. Let us open our eyes so that we may see this truth. Let all of us who have seen it clasp hands in a solemn vow never more to take up arms against our brothers or to make preparation for war."

One of the great instrumentalities on behalf of international good-will and justice is discovered in the recent work of the Federal Council of the Churches of Christ in America, Robert E. Speer, President. It is closely allied with The World Alliance for International Friendship through the churches, which organization declares:

"We believe in the power of friendship to establish right relations between the nations and to secure universal peace; that friendship is based upon justice; that the Church of the Living God is an agency through which peoples and governments can come to know each other as brothers, with a common spiritual lineage and not as enemies with aims necessarily antagonistic; that the Golden Rule must be made to apply to all international relations."

Over one hundred delegates from twenty-three countries were at the conference of this Alliance in Switzerland last year. Its American office is 70 Fifth Avenue, New York City.

It would be impossible to tell of all the work of the peace people abroad. Some Japanese are very alive to these great

questions, and the Japan Peace Society, with Count Okuma as President, has done much to assist in the maintenance of a friendly attitude toward other countries.

It is heartening to lovers of humanity to know that many men and women are working for the consummation of the better things all over the world. Acute and fully informed observers of events preceding 1914 knew that war was bound to come before long. It is the simple truth that misleading military and trade propaganda were then too strong for the forces of peace. The "common people" have had to pay the penalty. Whilst humanitarian efforts are valuable in the promotion of the higher ideals we must remember that no organization on behalf of international peace and disarmament can overcome failure on the part of the nations or their leaders to accept the obligations and teachings of the Gospel. Shall we serve Christ or Mars?

Our President needs Christian support at this momentous period of human history. Shall we not offer it by at least writing to him?

SAN JOSÉ, California, 1921.

American Friends' Service Committee

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BERNARD WALTON

A RUSSIAN VILLAGE.

It was to be expected that the automobile would break down. It was a Russian automobile. All such machines are government property and have seen pre-war service. Most of them date from before 1914, and the rest have been captured from the counter-revolutionists by a strenuous process which has not improved their internal workings. To ride in a Russian automobile is like riding twenty years ago in the United States, when automobilism was a new and thrilling adventure.

As our automobile came to a halt on the sweeping, desolate plain, the sharp wind that had been blowing from our rear began to cut keenly into the open body of the automobile. The air grew damper and a few drops of rain from the clouds which had been pursuing us began at last to fall. Decidedly, we must find shelter somewhere.

Black against the grey sky, a windmill cut the horizon in front of us, a sign that some village was just over the brow of the hill. We left the automobile and stumbled along the road until a curve brought us to the lights of the cottages. It was just a village which we had run on by chance, in the heart of the famine.

We went to the first window and tapped on it. A large and bushy peasant head appeared. "Where is the Soviet?" my interpreter asked. We were directed to his house and we explained our situation to him. Could we have a night's lodging? Could we have a messenger to send back to Samara?

Then he turned to question us. Were we the Americans, they asked, who were to come with food? They had been told a month ago by an American correspondent as he passed through, that American food was coming to the hungry places and that the Americans required kitchens where many children could be fed at once. They had prepared five kitchens, and had waited day by day for the food while they ate grass. Were we the Americans who were to come?

In tones like those the faithful might have asked for the Messiah. Were we the miracle for which they had prepared and in which they had hardly dared believe?

Then they told us about their dead and their sick and of what they were eating. The chairman, a hardy-looking, bearded peasant, pulled from his pocket a piece of the stuff which he had been nibbling, a hard brown cake streaked with yellow, made from ground bark and straw. There may have been some nourishment in it, but those who ate it eventually got swollen stomachs, and a too-long-maintained diet of it

unrelieved by other food meant death. "We had a piece of bread in our house four days ago," said the chairman of the committee quite calmly.

Then Sonia, the other woman in the party, and I consulted together. "We cannot accept the hospitality of a starving village," I said, "the labor of twenty men, the night's shelter, the boiling water, without making some return—why attempt to go farther. Both famine and nakedness are here. We will distribute the clothes we have with us to-morrow in this village, which has so well organized itself in the faith that we would come."

Outside of the garage the rain settled into a night's down-pour. Joy was on the face of every peasant as he heard it. It was golden rain. I understood the reason for that joy, for I had already seen along the road, breaking the desolate steppe, the ploughed strips of land seeded for next year's harvest. Every drop of rain now was a promise that next year there would be food.

"Has not the seed already come from Moscow?" the peasant asked. "Has it not been planted? It is already springing green shoots in the autumn rain. This gives us hope for the harvest."

At eleven o'clock we brought out our bread and asked the chairman and the two men who were with him to eat with us. They hesitated. We assured them, as one must assure Russians in these days when giving bread, that we had plenty for ourselves.

"We would prefer," said the chairman of relief, "to take it home."

I learned next day that he had divided the bread with his sister and her children. I was not much surprised. In his eyes had been the look of those who in all ages give their own lives for the lives of others. He was a tall young man with a fine-looking face lined even more with anxiety for his village than his own personal suffering. It was quite plain why the peasants had chosen him as chairman of relief. He was obviously honest, obviously faithful. His name was Puriaieff, not that that matters; he is but one with many, many others.

It was not an uncomfortable night which we passed in the peasant's cottage. The floor on which we lay in a row was hard but clean. The fear I had of lice and bugs and disease vanished on closer inspection. The cottage was plain and crowded, but clean, a cleanliness achieved without soap and with water from the distant village well.

The people of the village had gathered early in the morning around the chairman's house as the relief committee met to decide upon the distribution of the clothing. As they proceeded with the selection there was little discussion, but a universal agreement on each name. During the meeting of the committee many peasants wandered in. They would sit for a time listening to decisions and then go out, satisfied apparently that justice was being rendered. The meeting and decisions were quite open, anyone who cared being allowed to enter.

We brought the clothing out and laid it on the tables or chairs. Then Puriaieff drove back the crowd and formed an open space into which the children came as the secretary called their names.

Ten at a time they came and stood in a line. Surely they had been well chosen. Some were in rags through which their bodies were largely visible. Some had wrapped themselves in quilts, or in clothes borrowed from some older brother or sister for the occasion. We gave each child a garment, holding it up to his body to see if it would fit. Then the line of ten stepped to one side and another line was called.

But after all the garments were distributed a little complaint arose. "Is this all?" asked some of the peasants. "Yes," Puriaieff answered, "there is not enough for all. We give only to the poorest." There was no complaining after that.

Then it was over. Only one small flat riot came as we gave out pieces of chocolate, the only food we had with us in any quantity and the nature of which we explained to children who had never seen it before. How they pushed against the table with the greatest eagerness! But even then I saw no

child attempting to get more than the share which was handed out. We left the remaining pieces with the village committee to distribute among the children who had remained at home, too ill or without sufficient clothing to come at all. We had acquired the village faith that it would manage fairly.

Well, food will come to these villages from Samara and Kazan and Saratov. There is food from the government at Moscow, and food from the American Relief, and food from the Friends. Altogether, there is food for perhaps a third of the children and nothing for the parents at all. Now that the wind is beginning to blow cold even through the double windows of the house where I lived in Samara, and the freezing of the Volga is about to begin, I try to imagine what the grown-up people will be eating when the golden leaves of the forest are gone.

ANNA LOUISE STRONG.

LATE NEWS FROM SERBIA.

The Serbian Unit is "carrying on" in splendid fashion. The hospital is making a substantial place for itself in the midst of a population without other medical assistance. Two new clinics were started during the month, one at Dechani and one at Zlocutchni. On the first visit to Zlocutchni Dr. Outland treated over a hundred patients. This gives the Mission an outside clinic five days in the week. This is all the outside work that can be carried, as it leaves only one whole free day for the hospital.

The Unit is now quite a small family, but with everyone interested in his work everything is running smoothly and happily.

SHIPMENTS received during week ending Tenth Month 29, 1921—75 boxes and packages received; 2 for German Relief; 1 anonymous.

Cash for the same period, \$15,035.73.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

LORD LEE, First Lord of the British Admiralty and one of the delegates to the approaching international conference at Washington, has recently landed in this country. He is quoted by the *Philadelphia Ledger* as saying in a prepared statement:—

"The world has learned a wider lesson still that militarism, wherever situated and however entrenched, is a menace to civilization and must be given notice to quit."

"AND so," said Ralph Waldo Emerson, in 1838, "it is not a great matter how long men refuse to believe the advent of peace: war is on its last legs, and a universal peace is as sure as the prevalence of civilization over barbarism, of liberal governments over feudal forms. The question for us is only, How soon?"

"THERE is a new, an untried way, the way of Christ for nations. And being Christians is always venturesome; faith means taking a risk for righteousness, taking a risk in the God of love. It was a venture when the first disciples threw down their nets and followed the Master, who called them to be fishers of men. It was a supreme venture when that Master went up to Jerusalem and staked everything on love faithful to death.

"It was a venture when a little company of pilgrims embarked with their wives and children and set their faces westward towards the bleak shores of New England to found a commonwealth on the will of God. It was a venture when their descendants set their faces in another protest for the will of God in their generation against human slavery. The wise and prudent of their day plead for courses less risky; but they believed in the God of brotherhood, and ventured as seeing Him who is invisible.

"The slavery of our age is war, not merely the bloody

struggle itself, but the burdensome preparedness against war, taking millions of men from productive employments and subjecting them to the discipline that fits them to be slayers of their brethren, deflecting billions of money from the needed undertaking for human welfare to keep up these establishments for human slaughter, enslaving men's souls to faith in the false god of brute force. The will of God for our generation is the war upon war."

FELIX ADLER ON DISARMAMENT.

On First-day the twenty-third, Felix Adler, the head of the well-known Ethical Culture School in New York City, gave an address on Disarmament in the Academy of Music before the Ethical Society of Philadelphia. He said that he desired to speak as a practical man who saw both the encouraging and discouraging sides of the situation. The discouraging things are that it will be extremely difficult to get an honest statement in regard to the present armaments of the different nations, it will be correspondingly difficult to hit upon a fair *pro rata* reduction scheme and it will be difficult to deal with England's claim to the mastery of the seas. The encouraging things, in his opinion, are that the diplomats are being driven by absolute necessity to find some way out. If armaments are to be maintained and increased, taxes must be raised, if taxes are raised to the point of making the workers desperate, the social revolution, which prophets of evil fear, will be upon us. If armaments are to be increased, the war of East and West, of the white and black races, also threatens. Dr. Adler spoke of the war and peace movements as running parallel, until in 1914 the war movement cut across the peace movement. Now he hopes that the peace movement may cut across the war movement. In closing, he spoke of the only force that would put an end to war as "international love." When we come to live as nations on the plane which moral individuals live on today, then a new constructive social ethics will have been evolved and the path will be open for great advances toward a higher civilization.

FRIENDLY NEWS NOTES.

AFTER Phila. Quarterly Meeting William Littleboy remained in the city for First-day. He was very acceptably at Twelfth Street in the morning and in the evening spoke in Media to a group assembled by the Extension Committee of the Yearly Meeting. His subject was "Prayer," and he carried his hearers into the depths of this essential of the Christian life with great clearness and simplicity.

B. SEEBOHM ROWNTREE was in Philadelphia on the 5th. He spoke before a large audience of the Academy of Political and Social Science on Unemployment. He regards the difficulties of unemployment as solvable, but not by any panacea. He outlined several means of approach to the subject and especially advocated unemployment insurance.

The sessions of Philadelphia Quarterly Meeting were held on Sixth and Seventh-days, Eleventh Month 4th and 5th, instead of on the 7th and 8th, as has been usual for many years. The change was made so that election day and Quarterly Meeting need not conflict. Judged by the number in attendance and the apparent convenience of Friends, the change has been an advantageous one. The dinner preceding the session on Seventh-day was an appreciated feature.

At the session of Ministers and Elders on Sixth-day, in addition to routine business the action of Western District Monthly Meeting in recording Hanson Holdsworth as a minister was confirmed. William Littleboy was present at the session on Seventh-day and had valuable service. The minute of his Monthly Meeting (Warwickshire, North, England) was read and a warm welcome was extended to him and to his prospective service. One of the Monthly Meetings had forwarded reports and answers to the two new queries sent down by last Yearly Meeting. Several unanswered questions as to their

intention seemed to indicate that further definition will be needed if they are to be of general service. It was finally concluded to transmit the material to the Yearly Meeting clerks in the expectation that they would put the burden of summarizing it or reporting upon it to the Yearly Meeting.

The opening period of worship before the Quarterly Meeting session was briefer than some times, but this seemed to have the effect of keeping the whole meeting on the plane of worship. The conclusion was particularly of this character and several brief messages had an excellent effect. J. Gurney Binford, on furlough from Japan, was one who was heard from then.

NORMAN PENNEY, Devonshire House, 136 Bishopsgate, London, E. C., would be greatly obliged if any one knowing the address of Walton or Anna Ricketson, authors of "Daniel Ricketson and His Friends," Houghton-Mifflin & Co., Boston, would put him in communication with them. His letter to the publishers has been returned.

AFTER a tea meeting at Twelfth Street on the evening of the 30th ult. Dr. William W. and Katharine Jones Cadbury interested Friends of that meeting and some visitors in their work and environment in China. Lantern slides added to the interest. A group of lepers who are receiving the modern treatment at Dr. Cadbury's hands very particularly arrested attention. It was comforting to hear that they show marked improvement.

THE following in regard to the Benezet House is intended for our readers:

"Instead of having a Rummage Sale at Benezet House this year it has been decided to sell rummage articles every Fifth-day afternoon. This will allow the mother to come for the article most needed at the time most convenient to her financially and otherwise. To make this a success, however, it will be necessary to have several donation days throughout the year to collect such articles, though articles will be gladly received any day from 9 A. M. to 5.30 P. M., at 918 Locust Street. The first donation days will be Eleventh Month 15th and 16th. Warm clothing for sale and children's toys for the nursery are especially desirable."

A. E. LIPPINCOTT.

WE are informed that Carl Patterson, of Chesterhill, Ohio, Clerk of Ohio Yearly Meeting, has been liberated by his Monthly and Quarterly Meetings to attend the approaching Yearly Meeting in North Carolina. He expects to stop over for a few days in the Philadelphia neighborhood on his way home. His wife, Edith Patterson, will probably accompany him.

NOTICES.

BENEZET HOUSE DONATION DAYS for Rummage articles, Eleventh Month 15th and 16th. Please bring or send things to Benezet House, 918 Locust Street.

A. E. LIPPINCOTT.

NORTH CAROLINA YEARLY MEETING will convene at Cedar Grove in the town of Woodland, N. C., Sixth-day, Eleventh Month 18th, Select Meeting 2.30 p. m. Fifth-day preceding. S. A. L. train leaves Portsmouth Va., 5.20 p. m., arriving at Woodland, N. C., 8.20 p. m. All Friends coming to Yearly Meeting will be met at Station and taken to homes provided for them.

WALTER J. BROWN,
George, N. C.

A MEETING of the Council of Westtown Mothers will be held at Twelfth Street Meeting-house on Fifth-day, Eleventh Month 17, 1921, at 3 o'clock. There will be addresses on "How Parents may Co-operate with Teachers in Increasing the Love of the Best in Literature." All interested are invited.

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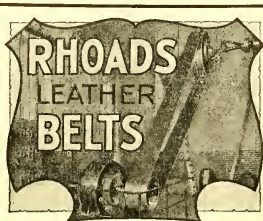
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You can help in this work by investing your money in the Common Stock of the Whittier Centre Housing Company which is established to alleviate this condition. This company offers 500 shares of its stock at \$50 per share. The sale of 200 shares is imperative before cold weather, for the renovation of properties on Moss Street, north of Parrish Street. Checks may be sent to Mr. Samuel H. Carpenter, Treasurer, 517 Chestnut Street.

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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE

Editor

and

ELIZABETH T. RHOADS

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MARTHA A. TIERNEY

HOWARD E. YARNALL, JR.

FRANCES R. TATNALL

Associates

THANKSGIVING.

O God, it's just a humble prayer
Of thankfulness I send to Thee
For little things of every day
That mean so very much to me.

It may be just a kindly smile
When all at large seems cold;
It may be just a sunbeam's touch
That turns a building into gold.

Perhaps it's just a bit of woods,
Or sweep of river toward the sea;
Yet God, it's little things like these
That make a whole day glad for me.

And when, at dusk, beyond the lights
That flash on shops and sign-boards rude,
I see Thy glorious sunsets shine,
My heart is full of gratitude.

—MARTHA A. TIERNEY.

ON THANKSGIVING DAY.

The old Puritan Fathers are our favorite ancestors, and we like to think that we get our best traits of character from them. We may claim Irish parentage or French Huguenot blood with pride, but no American of any length of standing is willing to forgo that *Mayflower* ancestor; and we have tried to preserve their best traditions intact. Thanksgiving Day is one of those heritages which we hold most precious. We treasure it as school children because it brings a generous

holiday; as grown-ups, for the opportunities of family reunion and good fellowship. But at all ages and above all we treasure it for its Dinner.

There is no other dinner of the whole year that can compare with Thanksgiving Dinner. Every turkey that struts in the barnyard and every pumpkin that lies golden among corn shocks is fore-ordained for Thanksgiving Dinner.

This is all sanctioned by the example of the revered Pilgrim Fathers. It is recorded historically that they partook of turkey, and doubtless pumpkin pies and cranberry sauce were not lacking from the groaning board. The good Fathers probably rose from table with much the same content and satisfaction which the father of a modern family feels at having done his bit in lightening the burdens of the board.

But the old Puritans must have had, besides, a peace of mind that it would be well if we moderns could experience. They must have felt that they deserved their dinner. They had suffered untold hardships in the past winter, and had kept their hope and faith in God. They had lived up to their high ideals of justice and purity. Their hearts were light for these reasons. But above all they knew that there was no one in their community who was going hungry while they had plenty. From the poorest to the richest, all had suffered and labored together, and now all could feast and rejoice together. They had the strongest sense of fellowship and brotherhood.

It should not be impossible for our modern communities to feel some of this spirit. Of course, we are not so closely bound by the same interests to our fellow-citizens as were the Plymouth settlers. But just now we have the great problem of unemployment to draw us together. There are so many who cannot have a Thanksgiving dinner. We shall not deserve ours unless we have contributed to someone else's.

It is so easy to lend a bit of time and thought toward giving someone else a reason for celebrating Thanksgiving Day, and something to celebrate with. It has been the custom in a city of New York State, for the school children to bring a few potatoes and apples, or a can of corn to their principal for distribution among the poor of the city at Thanksgiving time. The children's delight in giving part of their possessions to help another cannot allow any bitterness or pride in the heart of the one who receives. It is entirely a transaction of love and brotherhood. If we were to give our love with our help to someone who needed them, we might feel an uncommon happiness and peace of mind on this Thanksgiving Day.

FRANCES R. TATNALL.

WHAT OF THE CONFERENCE?

The conference at Washington is a delicate affair. The nations at this conference are committed to programs of armament. The prime objective of the conference is to limit and possibly reduce these programs. Such a move would be a concession, and only a concession, yet every concession helps.

Further, the Washington conference should be able to break up the vicious routine of defense programs; this would be a concrete accomplishment.

The conference should clear the diplomatic atmosphere of current foggy distrust and establish a genuine frank confidence in its place—such would be an excellent service.

The conference may go farther and inject a sense of confidence, a spiritual point of view into the minds of everyone—you and me—this would be the best contribution.

But expectations can run too high and disappointments can be too severe unless we make progress patiently from one substantial step to another. The conference should have everyone's prayers!

HOWARD W. ELKINTON.

A CALL TO PRAYER AND CONSECRATION.

TO ALL WHO LOVE OUR LORD JESUS CHRIST:—

The coming Conference on Limitation of Armaments brings to all Christian people a priceless opportunity. To all good citizens, indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To bear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good-will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian Faith.

Let there be throughout the Church a fire of holy indignation not only against war, but also against the mad competition in armaments which has nourished suspicion, ill-will and fear, and from which wars have always sprung and always will. Let us not allow the reduction of armaments to be regarded as an economic issue alone. The question is at heart a moral and religious one. Let us repeat from one end of the nation to the other the discerning words of our Government's official invitation to the Conference: "The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world."

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintingly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. It is not for us to dictate the specific plans by which the longed-for goal may be achieved, but insist we must, with all the passion of our souls, that rational and pacific methods must now be found for the settlement of international disputes.

With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let

us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the Divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the city of God foretold by the mouth of prophets since the world began.

Federal Council of the Churches of Christ in America.

WANTED, WORKERS THAT WILL STICK.

What the abolition of slavery was between say, 1850 and 1863, that the abolition of war bids fair to be between 1921 and 1930. Other issues will arise. Other reforms will, we hope, be wrought. But our time will be remembered, if I am any prophet, as the period of the world's history which put an end to war.

God has prepared the ground. The misery of the recent war and the burdens resulting from it, under which the world staggers almost to a fall, are lessons that cannot be evaded. The menace of the war that looms on the horizon is ten-fold more horrible. The ingenuity of man in inventing instruments of destruction has reached a point where human beings are "like vermin before a disinfectant." The thought of leaving such a war as Will Irwin pictures as our legacy to the children is too horrible to face.

So at last men's minds are open to the fact that war is not necessary, that it is the worst possible method of settling national disputes. They are ready to seek a better way.

Let no one suppose that the coming conference will in one step abolish war. We have before us a long task of education. Fear and suspicion are the enemies we have first to overcome,—fear and suspicion of other great nations, fear and suspicion between races. The newspapers now full of disarmament sentiment may soon be preaching that we should be on our guard against one neighbor or another. We shall need to be fortified in our own hearts by faith. We shall need to stand shoulder to shoulder or we shall be overcome.

The Young Friends, if they are worthy of their heritage, will be whole-heartedly in this great movement. They will see the issues. They will stick until the victory is won. Much hangs upon their fidelity.

Who would have held back his best if by his sacrifice he could have prevented the last war? Life, fortune,—all would have been offered eagerly if thereby one could have saved ten million lives.

It is too late. The red poppies are waving above their graves. But the next war can yet be averted. Will any hold back? Should not Young Friends as a body make the great cause their cause until we are assured that the next war will never come?

FREDERICK J. LIBBY.

DISARMAMENT—A CALL TO SERVICE.

Just three years ago the armistice was signed. The news flashed over the world as the first glimmer of dawn after a night of terror and despair. To the soldiers it meant the great release—the end of their battle. To us whose conception of Christianity has drawn us to tasks of reconstruction and relief it meant the beginning of a new campaign. Our international service had always been inextricably linked with our pacifism, and our very claims as conscientious objectors have enlisted us for life in the struggle for the abolition of war. That struggle was not won with the signing of the armistice.

We young Friends cannot be mere onlookers. We are in the very prime of life and must bear the brunt of the struggle. The opportunity many of us have had to serve abroad has but trained us for new fields of service—a service from which there is no discharge. Each of us must decide for himself where he can serve best, but we dare not desert.

For many of us the greatest immediate opportunity for constructive work seems to lie in the disarmament movement.

Not that disarmament will of itself insure peace, but it will at least remove one potent cause of war, and thus be a first step toward our goal. If the Washington Conference is to succeed in making substantial progress toward disarmament it must be backed by the insistent demand of an enlightened public opinion. The atmosphere must be cleared of all fear and suspicion. Disarmament must be urged not only because it pays, but because it is right. In all this Friends can play a great part. There is urgent need for all of us, for our money, our time, the very best that is in us. Have the fires of enthusiasm that burned in many of us as we served abroad died out, or will they kindle anew as we catch the broader vision of our international service and realize that the drive for disarmament is but the continuation of our relief work—another step toward the abolition of war?

HAROLD EVANS.

NOTE—All who are willing to help are urged to write to the Friends' Disarmament Committee, 304 Arch Street, Philadelphia.

J. HENRY SCATTERGOOD has been looking for the man who really wants war. If you can secure such a person send him to J. H. S. The Peace Committee should offer a liberal reward.

THE Conference at Washington is the result of a great economic urge that is sweeping the nations. Any statesman may obstruct this movement, but no person can permanently halt it. Diplomats persistently interfering will be brushed aside.

REDUCED expenditure for national defense must take place or else civilization will be in immediate danger of disruption.

If we don't have less arms we shall have more arms with nothing remaining but to pull the trigger.

THE craze for defense is a gigantic illusion. We don't burn wishes to suppress witchcraft. We don't spread religious truths by the sword nor can genuine defense be secured by guns.

Everybody knows this, everybody reads this, everybody hears this and yet we arm. Surely there is a wonderful opportunity for a Washington Conference.

THERE is no wisdom in the practice of smashing plate glass windows to give glaziers work nor in building armaments to spend the income of a state treasury. There is always a constructive useful way to spend available national funds.

PERMANENT GAINS FOR WORLD PEACE.

The actual gains for world peace decided on in the Washington Conference may be accomplished by various methods. Whatever is determined upon should create an atmosphere of frank dealings between the governments taking part. Yet the results on the minds and souls of common men, we must count the greatest gain.

Whatever our doubts as to the personnel of the conference, as to its sincerity of purpose, and its publicity, we may be assured that the psychological effect on you and me and our neighbors will be a good one. However much the business man, the cynic, the military group and the every-day person may complain that wars must go on till Doomsday, they cannot escape the great fact that this conference is meeting to prevent wars of the future.

From now on, nations can never declare war without the outcries from millions whose national ideals have been fired with a higher ideal of international relations and world peace as a living fact. Friends and especially younger Friends must use this fact—the calling of the Conference on the Limitation of Armaments, and point to it in future, whatever the results of the conference, as a magnificent milestone, a Charing Cross, on the path that leads to the Kingdom of Heaven on earth.

MARY B. GOODHUE.

THE two articles below were sent us by one of our college friends. They appeared in the *Vassar Miscellany*.

VASSAR SENDS TO WASHINGTON RESOLUTIONS FOR DISARMAMENT.

"The twenty-two colleges represented at the Disarmament Conference held at Vassar October 22nd, drew up a set of resolutions for disarmament which was sent to the Washington Conference. There was evident dissatisfaction with the wording of these resolutions as shown by much discussion from the floor at the Conference. A committee was therefore appointed to reword the resolutions so that they might express the opinions of the Vassar Community on disarmament. The committee, composed of Miss Reed of the English Department, and Rachel Higgins and Margaret Ray of the senior class, worked up a much longer and more explicit set of resolutions which was presented to the college at a short meeting after chapel on Thursday night. The resolutions, read first singly and then as a whole, were accepted by a large majority of the college and were sent to Washington as indicative of Vassar's stand on the disarmament question. The revised resolutions follow:

Whereas, we, members of the community of Vassar College, firmly believe that the present size of armaments is a continual menace to the preservation of civilization, and

Whereas, we also realize that the maintenance of such armaments is an intolerable economic burden imposed upon peoples of the world; therefore be it

Resolved: (1) that we hereby urge upon the approaching Washington Conference that there be taken immediate steps for the reduction of existing armaments, and further steps as soon as possible, towards complete disarmament on the part of each nation, individually considered, except for such force as may be necessary to maintain domestic peace. Also be it

Resolved: (2) that we hereby declare to the Washington Conference our conviction that an association of nations is necessary to the enforcement of limitation of armaments and the attainment of ultimate disarmament on the part of separate nations. And finally be it

Resolved: (3) that we urge upon the Washington Conference that its meetings be open to representatives of the press, and its conclusions made public, point by point, as they are reached in the course of the discussion."

RESOLUTIONS PASSED AT PRINCETON CONFERENCE.

It may be interesting to compare the following, which are the resolutions drawn up by seventy representatives of forty colleges and universities who met at Princeton, with those drawn up at the Vassar Conference:

"*Whereas*, The recent World War has demonstrated that future war would be a calamity whose consequences are beyond all calculation, and,

"*Whereas*, The nations of the world already impoverished by past wars and confronted by the urgent social and economic problems bred by war have entered on an unprecedented scale into the race for military and naval supremacy, which makes for mutual distrust and war rather than for mutual understanding and peace, and,

"*Whereas*, The costs of vast armaments prevent the converting into constructive channels of money and energy sorely needed for the solution of the problems of peace, and, whereas, the government of the United States, appreciating these facts, has invited the powers to meet in conference in Washington to discover means through which the reduction and limitation of armaments by international agreements may be realized and to promote through amicable discussions universal goodwill, and,

"*Whereas*, The college men for whom we speak have proven their devotion and loyalty in the past war and the generation which we represent would in all probability bear the brunt of a future war.

"*Therefore*, Be it resolved, that we, the representatives of forty colleges and universities in conference assembled do

hereby express to the government of the United States our unqualified approval of the course it has taken in summoning the Washington conference and our entire sympathy with the purposes of the conference, pledging our faithful support to the United States delegates in their efforts to alleviate the burdens of war and preparations for war through mutual understanding and through world reduction and limitation of armament and.

"That we do hereby urge upon all delegates that their efforts shall not cease until some solution be found whereby the possibility of war may be minimized and whereby at least a considerable portion of the vast amount of energy and money expended by the nations for armament may be released; the intercollegiate conference believes the Washington conference will not have attained its objectives without:

"1. A settlement of the Far Eastern question based upon principles which will make practicable the reduction of naval armaments.

"2. An agreement to suspend all present programs for naval construction and to undertake no further expansion.

"3. An agreement to reduce substantially the present naval strength of the nations concerned.

"4. That a copy of the above resolution be signed by each delegate here assembled and dispatched forthwith to the President of the United States of America, and to representatives of the press for publication."

A MESSAGE FROM AUSTRIA.

To the Disarmament Conference a member of this international unit sends a message of the urgency of amicable, just, deliberate, civil procedure; of work, of food, of clothing, of medical prophylaxis and education in the world.

Relief workers, we know—from Austria, France, Belgium, Italy, Serbia, Germany, Hungary, Poland, Russia and Ireland—what the settlement by arms of injury, disagreement and friction entails in life—in flesh and blood, cold and hunger, babies and old folk; in ethical and material havoc, and what, to-day, the levy for preparation means in terms of human welfare.

We have worked together, persons of different nationalities and creeds, high and lowly, since 1914, and we see our way to be good.

Throughout Europe people tell us they do not want war, but that this enemy or that will have to be thwarted.

At another striking hour it lies with the powers assembled to write force, coercion and the dregs of disillusionment into the next years, or, Orient, Old and New World to translate the gesture of idealism and common sense that gripped the peoples in 1918 into deed and fact.

It is the governments who must lead their masses with the broader, farther-sighted states-craft based upon international co-operation and construction.

From Bertha von Suttner's city we echo, "*Ground Arms!*"
MARIAN PRICE.

THE third anniversary of the signing of the Armistice is the time set for the beginning of a series of conferences, the present one to be held in Washington. As citizens of the nation which has called for the latter, it is our place to point out the essential objects which those present should undertake. Before a small group of citizens of Media and the neighborhood Dr. Paul M. Pearson called attention to a few facts which one finds in Will Irwin's book, "*The Next War.*" With England mortgaged 20 cents on every \$1.00 of her property; France, 42 cents; Italy, 40 cents; Germany, \$3.12; and Austria, \$27.00, the United States commands a position at the coming conferences which cannot be minimized.

In considering the whole question of disarmament we as a nation "must have the will to disarm" which we must indicate to our representatives in a very positive manner. The representatives of Great Britain, France, Italy, and Japan have already learned the wishes of their citizens but they look to us to take the initiative. To this end it is essential

that we study the problems of each nation before arriving at any real decision. For "disarmament depends upon the mutual understanding and good-will of the nations," which in turn are dependent upon our spiritual insight. It is this spirit which we should strive to arouse by every means in our power.

Through communications to our Congressmen, by personal letter or through the press we should back up any movement which has for one of its aims some form of "stop-building" program. This is the most logical first step toward an army and navy for police purposes only. But above all things it is necessary to combat the feeling of indifference which still seems to exist.

JESSE G. FORSYTHE.

THE SPIRIT'S QUEST.

The round, red sun is sinking, sinking low
Into the bosom of the deep blue sea;
And I, a spirit moving, moving slow,
Sail on, and on, into Eternity.

The sunset clouds are fading, growing dim;
The cloud banks change into a veil of mist;
The world is ling'ring, ling'ring on the rim
Of starlit night, and shadowed amethyst.

But in the distance gleaming, gleaming, rise
The gates of gold, that shine across the sea;
And haunted Dreamland, purple, silver, lies
Within those gates which bound Eternity.

—MARY H. JONES, in *The American Friend*.

HAVERFORD, Pa.

THE SOLID HOPE FOR LASTING PEACE.

Something deep and fundamental will be necessary to prevent such a calamity as the late war—namely, a fuller realization of our truer relationship to God and our fellow-men. As it looks to me, the one sure, solid hope for a lasting peace on earth can only come about as individuals, beginning with themselves, sincerely desire and purpose to follow the spirit of Jesus Christ, who so perfectly revealed and is still revealing God to men.

ROBERT H. MARIS.

ELEVENTH MONTH 6, 1921.

"PEACE."

Eight months' residence in a small village lying not far behind the Verdun front, had led me to believe that I was more or less (privately, I would have said, more) familiar with the workings of a French mind. But alas! the events of the ninth month of my stay turned our little world so topsy-turvy, and blew my pet conceits to such far reaches of the firmament that I am forced to admit that as far as I am concerned the mind of the French peasant is as an unexplored region—a thing fearfully and wonderfully made.

The morning before peace was actually declared, and when even the most skeptical could see that the war was over, I happened to remark on the good news to an old neighbor. Much to my surprise she answered with a shrug of her bew-shawled shoulders:—

"If it's over, *tant mieux*—but do you really think it is over?"

I could have shaken the old lady—but after repeating the performance with various members of the community and hearing always the "*Pensez vous, tant mieux!*" I came to the conclusion that Madam Ogier was only one among a whole village, probably a whole country, suffering from the disease of unbelief. Of all the people I met and challenged that morning with my: "Have you heard the wonderful news?" only one, Monsieur Berthelemy, gave evidence of the stirrings of belief, and even his "*Tant mieux*, it's none too soon"—held the shadow of incredulity.

How I longed for a taste of the celebration that I knew was going on at home. The rivalry of the church bells, the shrieking sirens from the mills, the fire-crackers and rockets, and further off the uncanny wails of the horns on the boats at anchor in the Delaware. Surely Americans knew how to celebrate as befitted such things—but the French—bah!

Why was it that these people who had won for themselves such praise as gallant soldiers, such a reputation for pluck and patience—why was it that when all was over and their goal had been reached—they should accept the outcome with such apparent disinterest, and their everlasting "*Tant mieux*."

And so, I asked Madam Ogier about it one day shortly after my experience, and this is what she told me.

We were sitting in her brick-floored kitchen at the time, the fire on the huge hearth throwing searching lights into the farthest corners, the grandfather's clock (whose chime reminded one so much of the one at home) ticking on the wall. It was the day after peace had been declared. Having suddenly awakened to the fact, the village had quite gone mad. Flags were hung out, school was closed, and the boys who would soon have been called in class 21—had raided the church and were pulling away on the bell ropes as if peace itself depended upon their efforts. This was more to the point, but why had they been so doubtful the day before! Here Madam Ogier divining my thoughts or else thinking I had been quiet too long interrupted my meditations with:—

"Hearken to the bells, how they ring! And the peace has come at last after four long years—*tant mieux, tant mieux!*" Hoping to have my question answered without further effort on my part, I merely chimed in with a:

"*Vraiment, tant mieux!*" and presently the old lady went on half to herself and half to me:

"*Dites donc*, peace has come, you say, but what is peace to me! Perhaps if I were the age of those gamins who ring the bells and wave the flags, I would be happy—but my house has been burned, my son has been killed, and I am old, old! Say then—what is peace to me?"

I was glad she did not seem to expect an answer for suddenly the solving of my problem had come to me, and I knew without asking why I had received such non-committal answers, and why "*tant mieux*" had been the extent of their enthusiasm.

A night or two afterwards I had another glimpse into that mystery, the French mind. We had dropped in at Monsieur Druet for a friendly gossip around a roaring fire—one of the recompenses for the hard life on the land. The talk as such things will, ran hither and thither, touching now on the high price of sabots, now on the plans for the coming "Co-operative" until in response to a question from one of us, the Mayor swung the talk deftly towards that topic of all consuming interest—*la guerre!* This time the particular phase stressed was the loss of man-power to the village of Evres itself—and as M. Druet talked I watched his wife, whose only son had been killed, and his daughter, whose husband was a prisoner in Germany—and again the answer to my questionings came to me.

The rest of the room slowly grew darker and darker hiding everything, but within the circle of those dancing flames the faces of Madam Druet and her daughter stood out distinct and on them one could read the secrets that they thought so safely hidden from the world.

Young Felix Druet, the only son of the house, had been one of the quota of twenty-two men drawn from the village—and after one year's war he had fallen fighting in the Argonne—that cemetery of so many young Frenchmen.

His father told us how they had heard rumors of a fierce attack made by the company in which they knew their son to be, how they had written several times to his officers, and heard nothing, how they were growing desperate when an official report, a month late, brought word of his death, "on the field of honor." A simple story, simply told, but looking into those faces round the fire one could see that its very simplicity had been the terrible part for those who loved him most.

Monsieur Berthelmy, aged forty-six, had left his wife, three sons and a fine farm to do work behind the lines. Spring of 1916 found him in one of the forts around Verdun in charge of a huge munition dump. One evening the underground burrow where he and fourteen others were at work, was nosed out by a long range gun. A direct hit, a terrific explosion; here the Mayor bent forward to poke the fire—since that spring one rarely sees Madame Berthelmy outside her home.

Pierre Jenquin, Gaston Henri, Louis Savin, like the inexorable voice of Fate the Mayor droned on—George Colson, Maurice Deneville, eleven in all who will never come back to Evres—to them peace means nothing.

The voice stopped and we were quiet for a moment or two until a shower of sparks broke the spell and we rose to say good-night.

Outside the door, in the cold moonlight, a group of young Frenchmen were laughing and shouting. As we shook hands with Madam Druet, I saw her glance at them and heard her say half unconsciously:—

"For them it is finished—*tant mieux*."

KATHARINE W. ELKINTON.

A QUAKER OUTPOST.

It was dark and raining hard when my companion and I set out for Nippori evening meeting. We took our muddiness to the elevated railroad, rode to a junction, and transferred by tram-car to another railroad. The travelers resembled those in an early evening car at home—late home-going laborers, stolidly gazing at the floor, a few pleasure-seekers, children asleep, and here and there a grown-up dozing with head dropped forward. At Nippori we alighted, and wondered which way to go. The guard suggested crossing the bridge, so we chose that way and approached the nearest shop-keeper. Keeping our muddy feet in the street, we addressed him as he sat comfortably on the raised floor among his wares, and asked where the Christian meeting might be.

Up the street and round the corners we found a small crowd gathered at an open door, and we heard the strains of a hymn. Disposing of wet wraps, we entered, and took our places with a handful of others on the narrow benches in the vestibule. Only a high step in the floor separated us from the inner room where a dozen little children squatted and sang the words of a hymn written large on a poster before them. After a while there was a story by the kindly man who had led them, then more hymns, then a motherly little talk by his wife, and then all the little folks bowed their heads and repeated, word by word, after their teacher, a simple prayer. Now it was time for the grown-up meeting, and one by one the children dropped down to the outer room, where they climbed over benches, or jogged the babies on their backs, while their elders listened quietly to the teaching. There were several short talks, those by the two foreign teachers being interpreted with a fervent dignity by the faithful old Japanese evangelist. His own words must have made their appeal even more strongly, to the changing group at the door. Men and boys, young girls, mothers with babies on their backs, one after another they paused, stood in the mud under their dripping umbrellas to listen, and then passed on. A few accepted the invitation to come in and sit down. There was a heart-felt prayer by the Sabbath-school teacher, and then we said good-bye and went home through the night rain.

An obscure outpost, say you? Energy wasted on the few and lowly? Only the future can tell. A woman who helps may tell some little girl's mother of the Christian school where she herself was educated; a Christian student may talk with a boy at the door, and give him the hope of the English instruction that is the ambition of every Japanese youth; some may heed the invitation to attend the morning Bible class in the same house next week. Social betterment is needed, nowhere more; but the new house cannot stand if it be built upon the sand of non-Christian morality. The re-creation of social life in Japan rests with her young Christians, and their growing structure still rocks to many a wind of doctrine and

rattles in many a storm of gossip. St. Paul's warnings to his young churches about "strife and contention," no less than his encouragements to the faint-hearted, come to one's mind as one sees the struggles of these young men and women to lift up their ideals of equality, conditions of work, or peace on earth. They cannot have too strong a foundation on which to build their new society, and every heart that knows something of Jesus Christ is another stone.

MARGARET W. RHODS.

TOKIO, Tenth Month 10, 1921.

A "FELLOWSHIP" REUNION AT WESTTOWN.

On Seventh-day, Tenth Month 22nd, seventeen young Friends of Fallsington and Trenton Meetings, who are not students at Westtown, journeyed thither to meet our eleven fellow members at the School in a reunion at the Lake House. Seventh-day evening all the privileges of the Lake House—the kitchen, dining-room, fire-place and canoes, contributed to the perfect enjoyment of our social intercourse. After the students had returned to the School for the night, the rest of us converted the Lake House and "Shack" into women's and men's dormitories, respectively, and experienced all the joys of campers in late autumn.

After breakfast on First-day morning we held a regular "Fellowship" meeting. This Master George Jones made possible by permitting our student members to join us at the Lake House in lieu of attending Scripture Class,—a privilege for which we all feel very grateful. The subject for discussion was: "The Application of the Principles of Quakerism to Our Every Day Lives." Our lives are so complex, at present, due to the great number of problems that confront us, that we felt that the goal to keep ever in mind is this: that we should act in such a way that others may observe that we are Quakers, not because we adhere to certain forms and regulations, but because we live *consistent Christian* lives. "Actions speak louder than words" may seem rather trite, but the world to-day is looking for *actions*, not *profession*.

At the conclusion of our discussion we attended Meeting at the School, where we also had dinner before returning home.

RUTH KIRKBRIDE.

PRAYER.

"Prayer is, to-day, almost a lost art," William Littleboy said at a First-day evening meeting at Media on Eleventh Month 5th. "The reason that the testimony of the witness of the Church of Christ to-day is so weak and unconvincing is that we, who make up its membership, fail in the matter of prayer," he went on.

Some men wish to excuse themselves from prayer on the ground that they are men of action and they will leave prayer to others. Sometimes they say, "To labor is to pray." This is a vicious and devastating half truth. To labor is not to pray unless it is done in a spirit of prayer. Both are necessary to the Christian's spiritual life, just as both fresh air and exercise on the one hand and food on the other are necessary for the natural life.

The difficulties of prayer, both intellectual and practical, are very real problems, but too much emphasis has been placed on them in the past. The best advice to give anyone confronted by a difficulty in prayer is: pray and keep on praying. The very common difficulty of having frivolous and distracting thoughts break in when you attempt to pray, has bothered all people who try to pray and is the result of inexperience, and not the outcome of sin in one's life.

He suggested as a method of approach that we use the God-given faculty of imagination to picture, for ourselves, God in all the splendor that Christ attributes to Him. Then we should imagine ourselves entering the inner chamber and coming to Him alone. Then we should tell all that is on our hearts to Him who knows us so intimately that He has even counted the hairs of our heads. Instead of considering God reluctant towards us we should remember how the father in the parable

of the prodigal son, ran to meet the son. The speaker said he believed that such an experience would not be without profit for us.

But even if there were never any answer to prayer it would be profitable for us because it is the cultivation of our friendship with God. We do not get acquainted with our human friends by simply a nod or a "Good morning" in passing.

Why then should we be content to remain on a nodding acquaintance with God? Whom would we rather have, or who is better fitted to be our intimate friend than God, the loving Father?

HOWARD E. YARNALL, JR.

[THE following has been distributed to those who are technically called Young Friends. We reprint it feeling that it belongs just as fully to those who are Young Friends in sympathy and interest, but who have automatically passed from our mailing list.—Eds.]

DEAR FRIEND:—

All of us who are fortunate enough to be of Quaker ancestry are Young Friends. Whether we are Friends in name depends largely on our birth; whether we fulfil our obligations to work and live as Quakers depends not on our birth, but on ourselves.

The purpose of this letter is not to appeal for funds, but to ask for your suggestions. The Executive Committee has already outlined plans for the winter which will help us to become more forceful men and women, and will enable us to give practical assistance to those who need our help. In order to fulfil these purposes the Executive Committee has set up the following standing committees:—

1. Study Group Committee, which plans meetings on live subjects to be addressed by able speakers.
2. Social Committee which will have charge of our tea-meetings and social gatherings.
3. Editorial Board has charge of our number of THE FRIEND.
4. Finance Committee.
5. Mission Committee is responsible for aiding other races than our own.

The Executive Committee itself is interested in the many other opportunities which arise. These committees are all "manned" by energetic, practical people and the year ahead looks very bright.

Nevertheless, we realize that no activity, no matter how good, will make the Young Friends' Movement what it can be unless back of that there is interest and co-operation of all Young Friends anxious to serve a world in need of those who see in Christ's life not only an example, but a power to lead us out of chaos. In order that Quakers may be the quiet but effective force which it is in their power to be, we are asking not only for your suggestions but for your active interest.

Cordially,

C. C. BALDERSTON, 2ND, *Chairman*.

MARY J. MOON, *Executive Secretary*.

"I ATTENDED the Meeting at Leeds—which was large, and consists for the most part of young people; sober, but few of them yet baptized of the Lord by His sanctifying baptism, which is much the state of our young people at this day throughout the world; being in danger, as others have done, of sitting down under the profession of Truth, in a traditional way, as to the doctrine and form of the discipline of it, and yet short and ignorant of the life, light, virtue and power of Truth essentially in themselves; by which an apostasy from the very form may enter and proceed gradually till the whole be lost, as to them, and some other thing take place under the same name, which the Lord prevent, by His kind and merciful visitation, in His own time and way, for nothing else can do it, or carry on that great and glorious work, which His own arm has begun in the earth in and by His people."—*Thomas Story's Journal*, Sixth Month, 1736. Selected by M. C. Foster.

THE KEY TO STABILITY AND PROGRESS.

The call of the times is for more and better service. The shirkers are in the saddle, and they are riding to destruction, dragging many others along with them. Only when they are unhorsed and the real workers, those who truly serve and kind, take their places, is there any hope for industrial stability or social progress.

The toiling age
Will forget its rage
When the Prince of Peace draws near.

The "Labor Problem" will be solved satisfactorily and permanently only when it is solved by the method of the Carpenter of Nazareth—that is, when it is solved by the coronation of service and sacrifice.

"Glory of sceptre and thrones, glory of sword and of song;
Glory of gold that beguiles the heart of the heedless throng;
Oh, what are these glories beside the glory of one lone Man,
Who dreamed not of glory but wrought out in trial and sorrow his plan
For helping the needs of the world, for healing the wounds that smart,
For lifting the vision of God to the burdened and breaking heart!
Whose glory it was to serve, no matter what men might say—
The glory that grows with the years and never can pass away!"

GEORGE HENRY HUBBARD, in *Churchman Afraid*.

WESTTOWN SCHOOL NOTES.

Two weeks ago the Young Friends' group of the Fallsington Meeting held a week-end Conference at the Lake House, to which the pupils of the School coming from that neighborhood were invited. A pleasant social time was had on Seventh-day evening, including some canoeing, and on First-day morning there was an earnest and helpful discussion, led by Ruth Kirkbride, on the application of Quakerism to the daily life. Including the pupils at the School, about twenty-five were in attendance.

Considerable work has been done this fall by the Botany class, under Albert L. Baily, in identifying the trees on the Campus and in the arboretum east of the soccer field. Charts of past planting have been consulted, to check up location and names. Through the generosity of an interested friend, many of the trees on the Campus are to be given permanent labels; in the necessary work of the accurate identification of these trees, Francis W. Pennell, '03, Associate Curator of the New York Botanical Garden, has been very helpful.

Four of the older boys recently made a trip to the Kent School in Connecticut with D. Robert Yarnall, Chairman of the Executive Committee. Henry W. Leeds had kindly placed his automobile and chauffeur at their service. They spent a night and a day at the School, every opportunity being given them of observing the system of student government and self-help which is so fully carried out there. In the afternoon they enjoyed watching a football game between Kent and Hotchkiss. The boys feel that they learned much of benefit to themselves in developing at Westtown a system somewhat similar to that at Kent.

A recently formed but very active organization is the Westtown Community Club. Membership is open to all who are connected with the School in any capacity, whether as employee or teacher, as well as to any neighbors who are interested. Meetings are held monthly, with a varied social and literary program. A camp-supper, followed by a social time, was held last month at the home of Clifford Cheyney at Thornorton. Recently, under the auspices of the Club, a Disarmament meeting was held in the School gymnasium, with addresses by Lloyd Balderston of Wilmington, and William I. Hull of Swarthmore. More than a hundred were in attendance, including many from outside the School.

On the afternoon and evening of the 29th, a Conference of the Friends' Educational Association was held at the School. About a hundred and fifty Friends came in from outside. In the afternoon the meeting was addressed by Mary H. Lewis, Principal of the Park School at Buffalo, who gave a most in-

teresting account of the founding of her school and of its ideals and purposes. In the evening Raymond Robins of Chicago gave a forcible address, choosing for his subject, "A Democratic Solution of the Industrial Problem." The evening address was a part of the regular lecture course of the School. Other speakers who are scheduled to come to Westtown include Mary Antin, Dallas Lore Sharp, Margaret Slattery, Edward A. Steiner, and Frank D. Slutz.

In recent class elections, the following officers have been chosen:—Seniors: President, Charles E. Rhoads, of Moorestown; Secretary, Winifred M. Edgerton, of Langhorne; Vice-President, Vernon Lee Brown, of Washington, D. C.; Treasurer, Ruth M. Miller of Bethlehem. First Class: President, Edward L. Carslake, of Columbus, N. J.; Secretary, Sarah C. Carslake, of Columbus, N. J.; Vice-President, Randolph Winslow, of Bryn Mawr; Treasurer, Dorothy M. Hunt, of Moorestown.

JAPANESE NOTES.

JAPANESE GIRLS IN BUSINESS.

An increasingly important service for missionaries in Japan to render is to prepare young girls to enter active life in business or in society. Social conditions are changing, and women are coming more and more to have a place in society. And since the second year of the war, there has been such a demand for women in business, and they have been paid so much more as typists, etc., that many girls have gone into offices to help on the family expenses or at least to earn enough money for a marriage trousseau. In these days of the high cost of living the parents have had to let go their close hold of the girls, and girls have entered business life unwarned and unprepared to solve the problems they will meet. In many cases they have met shipwreck morally.

One problem of our business girls is to find time for the higher, better things of life. When they work in an office six days in the week, the one day at home becomes a day for washing and other necessary tasks, instead of a day of real rest and uplift and inspiration. The nobler influences of their school days are easily forgotten in the daily round of cares and anxieties. Unless they keep close touch with some of the teachers or the school, they are apt to fail at this point.

Without some such contact it is especially hard for girls to meet the temptations which often come to them in business. I know four girls who came to me last year to talk to me about office work. Two of them were only friends of our girls. In all of these cases the men in their offices, married men, were not satisfied by their home life, and these girls were more attractive to them; and the social fabric of Japan, the attitude of man toward woman, makes it almost necessary for a woman to do as a man says, so the girls must have more than ordinary strength of character to resist. Men used to leave their wives at home and go off on a holiday with a geisha. Now the educated girls in their offices who know English and can meet men and converse with them are more attractive. The man next to the head in the office of a great ship company said to one of these four girls that his wife did not mean anything to him, while this girl could talk to him. She was almost forced to go off with him on his holidays. It is nearly always older, married men, who abuse their freedom. But some girls are steady and firm in their principles in spite of it all. Two of our graduates this very year left positions because of so many insistent approaches and improper attitudes of the men toward them.

If girls are expected to go into business, we ought to help them to anticipate the situations, ask them beforehand what they would do, and so help them from being wrecked on the rocks when the danger comes. I think we make a mistake in waiting till the girls make a mistake. The school work seems too crowded to anticipate, but it would be very helpful to have a line of talks, club talks or parlor talks, taking up the difficulties not only of girls in offices, but of girls approaching maturity and about to go into active life. If the girls who have had the experience could form a club for other girls ex-

pecting it, it might be the thing that would save some girl, because she would have that memory and that backing to save her from making the mistakes that are too common.

MINNIE P. BOWLES.

THE NEED OF MORE HOUSES.

A CONGESTED NEGRO QUARTER!

The old "St. Mary Street Library" near Seventh and Lombard Streets was founded in 1884 in the heart of a Negro population. Those who had a hand in running the Library are not likely to forget the throng of children disporting themselves like little wild animals; fighting, standing on their heads, making wheels across the floor and indulging in other gymnastics. The neighborhood was notorious with Mom Hewitt and her counter of assorted cold victuals and her old women sent out with bandaged feet to collect them; with shouting Susan and her noisy following, so unruly in their excitement as to be "carried off on Sundays in the Black Maria," which came without being sent for; with the woman who swallowed the policy tickets when tracked to her haunts by the police; these and many other dramatic characters made the street a den of misrule. The situation was stimulating, but those at work were too inexperienced to read far into the lives of the sad array of men, women and children with whom they came in contact.

In 1893, Thrift Clubs were started—first a Coal Club with about a dozen members, then a Rainy Day Society or Sick Benefit and then one for general use, a large number of families gradually taking advantage of the opportunities offered. During the coal strike of 1903, coal was sold by the bucket and the people all around Seventh and Lombard Streets swarmed out of their poor little homes, compelled by stern necessity. The sadness of the spectacle can never be forgotten. From every nook and corner in the side alleys came the aged, the infirm, the sick and suffering with every kind of receptacle, to drag home the coal.

Years passed and Jews and Italians crowded into the little street named (who knows why?) *Saint Mary Street*.

Though for years familiar with the neighborhood, there were many strange faces. As time flowed on the Negroes grew less and less able to cope with the strong current of immigrants which set in and so many moved to the western part of the city, that an office of the Whittier Centre was established in 1912, at No. 712 S. Eighteenth Street. In the statement of the Annual Report for 1920, 24,123 calls had been made by the Whittier Centre visitors and the money collected reached the amazing figure of \$34,503.88.

As a result of this large number of calls, many nuisances were reported and abolished, such as overcrowding, six families living in a six-roomed house; unhealthy cellars owing to defective drainage; inadequate water supply, in some places one hydrant being used by many families. These and other conditions menaced the health and morals of the Negroes. Finding no survey had been made, as to defective housing conditions regarding this race, either at the City Hall or elsewhere, it was decided to ask the co-operation of the Philadelphia Housing Association, and a plan was drawn up by the Philadelphia Housing Association to be filled out by the Whittier Centre visitors and tabulated as a basis for future activity.

The result proved the Negro race to be in crying need of decent homes. In order to begin to face the situation, the Whittier Centre Housing Company was formed, Dr. Chas. J. Hatfield and William Burnham giving their business experience to start the enterprise. Seven two-family houses were built at Opal and Dickinson Streets in 1916 with the best results, and somewhat more than a year ago thirty-two houses were bought in Moss Street, West Philadelphia. About one-half of these have now been put in good shape. Will you not give us a helping hand with the other half? Good homes are the basis of good living. The Housing Company must face the crisis and where else can we turn but to our friends?

SUSAN P. WHARTON.

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ANNA HAINES' STORY OF THE RUSSIAN FAMINE.

When one has seen garbage-carts full of dead babies' bodies, and grown-up people and younger children falling dead on the streets from hunger, and the farm machinery, which is more precious in Russia than human life at the present time, scrapped and rusting along the wayside, one loses all possibility of putting the story into words which will adequately describe it.

Most of you, I think, are familiar with the larger outlines of the Russian famine story. You know that the great Volga Valley, which has always been the granary of Russia, and which has supported not only its own people, but most of the rest of European Russia with wheat and rye, is now practically bare of any of those foods. There has fallen only two-and-one-half inches of rain over an area eight hundred miles long by five hundred miles wide in the last ten months. Acres which have in the past produced on the average over a thousand pounds of wheat, have this year produced only fourteen pounds, and in many places much less than that. Many of the peasants with whom I talked, said that all of the grain which their land had produced could have been held in their doubled hands. That meant a family's food for a whole year.

The number of people who are affected in this way has been variously stated. Some have put it as high as 50,000,000 and others as low as 10,000,000. The official figures given to us by the Soviet Government are 20,000,000. Advisers say that probably 10,000,000 will actually die from starvation unless foreign help is brought in.

In institutions for children under three years of age there is already a death-rate of 90 per cent., and the only reason that there were any children left in these institutions is that new ones were brought in day by day by the police, being found either deserted on the streets or taken from parents who had died from cholera or the famine. The older children from three to fifteen in the institutions have a death-rate of about 80 per cent.

The plains in Russia ordinarily have no trees. It is just a level, slightly rolling plain covered with village after village scattered upon it. This year it looked as though a forest fire had swept over it. Farms and areas which are usually green and fresh with harvest were burned almost black. There was no evidence that there would be any grain at all. Every few rods as one would journey along one would see carrion-birds flying away from the carcasses of horses or dogs that had died along the way. We met a continuous stream of refugees, some going one way, and we passed others going in the opposite direction. They were just searching for some place where there might be food. One family had passed across the country with two horses, a baby and such utensils as they could take. They had been traveling to a place which they had heard contained food. But when they reached there they found there was less there than in their own home and now they were wandering back, saying that they preferred to die at home rather than in a foreign land. One horse had died and the other was nothing but a bag of bones. The two older children were living from the rinds of watermelons, their heads were covered with sores and with flies, and their parents were too listless and tired to pay any attention to them. They said they thought they would die before they got home, but it was better to keep moving than to die by the wayside.

We stopped one night at the home of what had been one of the richest peasants in the village. He had a large wooden house with three rooms, which is very large for that neighborhood. It was surrounded with barnyards and sheds for stock, all of them now empty. One of the daughters-in-law said

*See advertisement.

that last year they had twelve horses and six cows. The cows had now all been sold or killed and all the horses had gone but one, which they still kept. They showed us the kind of bread the ordinary Russian family is using and has been using for several months. Every day they went out several miles into the fields to collect the grass and weeds and little leaves from bushes, and roots, and the hoofs of horses which they mixed up together into a powder to make bread. There is no cereal constituent in the bread at all, and therefore they have to put the horses' hoofs into it to make it stick together. Doctors in Samara told us that these pancakes would keep a person alive for about two months, but that if you had nothing else to eat except that kind of food you could not live for more than two months on it.

We went up one morning to see one of the institutions, where the abandoned and orphan children were kept. It had been planned to house 60 children, but when we were there it had 400 within its walls. There were 31 cups and bowls for these 400 children to eat with. There was no ordinary plumbing equipment, and they tried to bathe them and get as many lice off them as possible, but they had to go back into the same clothes which they had taken off, because there were no others. There was no attempt to have any amusement for them or any teachers. The teachers and caretakers were ill themselves. Malaria was very prevalent, and every child was ill with either malaria or dysentery. The children were perfectly motionless, with lifeless eyes. Once in a while they would look up if a teacher came in, but there was no interest in anything else. The children lived on grass bread and a little bit of meat-soup, but the babies could not digest that and for them there was no hope. The death-rate was higher than ninety per cent. in this house when I was there. You could hear them for at least two blocks away, from the steady wail they kept up, a loud moan getting louder and louder as one approached the house. Every morning the nurses would go around and separate the ones that were going to die that day, then at different times during the day they would go around to feel if the bodies had become cold. Every day a big garbage-cart came and the dead bodies were taken out and thrown into a small trench.

Scenes like this occurred over and over again in an area just as large in square miles as all of our Atlantic seaboard, including Pennsylvania.

Feeding children in such a situation is not enough. It is quite different from the feeding in Germany and Austria. In those countries a goodly portion of the population had money and had food and it was natural to take care only of the children. But in the Volga Valley there is no food and there is no money. And if the older people die and the farm machinery has to be deserted, and the rest have to leave their homes there will be no grain raised for next year to support the Russia of the future and the nation will die.

CONTRIBUTIONS received during week ending Eleventh Month 7, 1921—152 packages, 11 for German Relief, one from Mennonites.

Cash for the same period, \$7,479.36.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE WAY TO DISARM.

The way to disarm is to disarm. This is our reply to those of our readers who have asked us for a program and a platform for the coming Conference. It is, moreover, absolutely practical and, since the last war, no longer open to the charge of visionary sentimentality. *The Nation* long ago declared that the world must get rid of war or war will get rid of the world. A true description of this Conference would be that it meets not for the limitation of armament, but in its essence to prevent the human race from committing suicide. For to this pass have we now come; the world is in ruins as a result of this last struggle; it is economically wrecked. In Central Europe

it is by no means certain that civilization will survive; that five to six millions of human beings may yet die from starvation in Europe is the belief of hard-headed men who have lately surveyed the situation. Yet all of this was the result of a struggle which only began to draw in whole populations, had only begun to use the discoveries in the field of poison gas, chemical and aerial warfare which in the next struggle will blot out whole armies and cities. To commit suicide or not to commit suicide, that is the question before the Conference.

What is needed is a complete moral revulsion against the whole miserable policy of dominating others by force and particularly a moral revulsion against the new prostitution of science to the business of murder by wholesale. The science that should be the very means to a better and richer life, a safer and happier one for the multitudes that toil—this is now to be the handmaid of war, capable of tearing down in a month the labor of centuries, for, we repeat, the will to war to-day is the will to suicide. For this we ask no one to take our word; let the curious study the speeches of General Fries, head of our Chemical Warfare Service, or the facts in Will Irwin's "The Next War;" let them recall the poignant regret of our poison gas officers that the unexpected ending of the war prevented them from trying out their new gas which would, they said, if released near a great city, kill some two or three hundred thousand persons. Was it not General Mitchell, assistant chief of our flying corps, who begged a month ago to be allowed to try a little poison gas and some aerial bombs on his striking fellow-Americans in West Virginia? Every practical test bears out the assertions of all the progressive officers of the army and navy that the day of the great battleship is over. That mankind will turn from now on to these new chemical means of destruction, the power and range of which may be measured by the recent explosion in Oppau is the burden of every militarist's song—without regard to the fact that these terrible forces may some day master humanity and beyond question place power in the hands of a few miscreants to perpetrate indescribable horrors upon their inoffensive fellow-men.

No, for once the ideal and the practical are the same. There is no road to the reduction of taxation and the restoration of business surer than that which leads through disarmament. Men will prate, of course, that war must ever be, that the passions of men can never be changed. So some doubtless spoke when the race began to eschew cannibalism and so we know they spoke when the duel was placed without the pale of law. Nor is it the passions of men that are to be feared to-day as much as the greed and cupidity, the blindness and cruelty and folly of diplomats and rulers. No people unwhipped by its imperialists hates another and no people but is capable of being moved by a new passion of fraternity, of brotherhood, of goodwill, such as was preached in Galilee.—*From The Nation of Eleventh Month 9th.*

CONCRETE SUGGESTIONS.

What can individual citizens do to help in the reduction of armaments?

1. Accept your personal responsibility in helping your church and your community to believe in the practicability of a warless world.
2. Help circulate the booklet, "A Creed for Believers in a Warless World," and other relevant literature.
3. Master and remember the facts, figures and policies given in the booklet under "Startling Statistics," "Problems before the Conference" and "Important Principles."
4. Write individual letters to your two Senators, to your Representatives in the House and to the four American members in the Conference. Remember that resolutions passed in mass meetings or signed by hundreds or even thousands of names, though valuable, do not begin to have the influence with legislators that individual letters have which show intelligent knowledge, deep interest and personal conviction.
5. Unite with others in getting the Mayor to ask all citizens to pause for two minutes at noon on Eleventh Month

11th, for silent prayer for God's blessing not only on our beloved country, but also on the International Conference.

6. Talk in your home and with friends about the Conference, being equipped for such conversation by the information given in pamphlets dealing with the necessity for an immediate reduction of armaments.

7. Write short letters of not more than 300-400 words to your local newspapers. Editors, as a rule, are glad to know what their readers are interested in.

8. Let Church groups, women's clubs, or other organizations ask the managers of local motion picture houses to prepare and use each afternoon and evening, five or six slides presenting statistics and brief quotations on the question of the reduction of armaments.

9. Throughout the period of the Conference maintain continued attention to its proceedings and continued study of international problems and policies.—*From The Federal Council of Churches in their four-page sheet entitled "The Church and a Warless World."*

RE-ARMAMENT.

Not all the armor forged by man, not all the weapons he has made for his defence, have saved him.

Ships and guns, poisonous fumes, deadly engines of the skies and the waters, have availed, for the moment, not to make the old world better, but to make the new world worse.

The incense of valor and sacrifice and death—all honor and reverence to the noble spirits who made these immortal offerings!—has risen from the altars, and not yet is the world re-born.

Therefore, it is that man, wounded, bleeding, burdened, staggering, fumbles at the buckles that bind the weight of his armor on his back, longing to cast it off, and wondering if they that take the sword must after all perish by the sword.

Shall he then throw away all his weapons of conquest and defence?

There is one armor that the world of men and women, as a world, has never put on. The churches have long bungled with its fastenings, but the world has gone unfenced, and few have been those in whose hands the mystical sword of the spirit has shone with daily use.

This armor, waiting to be worn, is the armor of brotherhood and sacrifice, the sword of unselfishness, a conquering sword, with the power, when used, to unite the world in love. And there are none who may not put it on.

A dream of the poets? Yes. But there are dreams that come true. Even now the poet's voice is merged and drowned in the universal cry, Disarm. The prudent and fearful hold back, and ask, "Disarm and stand defenceless?" The answer comes, to all a single answer, "Disarm and arm again, with a new armor, not yet tried."

M. A. DeWolfe Howe.

[The foregoing is an editorial from the *Boston Herald* of Eleventh Month 9, 1921. It is very kindly forwarded to us by Arthur Perry. M. A. DeWolfe Howe is editor of the *Harvard Alumni Bulletin* and the *Harvard Graduates Magazine*.—He was at one time assistant editor of the *Atlantic Monthly*.—Eds.]

FRIENDLY NEWS NOTES.

THE *Miami Central News*, Miami, Florida, comes to the office of THE FRIEND with some regularity. We take it this is through the courtesy of Stephen C. Singleton, one of our subscribers. Much in the paper is in the direction of the highest Christian ideals. We respond especially to its well-tempered advocacy of disarmament.

WOOLMAN SCHOOL.—The Board of Managers of Woolman School met on Tenth Month 21st with an unusually large attendance. Every one felt that the Directors' report, given

by Elbert Russell, was full of interest and might be passed on to friends of the School through the Friends' papers.

The special week-end course has met with an enthusiastic response and an enrollment of twenty pupils. Several Extension Courses are being given this fall, and others being planned to begin later in the winter. Elbert Russell is giving a considerable amount of his time to addresses on Disarmament.

The Board felt very much gratified at the splendid work the School is accomplishing, and the helpful part its former students are taking in their meetings. It only wishes that more resident pupils might be present to share in the opportunities offered.

ABINGTON QUARTERLY MEETING was held in regular course on the 10th. At the Meeting of Ministers and Elders the previous day, Hannah P. Morris told of her prospect of attending North Carolina Yearly Meeting. This had not matured in time to go to the Monthly Meeting, but she was encouraged to proceed and the Quarterly Meeting of Ministers and Elders gave her a minute. William Littleboy, E. Maria Bishop, Gurney and Elizabeth Binford and E. Max Reich were at the session on the 10th. Except Elizabeth Binford these all had acceptable vocal service.

In addition to routine business and the reading of William Littleboy's minute, three subjects from the Yearly Meeting were under consideration. As a result a committee was appointed to consider, in a conference or otherwise, "the basis of membership;" the subordinate meetings were instructed to make replies to the new social order queries, and a member of the Yearly Meeting's Committee on "Organic Unity" made a plea for individual consideration of this important subject.

In the evening a sympathetic audience listened to Dr. Hilda Clark and Edith Pye in their presentation of Austria's extremity.

NOTICES.

THE Young Friends' Committee extends a cordial invitation to hear Frederick J. Libby (Executive Secretary of "The National Council of Limitation of Armaments") speak on "The Progress of the International Conference at Washington," at 7.30 p. m., Sixth-day, Eleventh Month 25, 1921, at 20 S. Twelfth Street. Bring anyone interested.

MARY J. MOON.

A SUB-COMMITTEE of the Extension Committee of the Yearly Meeting extends a cordial invitation to a Conference on "The Religious Education of Our Children," to be held at Twelfth Street Meeting-house, Eleventh Month 22, 1921, from 5 to 9 p. m. Program—5 o'clock—Introductory Remarks—Frances Tatam Rhodes; 5.20—Separate Group Conferences: Group 1—Religious Teaching in the Home; Group 2—A Right Observance of First-day; Group 3—Religious Literature for Children. Supper, 6.30. Please bring Box Supper, coffee and ice cream served. Evening Session opening 7.30 o'clock—Addresses: "The Meeting for Worship in Relation to Our Children"—Stanley R. Yarnall; "Germantown Children's Meeting"—Grace Warner Sharpless. Discussion opened by Janet Payne Whitney. Please extend an invitation to all who are interested. If able to attend please notify Jane W. Bartlett, 234 N. Twentieth Street, Philadelphia, Pa.

DIED.—At Long Beach, California, Tenth Month 18, 1921, SARAH W. CLOUT, a member of Woodbury, N. J., Monthly Meeting.

—, at Haddonfield, N. J., on Tenth Month 23, 1921, EDWARD H. JONES, aged seventy years; a member of Haddonfield Monthly Meeting, N. J.

—, on Tenth Month 25, 1921, LYDIA COPE WOOD, wife of the late John B. Wood, in his seventy-seventh year; a member of Germantown Monthly Meeting.

—, at his home near Springville, Iowa, Tenth Month 23, 1921, MORRIS C. SMITH, in his seventy-second year; an Elder of Springville Monthly Meeting.

—, on Eleventh Month 1, 1921, MARY ALLEN, aged seventy-eight years; a member of Haddonfield Monthly Meeting, N. J.

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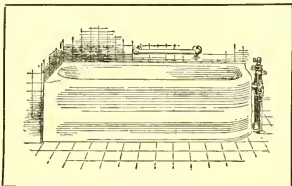
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THE COMMON PEOPLE.

Abraham Lincoln is credited with many things which he probably never said, this partly because they seem to fit the man, but more probably because with such authorship established they will be pondered the more carefully.

It is claimed to have been a favorite remark of his that God must have had a special regard for the common people or He would not have made so many of them.

Just who common people are is difficult to define; there are times when all of us would be willing to claim a place in the group, and again there are circumstances when there are only a very few who would not fight shy of the classification.

The suggested contrast between the group of listeners gathered in the street about the earnest speaker some First-day morning, and the select company within the shelter of the great church edifice across the way compels reflection.

The speaker in the one case does not appeal to us, he soon reveals as he proceeds in his discourse how great are his limitations and how very narrow and circumscribed is his knowledge; the crowd about him is, to our notion, even less appealing than the preacher, and as our eyes roam over the motley gathering of men and women we are conscious of a little pang of thankfulness that we are not of them.

Within the great building across the street, the scene could not, if arranged with that end in view, be greater in contrast. The preaching is by a man trained to the profession; years devoted to study and backed in many cases by generations of scholarship are his natural inheritance, all of the outward trappings of the place bespeak good taste, wealth and refinement, and many of those who occupy the cushioned benches seem to reflect the same standards; there is nothing to be called common in the whole vast building.

It is recorded by Mark the Evangelist, that Jesus after having answered the scribe's query, "What commandment is the first of all?" and having received his "discreet" reply, said to the scribe, "Thou art not far from the Kingdom of God," and then after a few words had been uttered Mark adds, "And the common people heard Him gladly." We draw a mental comparison, based more on imagination than on

anything that has come down to us of record, between the hillside meetings in Judea and Galilee where great multitudes thronged Him, and those other meetings when, in the accustomed places of worship, He spoke the message; but wherever the lesson was given, out-of-doors in the sunshine or within the synagogue, it was the common people who most willingly received it and who were the slowest to cavil at the new teachings it contained.

Our Lord never erred in His actions. He summoned His chief messengers from among those who in that day were called simple-minded, common people. He has very often since called them from the same class and He will doubtless so continue till His great task has been completed. The lessons He had for them were not beyond their comprehension, though often, then as now, they stumbled at what He said, because "He taught as never man taught."

There is a feeling current in church circles and our own Society reflects it in a more pronounced manner than most, best illustrated by the expression—"those less favored than ourselves." It must have been in spirit much the same as that used by the Pharisee of long ago, who, in all honesty to himself, felt his aloofness to the Johns and the Peters of his time.

The common people heard the message of their Lord with attentive ears and heeded His commands, while others gave their strength in trying to unravel His meaning and fitting it in with their own preconceived philosophy.

It was a modest man, drawn from the ranks of the common people, the same who had been with Paul on his first missionary journey and with Peter in later years, John Mark, the son of Mary of Jerusalem, who wrote down the story of the life of Jesus as he heard it from Peter and others like him. Thus we have the Gospel of Mark, the first record in point of time of the greatest life ever lived, and that at the hands of one of the common people.

It was humble fisher-folk at the baptism at the Jordan, who with the multitude heard the words of John the Baptist, but who, comparatively alone, heeded them.

It was common men who in those early days stood steadfast to the surrender of the faith they had declared and who became martyrs therefore, and it has been men and women from the same class who since that day have oftenest made a like sacrifice.

Paul was a promising pupil in the school of Gamaliel, and could have retained that which his natural talents had secured him, but it was as a man of the people, a tent-maker, satisfying his outward needs by his own toil that he saw his way to best serve his Master and his fellows.

It is true that not a few of our Lord's most profound teachings came to us through interviews he held with those who would not class with common people. It was a ruler of the Jews who came to Him in the secrecy of the night, to whom was given the great lesson on the new birth or spiritual re-

generation, and they were Pharisees of no uncertain type on whom he pronounced those scathing denunciations, which should yield to the humble, honest searcher a rich reward as he contrasts them with the fruits of the Spirit.

But there came a day in the early history of the Church when the spirit of organization and hence, leadership, took the place of that evangelizing spirit which, it would seem, characterizes every fresh outbreak of Christian zeal. Then the common people lost ground. The Church became a highly organized institution, for in the nature of things it had to be so. The simplicity of Christian fellowship, nowhere better shown than in Paul's Epistle, written to that little group of Christians in a hill town of Macedonia, was gone, and in its stead came the stately magnificence of a highly organized church. The common people were still a part of it, but they soon came to be followers, and in place of that sweet fellowship that must have prevailed in Philippi to call forth Paul's letter to the little band there, there were the leaders and the followers, which all too soon merged into other titles, the clergy and the laity of to-day.

There is nothing in our Lord's Gospel too intricate for the common man to comprehend. There was nothing when He lived and spoke it centuries ago and it is the same to-day. The picture of the throngs who gathered about Him has a counterpart in the great crowds who listened to George Fox and John Wesley and the host of Christian evangelists drawn from the common people who have labored as they did.

The Church owes to the common people a tremendous debt. If there are common people among us to-day as there were in those times when Mark tells us they heard the Master gladly, it is a sad picture if they are becoming more and more unchurched.

Does it ever come home to us as a Religious Society, the one most democratic of all the churches, as it is also the smallest and therefore should be the best able to guard against the insidious distinctions of classes—Does it ever come home to us that the common people are out of place and can hardly share full fellowship among us?

In face of the enormous debt the modern Christian Church owes to the common people of the first century, no effort can atone for a lack of this spirit of generous fellowship. In a church where women have for eight generations shared with their brothers equal privileges and responsibilities in things spiritual, it behooves us to guard well our heritage. In a republic where class distinction is theoretically ruled out, it becomes us still more to set that same example of equality in fellowship, which will hold the common people to us, that the youthful Marks and Johns among us may find an abundant field for service in the church which developed under the preaching of George Fox.

We know that there was a distinctly religious vein in the character of Abraham Lincoln, that he was reverent toward things spiritual and that he trod with bared head where many another was flippant and careless; we also know that he never formally united himself with an organized church. His biographers have in large measure failed to make clear why one who felt his responsibility towards God as he did, kept aloof from church membership. To some, possibly to not a few, a partial answer to the query will be suggested by the spirit of what we have written.

D. H. F.

A NEW MILESTONE.

Whatever may be the immediate outcome of the deliberations of the international conference now about to begin its sessions in Washington, the "accomplished fact" of such a conference cannot be insignificant. Prediction as to the near future is unsafe,—it cannot yet be stated how far we have traveled; but one may at least venture the thought that a current has set in, which, notwithstanding discouragements and possible disappointments, will not pass underground so as to be totally lost, and that the children of to-day may live to see a nearer approach to that happy condition in which "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These, looking back, perhaps from "the meridian of life," can hardly fail to remember something of the enthusiasm and the glow of hope,—the solemnity also—of this time, even though they should recall with greater vividness the signs of the intensity of feeling with which the news of the Armistice was greeted three years ago. If they cannot now exactly feel all that some of their elders feel in what is welcomed as the coming of the dawn, they may yet live to rejoice in the light of the advancing day.

Some of the boys and girls in particular who are now at Westtown, will probably long remember certain events that have figured large in the experiences of this week:—the meeting on Fifth-day, when fervent pleas were made on behalf of Christ's kingdom of love, and we were feelingly encouraged to believe that now, as it was in a seemingly chaotic period of the Creation, the Spirit of God is moving "upon the face of the waters,"—"upon the face of the deep;" the morning reading next day of two appropriate stanzas from Whittier's poem, "The Crisis;" the stirring and illuminating addresses later in the day by Albert Linton and Elbert Russell, and finally the exercises in the literary societies, in which it was intended to make the meaning and the character of the Washington Conference somewhat more clear and real. Altogether, the stimulating as well as tendering influences that have gathered about us in this historic time are of value in themselves, and may eventually contribute to the bringing in of that better day "so long foretold" and now so earnestly hoped for.

M. W.

WESTTOWN, Eleventh Month 11, 1921.

STILL, still with thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee:
O in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with thee.

—HARRIET BEECHER STOWE.

FRIENDS will be interested to hear that our Friend, H. Wilson Harris, has been elected President of the International Union of Journalists, accredited to the League of Nations. Wilson Harris has acted as the Special Correspondent on international matters to the (London) *Daily News* for sometime, and was formerly its News Editor (which corresponds to City Editor in America). He is son of H. Vigurs Harris of Plymouth, and nephew of Dr. J. Rendel Harris, the Librarian of Rylands Library, Manchester, and discoverer of the "*Mayflower*" timbers at Jordans. For some time he has been Clerk of Golders Green Preparative Meeting, London.

H. W. PEET.

THE WASHINGTON CONFERENCE.

I.

Eleventh Month 11th, eleven o'clock in the morning! The Armistice is proclaimed! What a thrill of gratitude in humanity's heart greeted this hour and event three years ago today. And now to Arlington Heights are thronging hundreds of thousands of America's citizens to participate in the ceremonies celebrating Armistice Day. One of the most significant parades that Washington has ever seen has moved down Pennsylvania Avenue from the Capitol, to the White House, across the Potomac, and on to the Amphitheatre on these historic heights. The President of the Republic, its two ex-presidents, and many of the notables in the land have taken part in the procession. The body of an Unknown Soldier, a victim of the World War of 1914-1918, has been escorted in solemn splendor to be buried here with nearly two score thousand victims of the Civil War of 1861-1865. The old colonial mansion of Robert E. Lee, the leader of the South's lost cause, looks serenely down through its frame of autumn trees upon the throngs of living and the silent houses of the dead.

The President stands in the wonderfully beautiful amphitheatre, its white marble walls and columns decorated with festoons and wreaths of brilliant autumn flowers, and its chief portal, beneath which he stands and beneath which the body of the Unknown Soldier is being buried, bears the familiar words: "We here highly resolve that these dead shall not have died in vain."

And now President Harding begins to speak. As his words roll solemnly forth, we recall that other memorial speech, President Lincoln's immortal eulogy spoken in Gettysburg Cemetery nearly two generations ago. Will this speech, too, ring down the centuries? Are these fateful words we hear? "This Unknown Soldier's sacrifice," he says, "and that of the millions dead, shall not be in vain. There must be, there shall be, the commanding voice of a conscious civilization armed against warfare. As we return this poor clay to its mother soil, garlanded by love and covered with the decorations that only nations can bestow, I can sense the prayers of our people, of all peoples, that this Armistice Day shall mark the beginning of a new and lasting era of peace on earth, good-will among men." May these words indeed be fateful ones; may God grant that President Harding may become the leader, not of an ever losing cause, but of a gloriously triumphant one; and may the eyes of our generation see once more the glory of the coming of the Lord and the disappearance of grim-visaged war forever from our earth.

The delegates from nine nations, assembled in Washington for the Armaments Conference, face President Harding as he voices humanity's hope for the cessation of war. They, and indeed all the vast throng who hear him, have their minds turned apparently toward the future, rather than the past, toward the task of to-morrow, rather than the failures of yesterday and the day before. The two Hague Conferences, the "War to end War," the Conference of Paris, the League of Nations, have all failed one after the other to solve the burning problem of our time, the Problem of Armaments. Now, once more, in God's providence has come another opportunity. The greatness of this opportunity has been recently expressed in striking phrase. The Quaker Governor of our Quaker Commonwealth of Pennsylvania, in his proclamation calling for the observance of Armistice Day, said of the Conference that it would be "perhaps more fateful in its effects upon the destinies of mankind and civilization than any other assemblage ever planned by man." Premier Lloyd George, of Great Britain, declared in his recent Guild Hall speech that the Conference "can be the biggest event in nineteen hundred years." Premier Hara, of Japan, just before his assassination, expressed his belief that "President Harding has been inspired by God to call this Conference, and it behooves mankind, which is represented at this Conference, to accomplish things for the high and lasting benefit of humanity."

Thus, from all around the world are coming voices, from the seats of the mighty as well as from the lowly, which declare that the nations are on the tip-toe of expectation, straining toward the goal of permanent peace.

Like every great opportunity, this one, too, has its great difficulties. Already in Conference circles these difficulties are being stressed. Voices, strong with conviction, but of conflicting tenor, are declaring first this and then that to be the paramount problem which the Conference must face. The protection of France against Germany; the protection of Australia and New Zealand against Japan; the protection of China against Japan and the predatory powers of Europe; the protection of the British rule in India; Asia for the Asiatics, or the Japanese Monroe Doctrine; Alliances: Anglo-Japanese, Anglo-American, Anglo-American-Japanese, Franco-American; the maintenance of British Sea Power; the Freedom of the Seas; the method of reducing and restricting Armaments; the enforcement of Agreements. Such are some of the many problems which are declared to be "paramount and insoluble," and which are certainly bristling with difficulties. Most fortunately, it is not the Conference alone which will travail with these problems. A great cloud of invisible witnesses will labor with it in spirit. The young men and women, upon whose shoulders will lie the burden of to-morrow; the mothers of the race; forward-looking men and women of all ages and of every nation; the spirit of the Prince of Peace and of our Heavenly Father, will all brood over this Conference, we devoutly hope and pray, and under such influences it *must succeed*.

As we write these words, sitting on Arlington Heights, overlooking the City of the Dead and the beautiful City of the Living, the warm afternoon sun of a glorious autumn day is lighting up the Potomac, the Capitol, the Monument, the Lincoln Memorial, and the roofs of Washington's myriad homes. The Pan-American Building, in which the Conference will do its work, is overshadowed by its loftier neighbors and by the slowly-forming mists. As our eye lingers anxiously above it, we pray that God will send forth once more His Divine fiat: Let there be Light. May that Light illumine the dark and devious ways of diplomacy, the lurking shadows of international fears and suspicion; may it soften the hearts, enlighten the minds, and strengthen the consciences of statesmen and peoples; and may our God of Light and Love enable all His children to *mind the Light* which He sheds upon and within them.

Eleventh Month 12th, twelve o'clock noon. After a very unusual illumination of the city and its outstanding landmarks, yesterday evening, the Conference awoke to a crisp, sunshiny day, and assembled amidst nature's good omens. Its first session, an open one, is being held in Continental Memorial Hall, the Pan-American Building being too small for the delegates and guests. President Harding opened the session with an address briefly outlining the position of this country which, he said, "frankly wants less of armament and none of war." He thus made open diplomacy and the reduction of armaments the keynote of the Conference. Secretary Hughes then stated America's specific proposition for the abandonment of all capital ship-building programmes, both actual and projected, this abandonment to last for a minimum period of ten years, and thereafter no ship of more than 35,000 tons' displacement.

If this proposition is accepted, America's saving alone would amount to many millions of dollars and the "scrapping" of sixty-six ships of 2,000,000 tons by the three powers, and the ratio of the capital ships of the United States, Great Britain and Japan would be left as 5: 6: 3. The further significance of America's concrete proposition, and the reaction of the Conference to it must be left to later consideration. It constitutes at least a definite step towards the reduction and limitation of naval armaments; and its promptitude, precision and frankness caused a profound sensation. The British proposal at the first Hague Conference in 1899 for the estab-

lishment of an International Court of Arbitration was charged with a similar thrill of world-motion. May the two sister nations push on together their twin-plan of Disarmament and Peaceful Settlement.

WILLIAM I. HULL.

WASHINGTON, D. C., Eleventh Month 12, 1921.

IOWA YEARLY MEETING.

Iowa Yearly Meeting was held at Whittier, Linn County, this year, the meeting for Ministers and Elders being held at eight o'clock on the morning of Tenth Month 17th; followed two hours later by a public meeting for worship and in the afternoon by a meeting of the Representative body. The attendance was fully up to or in excess of the usual number. Those present familiar with Ohio Yearly Meeting thought the attendance nearly equal to Ohio.

Whittier is in the midst of the most densely settled Friends' community in the State, and in many respects is an ideal Quaker village, "far from the maddening crowd's ignoble strife;" though the long line of automobiles parked beside the meeting-house lawn gave it quite a touch of modernity. Back of the meeting-house are long rows of empty horse-sheds; horse-drawn vehicles seem to be almost obsolete. The writer recollects seeing but a solitary horse and spring wagon used during the time of Yearly Meeting.

The country surrounding Whittier is typical of Iowa farm land, a little more sandy than most, perhaps, though rich and productive, as the well-equipped and comfortable farmsteads testify. Another thing the passer-by cannot fail to notice is, that here and there may be seen huge boulders of granite or quartz bearing eloquent testimony to the tremendous forces of nature in the great ice-age when they were torn from their northern home, and deported to Iowa and elsewhere, to the sorrow of the farmer of to-day, whose land they jointly occupy with himself. But they have a wonderful tale to tell of fiery younger days and their equally wonderful journey when captured by the ice monster and carried to where we see them to-day. Surely the stones can teach many things to those who heed.

The membership in Iowa is quite widely scattered, and many Friends even from the most remote meetings came in their cars. This does not apply to Pasadena, Cal. Samuel Thomas was perhaps the only Friend in attendance from that meeting. Others from outside the State were Rachel Cope, a Minister from New Garden, Ohio, with her companions, Joshua and Mary Brantingham; and from Fairhope, Ala., Mary Smith, a Minister, with her companion, Elma Smith. Friends without minutes were Lindley Steer and wife, William and Rachel Bradway, Edmund and Eliza Smith of Ohio, and David and Margaret Henderson from Minnesota. Abner and Ella Newlin were in attendance on their way home from their European journey. It was a satisfaction and cause for thankfulness to see them again in our midst.

One feature in connection with Iowa Yearly Meeting is the arrangement conducted by the Committee on Entertainment, cooks being hired for the occasion and ample preparations made for boarding the entire attendance, thus relieving the women Friends in the neighborhood of care, and leaving them free to devote their time to meeting duties. Friends from a distance were lodged in Friends' homes near at hand. Many whole families were in attendance, consequently during the hours between meetings there were lively groups of children, and the adjacent ball-ground was patronized by the young men and women, of whom there was a goodly number. Their interest was by no means confined to the ball-grounds, and it was encouraging to see so many of the younger members take an interest in meeting affairs.

On Fifth-day morning the regular meeting for business opened and the reports from the Quarterly Meetings were read and the epistles from other Yearly Meetings. Committees were appointed to draft replies as way opened therefor. The epistles received were felt to carry more than usual weight. No doubt the distress and social unrest in the world, the

aftermath of the war, had had the effect of deepening the concern in the minds of Friends generally for the world's welfare and that Truth might prevail, which concern was reflected in the epistles. The Dublin and London epistles bore evidence of this as well as the others. These two and one from Germany were read and directed to be acknowledged by the Clerk. Replies to all the others, including one from Fritchley, were produced at a future session and adopted by the meeting.

The afternoon of Fifth-day was largely devoted to the educational interests throughout the Yearly Meeting. The prevailing financial stringency has been felt, which, together with the increased efficiency of the public school system since consolidation has come into vogue, has added to the difficulty of keeping up our schools.

Next day, soon after the meeting assembled, the Representatives offered the names of William P. Young and Lewis L. Rockwell for men's Clerks and Alaz Binns and Ida McGrew for women's Clerks, who being united with, they were accordingly appointed for the ensuing year. The meeting then entered upon the consideration of the state of Society as portrayed in the answers to the Queries. These revealed many deficiencies which was cause for humiliation. But for all our deficiencies a good degree of love prevailed, which was manifested throughout the meeting.

The Representative Meeting met from time to time, and our concern for the spread of the peaceable nature of Christianity and the uplift of humanity took definite shape in an address to the Washington Disarmament Conference prepared by a Friend and adopted by the meeting; also one to the American delegates.

HENRY STANDING.

IF WAY OPENS.

"If way opens" is a phrase long familiar to Friendly ears and minds and hearts. The expression suggests one of the fundamental practices of Friends in the conduct of life. It indicates the practical application, in daily life, of our belief in an Inward Light. It involves more than following one's own best judgment—it goes deeper than that. It is based on a conviction that the Father is both interested in and concerned about our life as individuals. It implies Divine direction. We know that, "There is a guidance for each of us and by lowly listening we shall hear the right word."

Suppose two courses of action are present in consciousness. Thoughtful consideration takes place. *Pros* and *cons* are weighed. A sincere, earnest desire to do the right thing is uppermost in mind and heart. A little later on, the mind assumes a waiting attitude. Presently, clear and unmistakable, the still, quiet Voice is heard—the way opens.

The decision reached, a sense of peace follows; an ease of mind and a lightness of heart ensues. The upshot of the matter and the issues thereof are left, in complete confidence, to the Higher Power.

While arriving at decisions in a Friends' Business Meeting, the same clarifying influence is perceived. The "sense of the Meeting" is felt, not only by the Clerk, but by Friends generally. The Meeting is conscious, as a body, that way has opened for a certain course of action. The individual puts himself in an attitude of reception, knowing full well that

Light is sown for the righteous

And gladness for the upright in heart.

CHARLES B. HESTON, JR.

"THERE is no doubt that at the back of all our minds, vague, fugitive, hard to express, is the feeling that if it is God's world, if He has called us to be doctors and engineers and farmers, and chemists and schoolmasters and business men (for these are the sort of jobs to which He has called us), then being Christians must help us to do these jobs, not only to be better men but to be better business men, better farmers, better shop managers."—*The Student Christian Movement*.

EDUCATION.

ADDRESS OF MARY H. LEWIS, OF THE PARK SCHOOL, BUFFALO, N. Y.

GIVEN AT WESTTOWN SCHOOL, TENTH MONTH 29, 1921.

Mary H. Lewis said in substance:—

I was for ten years a teacher of little children in New York City—an artificial city. The children in the Horace Mann School were crowded in rows after rows, rooms upon rooms, in a building four stories high. They were brought to the school in luxurious style and after school hours were hustled by trim nursery maids into grand limousines in which they rode out on Riverside Drive. These children knew nothing of the simple play which all children enjoy. In an effort to find out their living conditions at home, I became convinced that such highly artificial conditions were crushing out the very spontaneity and virility which was the natural inheritance of children. I envied the life of the East Side child for the children in my own room. There, even in the dirt and filth of the street, they could work out their own natural play games, unhampered by the artificiality of the richer life.

Finally, I asked if I could not move my children to the roof of an adjoining building and teach them in the way which seemed to me proper. The scheme was presented (as the most foolish ever heard of) to the Faculty of "Horace Mann." But since the Horace Mann School was existing for experimentation in education, any scheme should have one trial at least. So the request was granted and I took my children to the roof of an adjoining building. There I was left completely by myself. The gymnasium teacher, the music teacher, the art teacher—all found it inconvenient to continue teaching my children. But then, I had plenty of space; the children had a chance to spread out, which was the only natural thing for them to do.

These children had not learned how to play together. When left to themselves they did not know what to do. Soon, however, although they knew nothing of organized play—I dislike organized play,—they formed a group with a leader and devised a game which was as beneficial in the development of their education as any text book could be. That first game was spontaneous. It was a New York fire staged on the roof. The whole play was planned and executed without help; great prancing horses—it was before the present fire engines—thrilling rescues and all.

The fact is that children do not want to be amused as so many think, but they want to act on their own initiative. I found out that only by living with children can one learn to know children. One rainy afternoon a little boy in the third grade asked if he could not stay at school and mend the roof of his rabbits' house even though it were wet. That boy preferred to work all the afternoon in the rain on the box house for a few rabbits than attend the moving pictures! Is it any wonder that the lives of these little children were considered artificial!

Of course my school was being closely watched to see if the students would be as well prepared for the upper grades as those who were in the class-rooms downstairs. I had made the statement that I was giving one-third the time to formal work which had been considered the minimum essential. At the end of the first year the children were tested out thoroughly and they ranked as high as the other grades, if not a little higher. And such a change had come over these pupils. A visitor suggested that one would not recognize them as the same children as those who were in the room downstairs the year before. They had become bright, active, vigorous, full of health, and possessed an initiative. That was far more apparent than in the children of the usual school routine.

All this suggested the idea of starting a school of my own. So when an offer came to me to begin a school in Buffalo, I was only too eager to grasp the opportunity. The Park School of Buffalo began with about twenty-seven children, from kindergarten babies to about the fourth grade. The school

grew gradually and the curriculum adapted itself to needs. Children want simple things, and simplicity was the key-note here. If children have the right environment they grow and can be helped toward the right goal, as flowers thrive on the rain and sunshine. They are naturally happy, simple in their tastes, and as a rule healthy unless interfered with by parents and others.

The essentials in teaching children,—next after teachers, who are really the first essential—are: first, the environment, which must be cut free of any artificial surroundings. Secondly, there must be sufficient opportunity for development. Thirdly, there must be the possibility of service. Our school is different from other progressive schools only in being older. We have children now ready for high school who have never been out of this kind of training. To educate children for future citizenship it is necessary for them to be able to think independently and be tolerant. Being good citizens involves the development of qualities that begin when they are small children. The child is living with his mates, even if he progresses in his education only according to his ability. What is the aim of this school? It is not to make children happy, or healthy, or simple. They are that. It is to bring up a group who think for themselves, co-operate with their neighbors, have courage of their convictions, and tact in human relationships. It is possible to do this, and yet when they enter the formal schools they are not behind in scholarship. They work hard on account of the sense of achievement.

In practical, commonplace, hard work there is mental as well as physical effort. In the group they know their leader and can organize themselves. One day the children came in with muddy feet. Investigation proved that the road leading to the school building was in poor condition. So it was suggested that they get their wheelbarrows and their shovels and spread a pile of crushed rock—previously ordered for such an emergency—over the road. In forty-five minutes the job was completed and the children returned to school radiating the glow which results from hard, happy effort. I should rather see that youthful satisfaction in the successful accomplishment of a man's job than anything else in the world. That is education, and all there is in education is individual and co-operative service.

The question might as well be asked, does all this work in the high school and does it prepare for college examinations? The answer rests in the affirmative.

Also, if children are to go on to college under the new vocational plan of teaching, the time is coming when the college entrance requirements will be altered. The introduction of intelligence tests and so on of the last ten years represents such a change. I am sure that when the time comes for some of the students to enter college their record will hold up to the average, and most likely will be better than the average. The elementary schools would link up with the colleges better if the college professors would visit these schools and see what is being done by their instructors. This should be just as sensible as for the lower schools to be patterning after the colleges, for after all, the habit-forming age is when the boys and girls are in the lower grades.

The Park School is situated on a sixty-acre farm where the cottages are like homes from which the children come. Here there is opportunity for freedom of action, opportunity to make broader ideals. In our program for each day, there is one hour, or a period of forty-five minutes, which comes right after lunch, when the children may do anything they wish provided it does not interfere with anyone else. Preferably they are to be by themselves. It is this hour which the parents call "the play hour," the teachers call it "the free hour," but the children call it "the work hour." In the introduction of this free hour I feel that I may claim the title of being the originator. The time has proved of great value to the child when spent in this way. In the busy rush of modern life the child rarely finds time to occupy himself with the particular task which he really desires to carry out, be it reading or work of some kind. Here he finds opportunity to develop personal

initiative. The free hour is now provided for in all the city schools of Buffalo.

Private schools have no right to exist unless they are research laboratories in education, and all this experimental work in education must produce results, for experimental work is useless unless it gets somewhere. We have observed carefully our children who have gone from us to formal schools. We find that in every case they are doing better than the average, with the exception of one. Hence, along with the special advantages of this newer kind of training has come the ability to eat up the work of the formal school. The possibilities in this new education are limitless and most fascinating.

Forwarded by Barclay L. Jones.

SPIRITUAL VALUES IN INDUSTRY.

[We are indebted to our friend John Way for the following. It is the *Babson Report of Tenth Month 25th.*—Eds.]

The old method of teaching economics was that everything comes from "land and labor." Many courses are now being taught in our colleges to-day along those lines. Statistics, however, clearly show that this is a fallacy. For instance, China has greater natural resources and more available labor than this country and yet it is away behind this country. *Natural resources, available labor, and capital are important, but those things are of little value until they are released by people filled with the spirit of God. That is what the study of economic history clearly teaches.*

It is very important for clients to see that their sons and daughters realize that the old system of economics is false because it omits the most important factor of all—namely, the spiritual values. As Towson says, "Materials, labor, plants, markets, all these things can be adjusted, but the soul of man, which determines his purposes and his motives, can only be converted through religion."

Printing was discovered in China several thousand years ago, but it began to be developed only three or four centuries ago in Europe for the spreading of the teachings of the Bible. It was the desire to propagate the teachings of Jesus which developed printing. Religion has been the spiritual force which has developed not only our nation politically, but commercially and industrially as well. Economic history teaches one thing very plainly: the industrial problem will never be solved by employers' associations, or labor associations, or consumers' associations, but only as all get together as brothers filled with the spirit of God. If I learned one thing during the two years when serving Secretary of Labor Wilson, in Washington, it was that these problems can never be settled by force or by legislation.

Our troubles to-day are very largely due to the fact that we have been trying to run industry by the will of Congress instead of the will of God. The trouble with bankers to-day is that they are looking too much to Dun's ratings and Bradstreet's ratings and too little to God's ratings of men. Some one asked me recently the difference between ethics and religion. I replied, "Ethics is the track of the railroad system; religion is the motive power. Ethics is the wheels of the watch; religion is the spring of the watch."

When industry started in this country we built a foundation for a two-story building. We have been adding additional stories to this building until we have an eight or ten-story building with the same spiritual foundation. The great task before industry to-day is to quit adding more stories to the structure and to strengthen the spiritual foundation underlying that structure, without which there can be no structure at all. This is not mere theory; it is very evident in all lines of work. Take any industry, for instance. What is the most important asset—the physical property or the management? Any banker will tell you that it is the management. What is the most important asset to a corporation from a business point of view—a great mass of buildings, or a God-fearing board of directors? The answer is obvious.

I am speaking as a statistician, not as a preacher. Our political freedom, our personal safety, our educational system,

our work to relieve suffering, our industry and commerce—everything that is worth while to civilization—we owe to those spiritual qualities which teach man to serve.

The Indian did not care to construct a log canoe because he knew it would be stolen from him. He did not catch more game than he and his family could consume in a day because it would be carried away by others. But as soon as integrity was taught by the missionaries, the Indians began to construct their canoes which might perhaps be suggested as the beginning of our merchant marine. The Indians then began to preserve their game and that was the forerunner of the packing-house industry. Business enterprise is possible only when moral integrity obtains. Business enterprise and civilization itself are the products of spiritual teachings.

The difference between barbarism and civilization is a difference in the spiritual element. Even when civilization gets to a certain point, as we have it now, it can remain steadfast only as we pour religion into it. Civilization makes no progress until spirituality makes a jump and then civilization moves to catch up. That is what the labor situation is waiting to do. *When there is an increase of spirituality among all groups, then there will be another great development in the labor movement, but not until then. No reforms can be forced through and be permanent. We can develop only as we co-operate with the spirit of God. Oh, if men would think more of religion and less of commodities, bank clearings, foreign trade and immigration! When they do we shall again have prosperity. Moreover, the present depression must last until this change comes about!*

ROGER W. BABSON.

THE NEEDED SAVIOUR.

WILLIAM C. ALLEN.

Some of us know very little about theology or creeds. The larger mysteries of the creation are too deep for us. We but dimly understand the beauty of the winning story of the Bible. Of one simple fact we are assured—we need a Saviour. In the last analysis how little we have to depend upon within ourselves or in the world. We cast aside pride in our works, we acknowledge our sins, we bow at the foot of the cross and upon the humiliating tree find an invincible Deliverer. Antecedent to the pangs of Calvary were the pangs of the Nativity. It was of transcendent importance that the one should precede the other. It was desirable that He who was to be the Great Rescuer of all who would accept Him should take upon Himself the form of a man. So it came about that the Saviour appeared, not with a mighty host, not with fanfare and palms of victory, but in swaddling clothes in a manger. O the graciousness of God, in sending His Son as of the poorest of mankind, seeing that it was the poorest of mankind He was sent to help! Could a better plan have been devised? Can we measure the boundlessness of the Eternal Love that has provided such a simple method for our redemption? Shall we listen to the cry of the Child of Bethlehem as He calls to repentance and the offices of love? Does not a suffering world need to rediscover Him to-day? Should not the radiancy shed nineteen hundred years ago upon the dark Judean hills become the glorious light of the present era? Then shall the sweet strain of the angels become our triumphant song: "Glory to God in the highest, and on earth peace, good-will toward men!"

SAN JOSÉ, California.

For them (modern reformers), as for Christian theologians, Hope was one of the Cardinal Virtues. Less has been achieved than they expected, but nothing has happened to destroy the belief that among the citizens of free countries the sense of duty and the love of peace will grow steadily stronger. The experiment has not failed, for the world is after all a better place than it was under other kinds of government, and the faith that it may be made better still survives. Without Faith nothing is accomplished, and Hope is the mainspring of Faith.—LORD BRYCE.

CHILDREN'S CORNER.

THE STORY OF BARRY.—The following story of Barry is taken in part from "Dogs of All Nations," by Conrad J. Miller, who says nothing, however, about the way Barry finally lost his life, and makes no mention of the monument in his memory set up in the Dog Cemetery in Paris:

C. J. Miller says:—"On the highest point of the Mountain Pass that leaves Martigny in the Valley of the Rhone across the Great Bernard into Italy, there stands in a dreary solitude, shut in by wild rugged mountains covered with eternal snow, the most elevated dwelling-place in the Old World—the Hospice of St. Bernard. Ten or twelve monks reside here in the midst of the most complete wilderness, where winter reigns eight or nine months. . . . The Hospice offers to everyone a refuge, with kindly help and care. The monks are especially busy in winter time, when they go forth to seek and rescue the lost wanderer. Every year many lives are saved through their endeavors. Specially trained dogs accompany the monks, or are sent out alone to search for those in danger."

The rest of the story of the brave dog is substantially this: It seems that two travelers were lost in the Alps in a blinding snow-storm. One of them in his extremity insisted that, as a last resort, he should have recourse to the brandy flask. His comrade urged upon him the folly of this, inasmuch as after a brief period of exhilaration, the reaction would leave him in a worse condition than before. Refusing the advice of his friend, he drank heavily, and after forging ahead for a short distance, became utterly exhausted and sank in the snow. His companion struggled on and at last was able to reach the friendly shelter of the Hospice. Here he told the story of his lost fellow-traveler.

Barry was called by the monks and told to take the traveler's trail, which he did, finding at length the man who had been left behind, unconscious in the snow. Barry finally, by various methods, roused him from his stupor only to be mistaken by the more or less dazed man for a wild beast. With what remaining strength he had, the traveler managed to get his knife out of his pocket and plunge it into Barry's neck. In spite of this, the faithful dog kept at his task until the traveler realized that he had evidently been found by one of the dogs of the Hospice. He struggled to his feet, and half leaning on the dog, whose strength was rapidly failing from loss of blood, finally reached the Hospice. On its threshold this noble creature, who had stained every step of the way back with his own life-blood, fell exhausted, having given to all humanity a lesson in fidelity to a trust as great as could well be taught.

On the monument in the cemetery in Paris, is the following inscription: "He saved the lives of forty persons, and was killed by the forty-first."

BETTER THAN SIR WALTER RALEIGH.—He was only a little lad, born in a slum, barefooted, his clothes dirty and ragged. In the poorest quarter of the port of Liverpool there is a society which attends to the slum kiddies. Little ones without boots, with clothes past repair and oft-times verminous, come here for help. They are given a meal, a hot bath, their old, dilapidated garments destroyed and a new set of warm, clean clothes provided.

One winter evening a number of children were in the corridor, waiting their turn for the bath. As one entered the bath-room, the others would move forward toward the door. One little girl hesitated to move forward; and the ragged boy soon discovered the reason. The unheated corridor has a cold cement floor and the kiddies were mostly barefooted. When they had stood for a little while on one spot the place became warm. So the girl hesitated to move from her own warmed spot and thus risk losing her place in the line.

The boy threw his little ragged cap on the floor and turning to the girl said: "There, stand on that, you'll find it warmer."

He was finer than Sir Walter Raleigh—for Raleigh could buy another coat.—*Presbyterian Advance.*

BOOK REVIEWS.

A GERMAN QUAKER'S BOOK.

An interesting outcome of the work of the Society of Friends in Germany since the war is the publication of a little book "Die Stellung Des Quakertums Zur Sozialen Frage" (The Attitude of Quakerism to the Social Problem), just issued by Christopher Kaiser, Munich (Friends' Bookshop, London). The author, Dr. Walter Koch, has joined the Society of Friends and was one of the small party of Germans permitted by the Government to be present at the Young Friends' Conference at Jordans in Eighth Month, 1920.

In the book he says:—

"The doctrine of the Inner Light led Quakers from the first to conceive of life as a whole and gave them a sense of world responsibility. . . . Fox's first awakening was not over his own sins but over the moral condition of the world around him. Mysticism has often led to individual isolation, but in the Society of Friends the meeting for worship created an intense community consciousness which showed itself in practical work. In this combination of freedom and fellowship, of individualism and social responsibility is to be found one of the deepest roots of the movement which makes it so valuable to-day.

"It was of first importance that Quakerism not only formed a link in the age-long chain of mystical movement, but, as R. M. Jones shows, was connected by an underground channel with the Anabaptists, the forerunners of modern socialism. At its inception it was closely related to the various people's movements of the time. "Levellers" and "Diggers," disappointed with the failures to set up the Kingdom of God by violence, were attracted by the Quaker doctrine of the Inner Light, and sought to revolutionize the world from within. In those early days the Society was in more living touch with the masses than ever since. Braitwaite shows that in 1680 sixty per cent. of the members were manual workers, whereas a century later they formed only twenty per cent."

Koch discusses the various causes which led to the raising of the social status of Friends and their becoming alienated from the proletariat, and he quotes Augusta Jorns,* who says: "While the economic level of the Society rose, its inner life suffered loss." Attempts were made to improve matters by a rigid discipline which was quite un-Quakerly in spirit. Friends of this time were quite unable to appreciate the revolutionary outlook of the early Quakers. But we, living in the swift changes of modern life, are better able to understand the meaning of primitive Quakerism.

Many individual practices of early Friends show communistic tendencies. The refusal to remove the hat and the use of "Thou" in speech (for which many suffered imprisonment) with their implied protest against class distinctions, only take on a revolutionary character when it is borne in mind that the individuals belonged to the lower classes. Thus they approached the social question from beneath as a people's movement. Their insight enabled them to realize much which democracy is only now beginning to recognize, such as the equality of women.

Passing on to modern times, Dr. Koch asks:—

"What is the attitude of Friends in the great modern conflicts between capitalism and socialism? Everywhere there is a great desire to face up to this problem and be worthy of the great past. Friends take active part in all efforts to remove the evils of capitalism. In literature, at conferences, in committees, the question is discussed. The relief work of Friends rests to a large extent upon the philanthropic tradition, but the more thoroughly it is taken up the clearer becomes the duty to get to the root of the evil. This was felt in the past by John Bellers, who besides anticipating many modern socialistic ideas, formed a link between the prophets of the first generation of Quakers and the philanthropists of

*Augusta Jorns was known to Friends before the war. She based her doctor's thesis on studies of Quakerism at Devonshire House. Isaac Sharpless regarded this work of very high value.—[Eds.]

the eighteenth-nineteenth centuries, and he was very much concerned with land colonization, prison reform and the anti-slavery movement. But all such plans must work with the materials of capitalism and depend upon capitalist philanthropy. "New Town," the scheme for a modern garden city which is being taken up eagerly by many Quakers, is a development of the old Utopian socialism of Bellers and Allen. Knowing the harmful results of exclusiveness, Friends are active in all kinds of social and spiritual efforts outside the Society, such as co-operative movements, temperance, workers' education, and particularly Adult Schools. But as the social question is not merely a question of education, many Friends are active in various political bodies—radical, Liberal and I. L. P.

"For some time past there has been a growing interest in social questions in the Society. A valuable document in this connection is L. F. Morland's 'The New Social Outlook.' In 1916 the War and Social Order Committee was established. The Society could no longer remain satisfied with a bourgeois pacifist position, but sought for the human and economic causes of war."

H. W. PEET.

174 VENNER ROAD, SYDENHAM, S. E. 26.

FOUR-SCORE AND TWO.

[One of our octogenarian subscribers, very active and useful in public work, recently had her milestone made golden by the united acknowledgment of several hundred of her fellow townsmen. The following poem was contributed by one who is a minister amongst the Methodists. In re-printing the poem we are happy to recognize, as our readers will, that the sentiment is applicable to not a few octogenarians in Friendly circles.—Eds.]

Four-score and two! Thy years are great,

For thou hast lived as in thy Master's sight,

And now, enriched in soul, He says to thee:

"Trust on—at eventime it shall be light."

Four-score and two! And work not done,

For thou art still a helper of the right.

And as the day so shall He strengthen thee.

Work on—at eventime it shall be light.

Four-score and two! With joyous living still,

For love abounds to thee both day and night.

And when the Master calls thee He will say:

"Fear not—at eventime it shall be light."

—ROBERT ARTHUR ELWOOD.

American Friends' Service Committee

20 South Twelfth Street. PHILADELPHIA, PA.

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BERNARD WALTON

HAPPINESS INSTEAD OF DESPAIR.

On a glorious autumn day of sun and wind my impudent little motor side-car whirled me up the slope of the Kahlenberg just outside Vienna, through the park into the gate of the Schloss Bellevue. This two-century-old mansion shone in the sun. Stately trees threw their shade over a broad terrace from which one had a wide view of hillside fields and faraway Vienna shining in the sun.

From under the trees scattered over the lawn there came a hum of life. Peering through the little gate I came upon a Peter Pan scene. Little buccaners and buccaneers from three to twelve years old with bare chests and legs and strange, nondescript trousers were trotting about in shade and sunshine, or lying stretched out on long-backed chairs.

There was a rush, a pattering of little feet and shrill cries of joy, and in a moment I was surrounded by children. They

crowded up to display their wounds and scars. They would hobble or crawl and some would come faster than the others because they could use crutches. And over on the chairs there were those who could not move. One bold pirate had two legs in a cast. A little girl slips head downward over a plaster-of-Paris cradle, a sort of inverted Brunhilda on her rock. This fourteen-year-old girl has walked on crutches for several years because of a bad hip. That imp frolicking in the sun has a wound in his chest.

The Sister who was in charge, once a war nurse and an aristocrat, now turned to be a ten-hour-a-day worker, speaks with a glow of her warriors. All are victims of bone tuberculosis. They have been at the Schloss three weeks or less and the fresh air has whetted their appetites. They are eating and sleeping like savages and have put on an average of two pounds apiece.

Five-year-old Marie, who could not stand when she came, because her legs were so swollen with rickets, now walks slowly and carefully across the terrace to us. We induce Mizzi to take a few steps without her crutches, an impossible thing to do three weeks ago when she arrived. On firm, brown chests and backs we touch scars, the last remains of open tubercular sores of long standing. We stop to talk to little Rosa sitting bravely in her deck-chair, playing with a tired-looking woolly dog. She was wasted with fever when she arrived, too tired to do more than lie inert under the trees. Last week her father stood by her chair with tears in his eyes, for he had lost hope of ever again seeing his little daughter free from fever. Now she was looking strong and had begun to play.

The visiting-days are happy occasions for parents and children, for this convalescent home is making wonderful cures of the pitiful mites who had no chance of recovery in their sunless, overcrowded homes, where milk and meat and butter are unknown and cabbage or flour soup, black bread and noodles are the staple diet. But because the Quakers have brought rice and milk and cocoa and beans and flour and clothes, they will have new life and will be happy, glad children.

But what is this procession of tin bath-tubs and wash-tubs coming down the steps of the Schloss? What are they doing sitting impudently in the middle of the dignified court, the water flashing in the sun? "What a pity Fraulein must go so soon! In half an hour this hot sun will have warmed the water and the children will all have a splash before their afternoon naps. They are so amusing, shouting and paddling and laughing, like so many little brown eels."

"Come again next month and see how many pounds they have put on—see the contrast with the new children who will come out from the city. We are so grateful for the blankets and sheets and food and dishes that you good Quakers sent to us. We could not have opened the home without them. Good-bye!"

And the jolly chorus of children's voices rose again from the terrace, while unblinking eyes watched the machine whirl off around the bend of the road.

DOROTHY NORTH.

VIENNA IS DESPERATE IN THE WAKE OF THE NEW FINANCIAL CRASH.

This is a frank appeal for funds. Asking for money is always a disagreeable task, but this is not the time for easy feelings. It would be easier to write an account of the details of human misery in the hope that a reader would be sufficiently stirred to have no peace of mind until a subscription was sent.

Unfortunately, the story of Austria's misery contains nothing that is very new, and its constant repetition has taken away the sense of the dramatic. It fails to stimulate instinctive, generous impulses, for the stimulus has been so often applied, and continually applying has hardened our spiritual skins.

The overwhelming tragedy of Russia is staggering the mind of the world, and with that, and the uncertainty of the economic conditions at home, a demand for help to the five-year-old misery of Vienna seems almost unreasonable.

It is with a full consciousness of all these difficulties that this appeal is made, and we feel it is justified because even in the full light of the claim of all the other misery in the world, the claim of Austria's situation still stands out vividly as too great to be ignored. The Quaker Mission has been at work for two years in Austria and has had the joy of seeing conditions improve greatly in the life of the people. Most of the relief has been given to very young children, and though some of the children crippled by the war famine will never be cured, all have received care, and the younger children have been given some chance to withstand rickets and tuberculosis and to grow into healthy, normal men and women.

During the early summer a new atmosphere of hope began to grow in Vienna and men began to believe that the endurance of the last years would prove to have been of such strength that happier and better days were near. Then within a space of time measured by hours there came the sudden crash of the crown, a sudden leap in prices, panic and desperation. These are strong words, but they represent hard, actual facts. To-day the crown has dropped in value until a dollar will buy 2,600—so putting the financial situation of Austria almost on a par with that of Poland and Russia. Unless something immediate is done to deal with this crisis, Austria will be in a worse plight than she was on that day the armistice was signed. If help is not brought it would seem almost better not to have helped them at all than to have brought them through such misery to such an end.

It is strange what little incidents bring the situation home. The gratitude of a professor's wife for the present of a toothbrush seems tragic. She had been unable to afford one for a long time, and had used chalk rubbed on paper. Everyone in a civilized country has a right to be able to buy a toothbrush. But still more has every mother the right to be able to buy sufficient food for her baby. It is terrible to see the immediate effect of the scarcity of food upon the mothers. They are always the first to go short, and the babies of the future are sacrificed to the babies of the present.

Is there a crisis in Vienna to-day? Flour is \$60 a pound, sugar \$65 a pound, lard \$230 a pound, beef \$79 a pound. It is either help or ruin.

The Friends' Relief Mission has carried on for two years in the face of a child population starved and dwarfed and stunted, and in the face of homes where fathers and mothers were unable to supply warmth or food. We have faith that you will respond to this appeal and give aid in carrying a helpless and broken nation through to life. And somehow it is not possible to believe that those whose lives and whole future have been saved, will ever be able to forget those who saved them.

SHIPMENTS received during week ending Eleventh Month 12, 1921—70 boxes and packages received; 5 for German Relief; 1 from Mennonites; 2 anonymous.

Cash during the same period, \$24,456.91.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

PRACTICAL DISARMAMENT SUGGESTIONS.

Time is passing quickly.

Here are a few suggestions as to what Friends can do locally:

1. Help organize a representative local disarmament committee in conjunction with the other branch of Friends and interested citizens.
2. Mass Meeting; arrange for a local mass meeting where a pageant may add to the interest.
3. Public and private schools—Put a set of disarmament posters in the schools. Arrange for disarmament essay prizes. Have a good speaker lecture to the children. An excellent set of lantern slides is available.
4. Libraries—Have a set of posters put up in the library. Put a copy of Will Irwin's "The Next War" in the library.
5. Churches—Get the ministers to agree to read disarma-

ment bulletins which are to be issued every two weeks, if possible, through Dr. Wm. I. Hull, an expert on this subject, who is expecting to be in Washington during the conference.

6. Stores—Get one of the local stores to put up a set of posters in the window.

7. Distribute literature on disarmament, and send the disarmament bulletins to educators, editors, clubs and societies.

8. Send either a letter or telegram to Secretary Hughes expressing your convictions as to the work of the conference.

Assistance in the way of posters, lantern slides, literature, speakers and bulletins may be obtained from Room 24, 304 Arch Street, Philadelphia.

ANNE WALTON PENNELL,
Disarmament Secretary.

DR. BOARDMAN'S PREDICTION.

Many Friends gratefully remember Dr. George Dana Boardman. He was for many years one of the best beloved clergymen in the city. He was often seen and heard in Friendly circles. In 1890 he delivered an address in Washington from which the following is an extract:—

Solemnly believing that the policy of my Divine Master is a policy of peace, I as solemnly believe that my Divine Master is summoning earth's nations to a policy of disarmament. How they shall effect this disarmament, whether suddenly or gradually, whether separately or simultaneously, I do not presume to assert. But I do presume to assert unhesitatingly and unqualifiedly that the time has come when the nations should commit themselves openly to the policy of disarmament.

Meanwhile, if I had the ear of my beloved country, I would venture to offer so much as this: Let our American Nation propose to our brother nations to disarm, substituting arbitration or some other pacific policy for armament. All of us, whether Republicans or Democrats, whether natives or immigrants, will agree that if there is on earth a nation that can afford to disarm and be known as the great peace people it is the American Nation; for our fortunes do not vibrate in the oscillating balance of European Powers. We are strong enough and ought to be brave enough to say to our brother nations of mankind:

"We believe that war is foolish, antiquated, wicked policy. Let us disarm, referring our disputes not to the bloody decisions of capricious war, but to the peaceful arbitration of common sense. Let us enter into a covenant of everlasting amity, organizing a peace league that shall not only be Pan-American, but also Pan-Human. We Americans take the initiative in inviting all the nations of the earth to meet with us in the greatest of Congresses—the Parliament of Man, the Federation of the world."

FRIENDLY NEWS NOTES.

CONCORD QUARTERLY MEETING was held on the 14th and 15th. The Meeting of Ministers and Elders on the afternoon of the 14th was one of special favor. The business to come before it could not all be transacted in the three hours it held, and some was deferred to the session three months hence. Westtown Monthly Meeting had forwarded a minute of recognition of Carroll T. Brown as a Minister of the Gospel, which was endorsed by the superior meeting. Mary Anna Wood, of Ithaca, N. Y., on her way to North Carolina Yearly Meeting, was present.

At the general Meeting on Third-day, which was well attended, the following from other Yearly Meetings were acceptably present:—William Littleboy and Emma Maria Bishop, from London Yearly Meeting, Ellwood Conrad, from Salem, Ohio, Gurney Binford and wife with credentials from the Meeting of Friends in Japan, Mary Anna Wood as previously noted, as well as several from other meetings within our own Yearly Meeting.

The Meeting for Worship held about one-and-a-half hours, the strangers in attendance had helpful service which was gratefully acknowledged.

The practice now holds of adjourning after the first session for lunch and then resuming for the business session at 1.30.

Alfred C. Garrett on behalf of the Yearly Meeting's interest in Organic Church Union, made an earnest appeal for a closer and more Christ-like attitude of mind toward the essentials of Christianity and pointed out how the Church of Christ under various names had an expectant outlook toward the Society of Friends in other particulars besides that of peace.

The two queries on the Social Order had received the care of subordinate meetings and the answers in some cases were so full and comprehensive as to make this feature of the Meeting one of especial interest. The summaries of the Clerks were well drawn up and will give to our Yearly Meeting a fair picture of our standing, but will of course lack the individuality that appeared when presented by the subordinate meetings. Various items of important business claimed the Meeting's attention, one of the last being the issuance of the following message of appreciation to Secretary Hughes:

COPY OF NIGHT LETTER.

TO CHARLES E. HUGHES,

Secretary of State,

Washington, D. C.:—

Concord Quarterly Meeting of the Religious Society of Friends, in session at Media, Pa., has heard with satisfaction and encouragement of thy courageous, constructive plan for a drastic reduction in naval armaments.

We would urge that no arguments from opposing interests be allowed to swerve our American delegates from their high duty.

Please be assured of our prayers, warm sympathy and earnest support in the great work to which your hands have been set. We trust that this step marks the dawn of a new era of peace and world brotherhood.

(Signed) JOHN D. CARTER, Clerk.

No message was sent to President Harding.

The Meeting throughout had been characterized by a deeply religious feeling and appropriately closed with supplication offered by the oldest Friend who had been in attendance.

This item is from *The Friend* (London):—

Carlotta H. Browne has been studying the work of the great American botanist John Bartram in the British Museum. Bartram sent some 10,000 species of American flora to England, where they are most carefully preserved. His fine old homestead and twenty-seven acres on the banks of the Schuylkill, comprising "Bartram's Garden," is now one of Philadelphia's public parks. Of friendly interest also beside William Penn's squares, and belonging to the city are: Wister's Wood in southeastern Germantown, Awbury Arboretum, given by the Cope family, and Fisher Park, the gift of the heirs of Joseph Wharton, which includes the home of Fanny Kemble and was one of the points from which it is said that Franklin flew his kite.

The following paragraph is from a report of London and Middlesex Quarterly Meeting:—

The Extension Committee reported that Cornelius Barritt has resigned the position of Secretary to take up service elsewhere. A discussion ensued, in the course of which some Friends urged that "we should do our own work and not push it on to someone else." One Friend even suggested that the more capable the Secretary was, the more parasitic the Committee became. The great importance of extension work in the London area was emphasized, and it was pointed out that unless someone can give plenty of time to it the work would not get done. In the end the Quarterly Meeting took no steps towards appointing a successor to Cornelius Barritt, leaving the Committee to carry on as best they can without such help.

"SCHWEIGENDER DIENST," under which title Violet Hodgkin's Swarthmore Lecture, "Silent Worship," has been published in German with a preface by Dr. Otto, has been reviewed

in the *Frankfurter Zeitung* by M. Deutschbein, Professor of English at Marburg University.

He says: "In view of the keen interest in Quakerism in Germany at the present time, this little pamphlet by Violet Hodgkin deserves our attention. It treats of a peculiarity of the Divine worship of the Quakers, viz.: the so-called silent worship, the only sacrament of the Quakers, if one can use such an expression. Silent Worship, Silent Service, or Spiritual devotion in the silence, or through silence, has for the Quakers the significance of an immediate realization of the Divine. The 'Silent Service,' which, however, implies the highest activity, has, according to Dr. Otto, a three-fold aim: the inner union of the many in the oneness and fellowship of the Spirit which arises out of the depth, the waiting for the breaking forth of the Spirit in free discussion or prayer, and finally the quiet resting in the presence of the Highest and its strengthening and illuminating fellowship even without words.

"Violet Hodgkin refers to a number of parallels and prototypes of this kind of worship. They are to be found in not only non-Christian religions, but also in early Christian times, and in the Middle Ages. The small sects and communities of early modern times have particularly close points of contact. Among the Quakers themselves, the history of 'Silent Service' is of course very thoroughly treated. An interesting book from the psychological and historical-religious point of view, very tastefully got up (with a picture of the listening Angel in the Cathedral of Southwell); and in its excellent German translation, should edify and elevate many readers in the quiet hour." (The German translation is obtainable through the Friends' Bookshop, 140 Bishopsgate, London, E. C. 2.)

H. W. PEET.

[JUST as we are going to press (a day early because of the holiday on the 24th), we have the following from our friend Charles J. Rhoads. We trust Friends will respond to it.—Eds.]

Prior to the Washington Conference we were all urged to write to the President, Secretary Hughes and members of Congress, and many Friends did write.

Now that Secretary Hughes has submitted his proposals, I am told that he and the President would appreciate letters approving of their action. Usually public officials receive letters of advice or criticism, too rarely letters of approval, and it encourages them to go on if we can approve their actions. If thee thinks well of this suggestion I hope thee will put a paragraph in *THE FRIEND* asking Friends generally to write to the President and Secretary Hughes.

Very sincerely,

CHARLES J. RHOADS.

NOTICES.

KAJI YAJIMA, the "Grand Old Lady" of Japan, who, in her ninetieth year, has just brought the petition from 10,000 Japanese women to President Harding, seeking world peace, will speak on "What Has Christianity Done for Japan?" at the annual meeting of the Friends' Foreign Missionary Association on Second-day, Eleventh Month 28th, at Twelfth Street Meeting-house, at 4.00 P. M. Kaji Yajima is President of the Japanese W. C. T. U. and probably the most widely influential woman in Japan to-day. Azuma Moriya San, National President of the Y. W. C. T. U., and among the strongest temperance reform speakers of Japan, will also briefly address the meeting. Gurney and Elizabeth J. S. Binford, William W. and Catherine J. Cadbury, Herbert V. Nicholson and Joseph and Edith Stratton Platt will give one minute addresses on their missionary purpose.

The Annual Meeting of Friends' Historical Society of Philadelphia will be held in the large Committee-room, at Friends' Meeting-house, Twelfth Street, below Market, Second-day, Eleventh Month 28, 1921, at 7.45 P. M.

DIED.—At Lincoln University, Pa., Ninth Month 16, 1921, HENRY COPE, in his eighty-third year; a member of New Garden Monthly Meeting, Pa.

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You can help in this work by investing your money in the Common Stock of the Whittier Centre Housing Company which is established to alleviate this condition. This company offers 500 shares of its stock at \$50 per share. The sale of 200 shares is imperative before cold weather, for the renovation of properties on Moss Street, north of Parrish Street. Checks may be sent to Mr. Samuel H. Carpenter, Treasurer, 517 Chestnut Street.

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LIGHT.

The lighted dome of the Capitol is one of the most beautiful sights in Washington at present.

Above the city's homes; the crowded street,
Rising, in silent majesty and might,
We see the dome our Capitol complete,
All bathed in dazzling light.

And far above that great dome's upper rim
The myriad stars shine on in splendor bright,
All earthly lamps before their gleam are dim,
For theirs is heavenly light.

"Light of the World!" to Thee we lift our eyes!
As that great dome above the city stands
So may Thy will, Thy purpose, ever rise
Above the work of our poor, faltering hands.

And as earth's rulers, in their council grave,
Strive for the plans which make for peace and right,
So may that Light which came the world to save
Shine for them,—clear and bright.

F. T. R.

EDITORIAL NOTES.

A HEART OF MERCY.

An esteemed correspondent sends us a letter of interrogation from a somewhat frontier environment of a western State. He wonders whether we appreciate the effect upon those who cannot possibly respond, of the seemingly unending appeals of the Service Committee. Evidently he has in mind the fact that we are sure to become callous, if we allow our feelings to be stirred without finding some definite response in "motor activity." We hear and fail to give, and finally we hear and fail to feel. Professor Wm. James returns to this subject again and again in presenting a practical working psychology for parents and teachers.

Our sympathies certainly go out to our correspondent. We can assure him that those in his dilemma are by no means confined to the west. The wide-spread collapse of business has left many bank accounts depleted and brought much suffering to our very doors. We are appalled at the picture of "dying

Russia;" it actually paralyzes us just because we are so abjectly helpless. Shall we therefore draw the curtain—refuse to hear further details, exert ourselves to the utmost to forget what we have been told?

Perhaps we need to remind ourselves how little "motor discharge," to use the scientific term, is involved in drawing a check. If the act has motor value, it is in proportion as some self-denial or extra labor has been put into the bank account. In this view the five-dollar check may possibly have a value in excess of one for five thousand. The whole question, as so aptly put in Lowell's "Sir Launfal," is involved in whether we actually give "ourselves."

In this analysis no appeal, no cry of suffering need be void in our lives. "The heart of mercy" never has to seek far for an object of mercy. Those who know the extremes of poverty are often amazed at how much of *themselves* the "abjectly poor" can give to their companions and neighbors. We may greatly rejoice that we live in a time when twelve thousand miles do not separate us wholly from our brothers' needs. There is hope for universal brotherhood in that fact. There is also a service for us in transmitting that fact wherever we go. Our own "heart of mercy" if it is made to dominate our every word and deed, will continue to grow, however empty our purse may be.

"THE GOSPEL OF UNDERSTANDING."

One of the numerous correspondents who are keeping the expectant public informed of the progress of the Conference in Washington reports that the President has nothing so much at heart as the desire to proclaim "the gospel of understanding." The President regards the Conference as an instrument to this end. Another correspondent emphasizes the fact that *ignorance* is the great cause of misunderstanding between nations. If we could know enough of distant people, if we could have an "understanding sympathy" of their problems and their aims it is not probable that we should wish to resist them. Very likely indeed we should see how we ourselves could be strengthened and advanced by co-operation with them. Even self-interest would then induce us to take the peaceful course, and the circle of active allies would expand to include all nations and all climes.

"The gospel of understanding" is then, very plainly, something more substantial than mere sentiment. Founded upon knowledge, it leads the nations forward to higher attainment and to fuller life. It promises success because it is the actual method of success.

J. H. B.

The fact remains that war is an ultimate and illimitable thing; a war that can be controlled is a war that could have been stopped or prevented. If our race can really bar the use of poison gas it can bar the use of any kind of weapon. It is indeed easier to enforce peace altogether than any lesser limitation of war.—H. G. WELLS.

THE WASHINGTON CONFERENCE.

II.

The first week of the Conference was made memorable by the speech of Secretary Hughes in the first open session. All the world has acclaimed it as an exceptionally noteworthy one. It was noteworthy for a number of reasons. Firmly and clearly it struck the note of open diplomacy and this has become, thus far, the key-note of the Conference. The British, Japanese and American delegations are according the representatives of the press daily interviews, in the intervals between the open sessions, and are talking to them with remarkable frankness. In the half-dozen of these interviews which I have attended, an echo of our Secretary's frankness has been noted again and again.

The Secretary's speech was noteworthy, and reassuring as well, because it did not side-track or subordinate the question of armaments, as was done at the two Hague Conferences and at Paris in 1919, but brought it out as the frontpiece of the American programme and projected it into the forefront of popular thought and interest, not only because of the economic importance of armaments, but because of their incitement to war.

Again, it contained a definite, concrete proposal, and did not deal in glittering generalities or advocate reduction and limitation of armaments merely "in principle." It struck especially at "capital" ships, the dreadnoughts and super-dreadnoughts of our time, which have filled our world with suspicion and terror, and which are still the chief reliance in naval warfare, despite the development of aeroplanes and submarines. The "capital" ships, too, as emblems of national sovereignty, have come to be regarded as almost sacrosanct, and have sailed around the world like huge leviathans, breathing national pride and defiance and breeding fear and suspicion in their wake.

The Secretary's proposal of a "naval holiday" of ten years is also noteworthy, for it is greatly to be hoped that during that period the nations may divest themselves of much of their post-war militarism, sober up or cool off, and get down to the development and habitual use of pacific means of settling disputes. His proposal, also, of a drastic *reduction*, as well as limitation of naval armaments has been most gratifying, and has found a characteristic response from the largest American manufacturer of automobiles in an offer to buy the sixty-six discarded warships and their guns and beat them literally into plowshares or farm-tractors. His proposal, too, that future warships shall have no more than 35,000 tons displacement is another feature of reduction as well as limitation, and may aid at least to scotch, if not to kill, that particular form of naval competition.

During the days that have elapsed since the Secretary's memorable proposal at the first open session, the world seems to be learning rapidly and surely its fundamental lesson that armaments are *not* an "insurance against war," as the preparers so vociferously declared in the years before the World War, but that, on the contrary, they are an irresistible incitement to war. During these days, in Washington, the delegations have accepted the American proposition "in principle," and at the second open session of the Conference, Arthur J. Balfour, speaking for the British Empire, definitely accepted Great Britain's naval equality in capital ships with the United States. His statement was an impressive one: "With the broad spirit in which the American scheme deals with the three great fleets of the world, with the proportion of disarmament which it lays down for those fleets, and with the policy which the United States has brought before us for consideration, the Government of the country which I represent is in the fullest and heartiest sympathy."

The naval experts have always hitherto insisted that *no* ratio of naval strength among the leading nations could possibly be agreed upon. This has proved to be a mistake, as far as Great Britain and the United States are concerned, and the former government has thus publicly renounced in most dramatic fashion the long-cherished ambition that Britannia's

warships should rule the seas. The British Government has taken one step beyond the American proposal in advocating the reduction of the tonnage of submarines considerably below 90,000, and also the reduction of the maximum displacement of submarines from 1,000 tons, as at present, to 200 tons, so that these "demons of the seas" may not be used for offensive naval war. The first lord of the British admiralty, Lord Lee of Fareham, made an earnest argument for this reduction, in a private interview we had with him; and Senator Borah has made a public appeal for the same reduction. Secretary Hughes, speaking to a group of correspondents this week, went over much of the ground he covered at the first open session, and made a stirring appeal that the main object of the Conference—namely, *the abolition of the means of making offensive naval war*, should be kept steadily in mind, and not be obscured by details concerning tonnage, submarines, ship-yards, etc. "Now is the time," he said, "to achieve that object; we must stop competitive increase of armaments *some* time, otherwise we will stop *no* time."

Admiral Kato of Japan, in the second open session, also accepted the American proposition "in principle," thus setting a bar to the vaulting ambitions of the naval jingoes of Japan; but in a private interview he advanced the argument that, because of Japan's geographical position, she should maintain a slightly larger proportion of capital ship tonnage than the 60 per cent. suggested by Secretary Hughes, and that for strictly defensive types of ships she should approximate the tonnage of the greater navies. In the same interview he said that Japan willingly accepted China's claims "as a basis of discussion." Lord Riddell, of the British delegation, went still further and expressed Great Britain's strong desire for the rehabilitation of China, the maintenance of "the open door," and the renunciation of extra territorial rights, "as soon as possible," and he pointed out that in 1902 the British Government promised in a treaty to recognize China's full judicial independence as soon as China's government gave assurance of adequate protection to British traders and their property.

The claims of China have been set forth in a series of Ten Points which constitute a demand that all foreign sovereignty shall be withdrawn from China, leaving her territorial integrity and political independence intact. The "Open Door" in all parts of China; abrogation of the Anglo-Japanese alliance, under whose shadow Chinese territory and sovereignty have been seriously impaired; the publication and revision of all special privileges claimed by foreign powers in China; the respect of China's neutrality in any future war; pacific settlement of Far Eastern questions; and the regular meeting of the Washington Conference as a guarantee of the future fulfillment of the agreements in regard to China: these are the claims made by the great ancient people and new republic of the Orient upon the sense of justice of the Occident. Acknowledgment of and compliance with them would cause a revolution in the status of the Far East and would, it is believed, make for the peace of the world as well as for the stability and prosperity of China.

The psychological study of the personalities of the Conference is an exceedingly interesting one. At times, a feeling of discouragement is uppermost when the shadow of the old-time diplomacy moves athwart the spirits of the all-too-frail human beings in whose hands lie the fate of the Conference and of the immediate future of humanity; but at other times a joyous note of encouragement and hope is struck by some forward looking statesman, like Secretary Hughes or Sir Robert Borden, of Canada. The latter, for example, discoursed eloquently and convincingly to a group of correspondents on the beneficial results of disarmament on the Great Lakes, agreed upon by Great Britain and the United States in 1818 and maintained ever since; and he expressed most earnestly the desire that this example might be taken to heart and even followed by the Conference of 1921. President Harding, too, in an interview which just preceded that with the Canadian representative, declined to give the story of how the idea of the Conference originated, but expressed the fervent hope that

it would succeed and remarked that if it did, "there would be glory enough for every one connected with it, including every man or woman everywhere who helped in any way to make it a success."

WM. I. HULL.

WASHINGTON, D. C., Eleventh Month 19, 1921.

PROBLEMS OF THE ORIENT FROM THE MISSIONARY POINT OF VIEW.

LLOYD BALDERSTON.

When my wife and I went to Japan in 1917, on the steamship *China*, more than half of the cabin passengers were either missionaries or missionary children. There were perhaps thirteen newly married couples going out to various mission fields, Japan, China, India and the Philippines. At a meeting of the missionary group one of the older men gave some advice to the younger ones. One piece of advice was somewhat to this effect: "Do not yield to a feeling that you are superior to the people among whom you work."

That is very good advice. Missionary effort is likely to be successful very much in proportion to the degree of brotherly spirit in which it is put forth. No one who goes to Japan and studies the Japanese people seriously is likely to rate them as in any sense an inferior race. When Alfred the Great was king of England, the Japanese capital was at Nara. In 749 was cast in bronze the great sitting figure of Buddha, 58 feet high, which remains, along with many other pieces of even higher artistic merit, to attest the skill of Japanese metal workers at a time when Englishmen were little more than barbarians.

Japanese pictorial and literary art reached a high level in the tenth century, and in the eleventh, when William the Norman came to England, Japanese printers were making beautiful books from engraved wood blocks. In the geography books of fifty years ago, Japan was marked as a "half-civilized" country. Such an epithet only revealed the ignorance of the map-makers.

Japan's civilization was different from ours, but her ability, on her own initiative, to take a place among progressive nations, as judged by our standard, in fifty years from the start, was due to the soundness and catholicity of her own indigenous civilization. Barbarous or half-civilized peoples may be capable of receiving an alien civilization which is forced upon them from the outside, but hardly in one or two generations. What happened to France in the three centuries after Julius Caesar is a good illustration. Japan, entirely on her own motion, recognizing the advantages which she would reap from learning what the West could teach, set resolutely about adopting and adapting Western methods in science, education, administration, manufactures, transportation and the rest.

Japan has, too, a philosophy of life. In "The Faith of Japan," by a prominent Japanese Christian, is given a clear and, I think, just statement of this philosophy. It seems to us rather harsh and gloomy, but it has sufficed to give the Japanese people a code of standards of human intercourse under which a settled and measurably happy and well-ordered society developed, and to weld together a heterogeneous group into a wonderfully coherent and homogeneous nation. This homogeneous character has, of course, been promoted by her insular position and by the two centuries and more of exclusion of aliens. If, however, we compare the vitality of the Japanese national idea and the vigor of her group spirit with those of any other Oriental people, even the equally exclusive Chinese, it becomes quite clear that it is by no accident that she has taken the leadership of the East and functions as a highly self-conscious nation thoroughly organized and very efficient. In comparison with Japan, China is not a nation at all, but merely a politically non-coherent mass of humanity.

I have, as you observe, made no effort to expound the

philosophy of Japan, but have only referred to what may fairly be called its effect on national character and achievement. In very many individuals, too, this philosophy has developed a very fine type, quite equal in moral force, I should say, to the ancient Greek type, to which it shows many striking resemblances.

We live in an age which is rather pragmatic in its point of view, and so we hear much of a sentiment which runs somewhat as follows: Japan is doing well enough under her own philosophic system. Why try to induce her to adopt another? Before trying to give an answer to this perfectly legitimate question, permit me to narrate briefly Japan's first chapter of experience with Christianity.

In 1542 a vessel blown out of its course landed three Portuguese sailors on the southern island. This was the beginning of a series of voyages for trade, and led to the entrance of the first missionaries in 1549. The leader of this band was the marvelous Francis Xavier, who spent somewhat more than two years in the country. Without inquiring too closely into the methods used by the Jesuits or the motives which led the Japanese to adopt the new faith, we may at least believe that the 700 converts whom Xavier left behind him represented some degree of appreciation of Christianity. By 1581, the number had grown to 150,000, including many nobles.

Some of the missionaries were insolent to the rulers, and openly boasted that by means of their hold on the Japanese Christians they would bring Japan under the suzerainty of the King of Spain. This was at a time when Spain was the most powerful nation in the world, and the Jesuits simply proposed to do to Japan what Spain had already done to the countries of Central and South America. When representatives of other orders than the Jesuits came there were violent quarrels. When Dutch and English ships arrived, the Romanists united in demanding of the authorities that these heretics be forbidden to land and otherwise punished for being enemies of the Church. All these and many other circumstances combined to make the rulers doubtful of the expediency of permitting Christianity to be disseminated, and on several occasions repressive measures were attempted. By various means, including connivance of local dignitaries, these measures were largely rendered abortive. Meanwhile, an emissary had been sent to Europe to learn at first hand what effect Christianity had on the people in lands where it held full sway. This man came back after some years with tales of tortures and burnings which must have filled the soul of the Japanese shogun with horror. Yet he hesitated to forbid entrance to foreigners, since the trade which these people brought was very important. Finally the insolence of the priests in refusing obedience to any decrees of the Government became unendurable, and it was resolved not only to exclude the dangerous religion, but all citizens of the countries professing it, and to permit no Europeans of any nation to travel anywhere in the country.

At the same time all churches were ordered to be destroyed, all foreigners to be deported and all Japanese Christians to abjure their faith. A considerable number of the missionaries refusing to obey were put to death, and the number of Japanese who refused to apostatize and were executed is variously stated to have been from one to two hundred thousand.

(To be continued.)

THE way to world peace lies not in fighting and destroying the armament interests, but in turning them to world service.—H. G. WELLS.

SCHOLARS who pride themselves on their learning, as something of which the mass of men are incapable, are traitors to scholarship, and prove that they are ignorant of its very subject matter. To be proud of scholarship is to think that you have made the eternal your own private possession, which means that you have never experienced it.—A. CLUTTON BROC.

CHRISTIAN FUNDAMENTALS.

To give adequate expression to what are the Christian Fundamentals, one naturally turns to the Scriptures. For it is here that we find the life-giving terms, the truth and reality of which have met the needs of past generations, and are meeting the needs of true seekers to-day. And they will never fail to satisfy all succeeding generations: "Jesus Christ, the same yesterday, to-day and forever."

We hear much to-day about twentieth century problems and methods. I like to realize that our God is indeed omniscient and omnipotent, and that there is nothing within our life to-day for which He has not made ample provision. I feel sure that the needs of my ancestors, and of my parents, and of myself, have been alike in the sight of Him whom we have all called "Our Father." Alike, in that His provision has been perfect. And I thank Him that He has been able through the Word "made flesh," and through His written Word, to give each one of us "eternal life." "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Can we not vividly picture our grandparents pouring over the Bible to learn the "Way of life," so that they might become channels for the Lord to use in great or small measure? Among the many verses which illuminate the truths of Christian fundamentals, would they not have turned to the following ones to discover God's plan of salvation?

"No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him."

"I am *Alpha* and *Omega*, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty."

"Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins."

"Behold the Lamb of God which taketh away the sin of the world."

"... who being the effulgence of His glory and the very image of His substance, and upholding all things by the word of His power, when He had himself purged our sins, sat down on the right hand of the Majesty on high."

"Wherefore also God highly exalted Him and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow."

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

"If any man thirst let him come unto Me and drink."

"And ye shall know the truth and the truth shall make you free."

"I am the resurrection and the life, he that believeth on Me though he die yet shall he live."

"We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in Newness of Life."

"Even so reckon ye yourselves to be dead unto sin but alive unto God in Christ Jesus."

"As thou hast sent me into the world even so I have sent them into the world. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me and hast loved them as thou hast loved me."

"I am persuaded that neither death nor life, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord."

This chain of fundamental truths forms an outline of the "Good News" which it is our privilege and obligation to live victoriously before men, and to preach powerfully to "every creature." Do we not rejoice that the Holy Spirit reveals these same unchangeable truths to-day to those who "hunger and thirst after righteousness?"

Therefore, whether our life is cast in the foreign field, in the business world, or in the home, He makes it possible for all of His disciples to say, "Now thanks be unto God who always

leadeth us in triumph, in Christ, and maketh manifest through us the savor (fragrance) of His knowledge in every place."

ELIZABETH A. ROBERTS.

MOORESTOWN, N. J., Eleventh Month 9, 1921.

BOOK REVIEWS.

[These two reviews are reprinted from the *American Friend* with the consent of the author.—Eds.]

"APOLOGY FOR THE TRUE CHRISTIAN DIVINITY," by Robert Barclay. *The Quaker Classic on Doctrine.*

It has been said that the Society of Friends has made just one great contribution to Christian thought in the field of theology or doctrine, and that is Robert Barclay's "Apology for the True Christian Divinity." We are convinced that this classic from the inspired age of our people ought to be more widely and far more thoroughly known, especially by our leaders. Evidence is not lacking to-day of its continued vitality for serious thinkers in religious things—a vitality due to a real inspiration on the part of its able and learned author, which is not always found in theological works. It has this advantage over later Quaker works—that it furnishes the original platform on which all Friends once stood together in the matter of doctrine; it gives the carefully considered body of thought from which all our later, unfortunately often divergent, doctrines have sprung; it stands before all separations. If our people are to become a united body—and what is more imperative if we are ever to be a real power in the Church and Kingdom of our Master?—we need to trace back the lines of our thinking till they converge; and so become grounded in a substantial and sympathetic understanding of the things we stand for, in the variety in unity which time has developed. It is with great satisfaction that we learn that certain of our leaders have been considering the possibility of producing a new and attractive modern edition of this classic. May they find encouragement and means to do this, and the result prove a unifying force among us.

A. C. GARRETT.

PHILADELPHIA, Pa.

"THE QUAKERS—THEIR STORY AND MESSAGE," by A. Neave Brayshaw. The Yorkshire Committee (1921). *Quakerism from Beginning to End, 1647 to 1921.*

The tasteful little book by Neave Brayshaw of Scarborough, England, fills a real need of to-day and proves of more importance than its simple title might imply. It treats of the whole development of the "Mother Church" of the Friends in England from a time before its actual organization down through its varying changes, even to the Great War and to the present period since the war. There is first a chapter on the preceding mystical sects and the religious and civil turmoil in which the incubation of Quakerism occurred; then an extended and absorbing section on the prophetism of the seventeenth century; one on the quietism of the eighteenth century; another on the evangelicalism, etc., of the nineteenth century; and finally a section on the War and Reconstruction periods, with the great service and changes they have brought. For the early period, when those brave young souls, the "First Publishers of Truth," were sweeping England with their prophetic message, this book has unique advantages in that it uses the new material presented in the recent large and epoch-making volumes on Quaker history by William Charles Braithwaite and others. This gives a freshness and frankness,—glancing at some of the foibles as well as the finer traits of the early Friends, which seem rare in a brief handbook,—a little elaborate, some may think, but invaluable to any who cannot read the larger work. We wish a wide circulation to this little volume, which may help all of us of the name of Friend to understand ourselves and each other, and lead to harmonious service, as we learn to "think the same things." A. C. G.

"FORCE never made either a good Christian or a good subject."—WM. PENN.

CHILDREN'S CORNER.

"DOTH SHE NOT LIGHT A CANDLE?"

I've read that He worked with hammer and nails
Once down there in Nazareth town.
Maybe He hewed for the posts and rails
And counted the rings in the cedar's brown
The way we did when we built our own,
This little house where I'm living alone;

And that He walked in a garden too.
Maybe the roses were sweet like mine;
It's mighty still in the dust and dew
When birds fly back to the ivy vine.
I hope there were hundred-leaved roses in flower
When they left Him alone for that night hour.

I climb to the pasture at sunset where
Three trees stand out on the yellow sky,
And I mind how He carried more than his share
Up a hill so thorny and high;
And the briars that catch at my skirt and shoe
Seem saying, "They know not what they do!"

Down by the spring I remember when
He sat by a well and the words He said,
And days that I bake it comes back again
How He knew that the multitude needed bread;
Out in the field when I cut the corn
I think how He walked through the meadows at morn.

He even knew of my candlelight,
And I like to think when the short days come
And it grows so chill with the early night
That He met with them in a little room;
When I close the door it is good to know
He did the same things long ago.

—VIRGINIA WOODWARD CLOUD, in *Youths' Companion*.

Selected by F. T. Rhoads.

PEARLS AND SMILES.—There was a scowl on May's face, a scowl so deep you had to look twice to see that her eyes were blue and her face really pretty. "I don't want to wear this woolen dress," she complained: "it's too scratchy. And these old heavy stockings, they scratch, too."

Aunt Lila looked up from her sewing and smiled.

"I guess if you were an oyster, we'd have plenty of pearls to wear in our rings and pins, wouldn't we?" she asked.

May looked at her aunt in surprise.

"What do you mean?" she questioned, climbing into the sewing-chair and cuddling close to her aunt. "Are you going to tell me a story? And is it about oysters?"

"Yes, it is about oysters," answered Aunt Lila, "and the oyster is like a little girl I know; he doesn't like anything to scratch his tender skin, and that is why we have pearls."

May's eyes were growing wider all the while.

"It's this way," Aunt Lila went on. "Inside the oyster's outer shell he has a very tender skin that doesn't like to be scratched or irritated any more than your skin likes it. But sometimes a tiny grain of sand works its way inside the oyster, and this tiny grain scratches and makes the oyster feel as uncomfortable as your woolen makes you feel. But the oyster doesn't scowl or fret. He goes to work forming a liquid which surrounds the grain of sand so it can't scratch any more. By and by this liquid hardens, and after a few years, sometimes many years, a perfect pearl is formed. And so we have pearls because the oyster doesn't like to have his tender skin scratched or irritated."

"But, Aunt Lila," interrupted May, "I can't make pearls just because my woolens scratch. What can I do?"

"That's just it," answered Aunt Lila. "Of course you can't make pearls, but you can smile, can't you? Just smile at the

scratchy woolens, smile so hard that you forget they scratch. Smiles, you know, are precious, as precious as pearls."

May clapped her hands for joy, and the scowl was all gone. "Anyhow, I'm going to try," she answered. "If the oyster can forget his scratches by making pearls, then I'll forget mine by making smiles."—*Child's Gem*.

HAPPYING UP OTHERS.—Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her. One day in answer to her mother's call, she came running home from a neighbor's two or three doors away. Her eyes were bright, her lips so smiling that her mother smiled too. "Do you want me, mother?" asked Agnes. "No, dear," said her mother, "not for anything important. I missed you that is all! Where were you, daughter?" "At the Browns'. And, oh, mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; then some one stepped on the kitten's tail, and I was just going to happy her up when you called me." "Why, what a happying time you have had," laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross, or sick, and soon you will find yourself so happy that your face will shine with smiles.—Dr. E. L. House.

FRIENDS' AMERICAN INDIAN MISSIONS.

[Our friend Jonathan M. Steere has put into our hands a statement from which the following extracts have been made. It is hoped they will serve to remind Friends of their points of contact with the Indians.—Eds.]

Ever since the well-known treaty of William Penn with the Indians, 1682, made beneath the elm tree near the banks of the Delaware River, the Society of Friends has held a unique relationship with the American Indian. This relationship has been maintained by mutual confidence and good-will. It is notable that when President Grant decided in 1869 to try pacific methods rather than military to control the Indians on the frontier, he called upon the Society of Friends to inaugurate this policy because of their historical relations with the Indian extending from the seventeenth to the nineteenth century. And even in tribes to-day where Friends are not known many instances could be given of indifference changed to interest, and hostility to friendliness by that magic name "Penn." For truly it has unlocked many tightly closed doors presenting instead the open door of opportunity.

A recent survey of Indian Missions in the United States, resulted in assignment by the Home Missions Council of exclusive rights in its particular field, to each of the twenty-one Protestant denominations supporting missions among American Indians, thereby insuring against duplicated missionary effort. This very exclusiveness places upon each one a greater responsibility for the respective fields, and we, the Society of Friends, must choose between two alternatives. Either we must match this increased responsibility and opportunity with a more progressive, effective program of work for our Indian Mission or we must stand aside and let others do that which it is our privilege to do.

There are settlements of Indians in two-thirds of the States of the Union, and Indians are increasing in numbers. It is estimated that there are more Indians to-day than when Columbus discovered America! It has been found also that but four out of every ten of them are Christians and only two out of every ten are Protestants. More than half are untouched by Christianity.

Although Indians are scattered all over the country, there are more in Oklahoma than in any other State. In fact, nearly half of the Indians in the United States live in that State. The Indian mission field belonging to Friends of the Five Years' Meeting is located entirely in Oklahoma where we have

seven missions, Wyandotte, Otoe, Iowa, Kickapoo, Big Jim, Osage and Shawnee. Some of these minister to more than one tribe.

Conditions have changed rapidly in Oklahoma in the last twenty years. The increase in population there has been greater than in any other State in the Union. The discovery of oil has brought in whites and Negroes by thousands and the Indians find themselves surrounded on all sides by a civilization both good and evil. The evil perhaps is most noticeable in its influence, especially among those Indians to whom the oil has brought sudden and unearned wealth. In mind they are still children, surrounded by brand new temptations, they are weakening their bodies and undermining their characters with riotous and immoral living. Apparently they are becoming civilized, but their civilization is still largely a veneer which covers pitiable ignorance and heathen superstition.

In the spring of 1920, a careful survey of all Indian Missions in Oklahoma was made in which Lawrence E. Lindley, newly appointed Friends' missionary at Shawnee, co-operated. His report regarding conditions at the seven mission stations still maintained by Friends, also a supplementary report are published in reports of the Associated Executive Committee of Friends on Indian Affairs.

With the sub-caption—"Waiting for Friends," the following appears:—

Quapaw Indians in Wyandotte County, about 331.

Sac and Fox Indians in central Oklahoma near the Iowas, about 600. Osages at Greyhorse and Fairfax, near Hominy. White Turkey Band of Shawnees in Pottawatomie County.

No Protestant work is being done among these groups. They are located in Friends' field in Oklahoma and would welcome Friends' missionaries, but we have no funds with which to send workers to these tribes.

The Home Missions Council is the medium through which the various denominations co-operate to prevent over-lapping in one field and to insure religious oversight for all tribes.

The Y. W. C. A., with Edith M. Dabb as National Indian Secretary, and the Y. M. C. A., through G. Elmer Lindquist, are eager to co-operate in every possible way with denominations working among Indians. Susie Meek, a Sac and Fox Indian graduate of Earlham College and a Friend, now working with the Y. W. C. A., gives of her time as there is request for it to assist in organizing social and religious work among the Indians on reservations and in missionary communities.

THE PLAIN LANGUAGE.

I was glad to see Mary L. Balderston's letter in THE FRIEND for Eighth Month 25th and also the editorial introduction to that letter. We cannot controvert the fact that the Plain Language *seems* to be a "lost cause;" but on the other hand, we are not at all bound to believe that it is so in reality, and that the death-knell is sounded to all efforts to rectify customary speech, by purer forms more consistent with Truth, and with the brotherhood of mankind.

The case of the Plain Language is indeed hopeless, if its use is founded simply on a fastidious purism, or on such efforts to control grammar or to polish speech as are represented by the French Academy.

The very least that can be said for the Plain Language, is that it carries more moral weight than the language used by the world at large. This is so, but there is much more to be said, for its claims to notice rest on the rock of spiritual fact.

Neither early nor later Friends justified their speech only on the ground of moral weight, for it became one of the jealously guarded fruits of their religion,—a something without which they could not fulfil the Apostolic command of "Hold fast the form of sound words," for to abstain from countenancing, or using an unsound form, was to them, a part of the service they owed to Him who had called them, and had bestowed on them the gracious seal of being His peculiar people. This was their central argument, but its force is so little felt in our day that the rising generation even in some Conserv-

ative meetings are asking themselves the question: "Is it worth while to address other people in a different style than they use among themselves?" while in meetings not Conservative, the question has been asked fifty or sixty years ago, and answered in the negative.

To the writer it appears that we have no more right to be satisfied with such negative results than we have to allow young men to join the fighting ranks of the army without rebuke.

In forming a judgment, we most of us go back to the early days of the Society, and we are told that "thee" and "thou" were used to obliterate the social distinctions caused by addressing superiors with "you" and inferiors with "thou." Likewise in the matter of dress we are told that Friends' dress was the dress of the period, shorn of superfluities. I feel convinced that these historical statements and the conclusions most naturally drawn from them need modifying.

We have evidence that even in quite early days, Quakers were known by their dress, and that Friends soon found in the world at large a greatly lessened use of "thou" to inferiors.

After the days of the Commonwealth, I believe that "thee" and "thou" began rapidly to disappear, except among people who used dialect, as, for instance, in the West of England and Yorkshire. William Penn was conscious of this change, but with him that was no argument why Quakers should drop the distinction between singular and plural in address. He says, if "thou" becomes obsolete and is replaced by "you," let us have another word for the plural,—so that whatever might happen, he would still stand for a testimony against the world's speech. (See Select Works, Vol. 1, p. 442.)

It is true that Isaac Penington spoke of "thou" as Scripture language and proper language, and that "you" arose from pride and ministered to it," but in general this latter fact was only a subsidiary argument; the main impulse arose from a sense of the Lord's requiring which remained constant for many generations, and in some cases remains to the present day. At the same time, there is no satisfactory evidence that our Divine Head ever relaxed His call to the Church to come up in faithfulness in this particular.

That call may not be felt to-day. London Yearly Meeting is wholly insensible to it, but the testimony is a living one, although buried out of sight, at present, and it must be born again, before the Church comes out of the wilderness, leaning on the arm of her Beloved.

In 1712, the London Epistle advised that—"none turn aside from the plainness, simplicity, and life of the Truth into the words, ways, customs and fashions of the world. Nothing is small that God makes matter of conscience to do, or to leave undone, and whatsoever has been *condemned* by the Lord's righteous judgments is *never* to be built up again, by any who are lovers of the truth, as it is in Jesus."

Let us not, however, imagine that plainness of speech is covered by the use of a single word and its inflection. Not at all.

There are many unsound forms of speech current in the world which are hindrances to people walking in the Spirit, and are like notes or obstructions to the clear shining of the sun of righteousness, and such are "Mr.," "Mrs.," "Miss," "Sir," "Hon." as a compliment,—signs of ecclesiasticism such as "Reverend," "D. D.," "B. D.," "Good-night," "Good-morning," "Good-day,"—heathen names to the months. The months September to December as names are free from the objections that apply to the others, but it may be considered best to use vernacular English, with correct numbering, as Ninth Month, etc.

Are we going to be satisfied with a blurred light, a false light, or a weak and flickering light, instead of a steady, clear, shining bright light, which belongs to the single eye and leaves no part dark. The world needs it, and the Church needs it, if the work of God on the earth is to go forward.

JOHN E. SOUTHALL.

NEWPORT, Mon., Wales.

THE DISCHARGED PRISONER.

ALBERT H. VOTAW.

[The following appeared as an interview in the *Evening Ledger* of Ninth Month 29th, and is offered to us for publication.—Eds.]

In this time of unemployment things go harder than ever with the convict just out of jail. Albert H. Votaw, Secretary of the Pennsylvania Prison Society, the oldest and one of the largest of such societies in the world, speaks on some aspects of the problem.

"Generally speaking, I should say that there is a good deal of sentimentality wasted on discharged prisoners. Nine out of ten leave prison with definite places to go to and definite notions of what they intend to do. They rejoin the gangs with which they were associated before their conviction or, on the other hand, go to relatives or to old friends who have been arranging the processes that will get them back into respectable society. In the first case there is little that organized humanitarianism can do, and in the other little that it need to do.

"However, the exception—the one in ten who has neither home nor job—aggregates to a pretty large number. Each year about 1000 men come to us for aid. If, on the part of such men, there is any sincere intention of keeping clear of further crime, the problem is immediately resolved into one of finding them employment, and secondarily, of building and encouraging their moral and physical strength, both before and after jobs have been found for them. Despair is perhaps the most dangerous of the faults that the average ex-convict needs to be kept from, and regular and hard labor, earning regular wages, is the only genuine restorative of self-respect and self-confidence. It is the greatest sanative for a mind gone wrong.

"Since at present it is hard enough for a man without a prison record to find himself a job, the work of helping ex-convicts has become peculiarly difficult in its most important phase. We must sustain and support and encourage a larger number of men and for longer periods until they sustain themselves. We must use this attention and oversight at the time when our subjects are helpless and on the edge of the despair that would convince them that anything, even prison, is better than an unrecognized attempt to live honestly. Some of such persons, sometimes, have held jobs and lost them on the instant their prison record became known to their employers. Such an incident repeated twice or three times in the life of an ex-convict is a tremendous incentive to despair.

"In the average case I think it is better for an employer of an ex-convict to know that his man has been in prison, and for the man to know that his employer knows it. It may make for a greater watchfulness on the employer's part, or in rare cases to prejudice; but it removes any foreboding of the man that he will be 'caught' in the crime he has long since expiated and makes the problem merely one of his willingness to work and keep free of further mischief.

"I have been speaking of the average man with criminal history—the man who, through circumstance or sudden willfulness, 'went wrong.' I think four-fifths of such men, if they are given a fair chance, will 'go right' afterward. There are, I might say, two other types with which we have to do, although there is very little we can do with them or for them. I refer first to feeble-minded, alcoholics and defectives of one group or another, who have not the stamina for a moral regeneration, and inevitably follow the line of least resistance, which leads usually back to the prison.

"Such persons belong in the institutions that have been built to take care of them, and in the end most of them find their way into such places. The other type to which I refer is amazingly rare in our own experience—the born criminal, the man with a good set of wits but no sense at all of *meum et tuum*. No amount of supervision or of moral persuasion will induce such a man to live honestly, though his own slowness may keep him from going back to jail.

"The average promoter of bubble companies is of this type, and I venture to say there are a hundred times more of him in thoroughly respectable locations than inside of prison walls.

"With the predestined criminal of Lombroso, and his followers, I have not yet been made acquainted."

REPORT OF THE T. WISTAR BROWN TEACHERS' FUND TRUSTEES.

FROM FIFTH MONTH 14, 1920, TO FIFTH MONTH 12, 1921.

During the year the Trustees made 123 grants from the T. Wistar Brown Teachers' Fund, 88 to women and 35 to men, for the following purposes:—

Study in summer schools	52
Visits to schools	10
Attendance at educational meetings	38
Winter courses, whole or part time	21
Other grants	2

123

All but six of the recipients of grants had had some experience in teaching. Eighty-six were members of Philadelphia Yearly Meeting. The largest number of grants made in any previous year was 81 in 1919-20. The Trustees found themselves for the first time with a greater number of applications than the income of the Fund would meet and were therefore obliged to limit the grants made. In order to do this in the wisest way, all the former recipients of grants living within easy reach of Philadelphia, were invited to a conference at Friends' Select School on Fourth Month 22nd. Opinions were freely expressed through papers, letters, and longer and shorter addresses. The consensus of opinion seemed to be that attendance at educational conventions was of minor importance and that the expense should be borne by schools or individuals. Visits to schools were useful, particularly to teachers of some experience. Both winter and summer courses of study were felt to be of value. The grants made during the year amounted to \$18,348.71, made up of \$14,552.21 income for the year and \$3,796.50 unexpended balances carried over from previous years.

His presence is still in the midst of the world of men, and the only thing we dare not be is indifferent to that presence. One of our great duties and joys is to make clear to men what we have discovered about Him. Both our theories and theirs may be imperfect, but we have to lead ourselves and them to clearer vision. Our loyalty to Jesus and to truth demands this of us. What He requires of us in the first place is an honest judgment. We have seen Him, what do we think? His sympathy is so great that we need not fear, if we are only honest.

"Thou art the way.

Hadst Thou been nothing but the goal,

I cannot say

If Thou hadst ever met my soul."

This is why we sometimes find more honest appreciation of Jesus outside the ranks of His professed followers than within them. As of old He appeals to the multitude. To-day as then they may say to those who arrogate to themselves the right to judge because of official position or of learning, "Well, this is astonishing! You do not know where he comes from, and yet he has opened my eyes! . . . If this man were not from God he could do nothing." That must ever be the real test. When He has opened our eyes, we know. Our testimony should then be directed to letting the whole world know His power.

G. CURRIE MARTIN.

"THOSE of us who are older should be so conscious of our failure to translate our youthful ideals into the substance of the world, that we should have nothing but encouragement in our attitude to new ideas."—ERNEST E. UNWIN.

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WALTER C. WOODWARD

BERNARD WALTON

SOME misunderstanding seems to have arisen in regard to the support of the work carried on by Daniel Oliver in Syria. In order to clarify the situation, I would like to make the following statements:—

All contributors to the work of the American Friends' Service Committee have the privilege of designating the countries for which their money is to be used.

All non-Friends are assured that their money will not be used for overhead expenses. So far all overhead expenses have been paid out of unallocated funds from Friends themselves.

Last year upon assurances from Daniel Oliver that there was enough money in sight to carry on his work and that he would direct that it be turned through the American Friends' Service Committee, the American Friends' Service Committee appropriated \$20,000 for his work in Syria.

The actual contributions received from Friends ear-marked for Daniel Oliver's work was \$6,016.65. This was all sent on in cash to him without deductions for any overhead or office expenses.

The appropriation, therefore, from Service Committee funds for Daniel Oliver's work last year was \$13,983.35. With the already existing obligations of the American Friends' Service Committee to provide for the overhead expenses for relief work in Austria, Serbia, Germany, Poland and Russia, the Executive Board and the Finance Committee could not see its way to taking on responsibility for work in a new country.

The American Friends' Service Committee wishes to support the work of Daniel Oliver in Syria and solicits funds for that purpose. All monies contributed for this work and ear-marked for work in Syria was forwarded to him in cash. The Committee is glad to sponsor his work, to interest Friends in it, and will gladly forward any money that Friends anywhere may wish to contribute toward the work. W. K. T.

SERVICE COMMITTEE PLANS INTENSIVE CAMPAIGN FOR FUNDS FOR RUSSIAN RELIEF.

The story which Anna J. Haines told of the fifteen million starving Russians, and the story of the crash of the economic life of Austria within the last week as told by Hilda Clark and Edith Pye, stirred the members of the Service Committee, at its meeting in Philadelphia, to the determination that a vast program of relief must be launched at once. The meeting, attended by over one hundred members and returned workers, met at the Fifteenth and Race Streets Meeting-house on Eleventh Month 17th, and after the business session of the afternoon, a supper for the Friends present was held in the Young Friends' Auditorium, followed in the evening by a meeting in behalf of the Quaker Embassy work.

A financial statement, presented by Henry Tatnall Brown, brought forward the urgent need of more funds for the General Fund. The Committee felt that this was essentially the concern of Friends, and decided to make a strong appeal to the Friends' Meetings asking that contributions be made immediately to this fund, that the plans of the Committee to undertake a wide program of relief would not be decreased.

Reports were made of the formation of Relief Committees, distributing through the Friends, in New York, Chicago, Boston, Minneapolis, and Pittsburgh. But as these funds will be entirely for food and relief, immediate funds are needed to provide for the distribution of this relief. The future of the Friends' work demands the careful thought and support of Friends everywhere. A Committee consisting of Henry Tatnall Brown, Clement M. Biddle and Joseph H. Haines was appointed to bring this need to the attention of the Meetings.

The Committee approved the appointment of Murray Ken-

worthy as Acting Chief of the Russian Unit until a Chief is sent. He is now in Moscow.

A CALL TO FRIENDS EVERYWHERE.

Never certainly in any former period of its history has the Society of Friends stood before the world in such favorable light as is now the case. Its name is known in every country of Europe and almost all the people of these countries, down to the most humble laborers, have deep respect, sometimes even reverence, for what the word Quaker stands.

It is, too, something much more than appreciation of us as purveyors of food to the hungry. The food has no doubt been the key that has unlocked their hearts. But their interest goes deeper. They have come to look upon us as representatives of a way of life and interpreters of a type of religion which awaken a deep response in their hearts. They know little enough about us and about our views and methods, but in any case they believe in us and turn appealingly toward us. It is a situation that puts up to us a most unusual opportunity and an unparalleled responsibility.

But it is not only Europe that has shown faith in us. The people of America have turned to us as faithful and trustworthy executors of their desires to relieve human suffering. Large and generous gifts, amounting to millions of dollars, have come into the treasury of the Friends' Service Committee to be used for relief in the European countries where our Quaker Missions are at work. In many cases almost all the money used to buy food, clothes and medicine has come in from the generosity of others than Friends. We have promised that all such gifts should go solely for *materials of relief* and none of it for general expenses, as Friends themselves would provide and equip the personnel and financially maintain the Missions. As the work has grown and expanded, and widened out into many fields, remote from each other, it has entailed heavy general expenses which must be provided if we are to transmit and administer the relief which other people are providing and if we are to fulfil the hopes and expectations which these pathetic sufferers abroad repose in us.

We have reached a point when we must earnestly appeal to Friends everywhere in this country to rise up and meet an urgent situation. We cannot go forward to do our full part in relieving the unspeakable tragedy of the Russian famine without a large increase of money available for general purposes, that is for the maintenance of the work itself. We believe that the public will make a generous response to our appeal for funds to buy food, but none of that money can be used to cover the general expenses of the Mission which manages and distributes the food. *This is a Quaker obligation.*

Friends have been amazingly generous in supporting this work abroad, and for that reason it has become the work, not of a few, but of the entire body of Friends. I feel sure that this emergency call for immediate contributions for the maintenance of the great work through another winter of suffering will bring quick response.

RUFUS M. JONES,

Chairman of American Friends' Service Committee.

NEW YORK DINNER FOR RUSSIAN RELIEF.

On Eleventh Month 27th, on the roof garden of the Hotel Waldorf Astoria, the Russian Famine Fund Committee held a \$10 a plate dinner in aid of Russian Relief. The dinner consisted only of a small bowl of soup, a piece of brown bread and a cup of coffee. There were no table cloths and all the guests had to line up and have their soup dishes out to them as it is done in the feeding kitchens in Europe.

Paul D. Cravath presided, and among the guests present were former Secretary of Commerce William C. Redfield, Henry W. Taft and Vernon Kellogg. The principal speakers were Vernon Kellogg, special investigator for the American Relief Administration, and Anna J. Haines, our own Friends' worker. Something over \$1500 was realized for the Russian Relief.

The Russian Famine Fund is a committee organized by

Allen D. Wardwell, former head of the American Red Cross in Russia, to appeal for funds for distribution through the American Friends' Service Committee in Russia. The headquarters of the committee are at 15 Park Row, New York City, and a number of committees throughout the United States are now co-operating with them.

SHIPMENTS received during week ending Eleventh Month 19, 1921—137 boxes and packages received; 2 for German Relief; 1 from Mennonites; 3 anonymous.

Cash for the same period, \$10,716.94.

"Some crash must come, tragic and shocking, to our social structure. I see no escape from that, and only the hope that in that crisis the very shock of it will restore the mental balance of the nation and that all classes will combine under leaders of unselfish purpose and fine vision, eager for evolution and not revolution, for peace and not for blood, for Christian charity and not for hatred, for civilization and not for anarchy, to re-shape the conditions of our social life and give us a new working order—combining the virtue of patriotism with a generous spirit to other peoples across the old frontiers of hate. That is the hope but not the certainty.

"Now it can be told."

PHILIP GIBBS.

THE BIG ISSUE—SEVEN QUESTIONS.

1. Am I so absorbed in my home or business that the greatest issue of my generation is receiving only my casual attention?

2. Have I given my best thought to the solution of the world problems involved in the Washington Conference?

3. Am I fully convinced of the need for a new world order in which co-operation should replace selfish competition? How far does my way of living express my conviction that good-will should be the basis of national and international life?

4. Have I redeemed the promises I made to myself when my country went into the world war, that after it was over I would do some constructive work so that such a calamity should never happen again?

5. Have I done everything in my power to see that the children in the schools, public and private, are taught to understand why the next war must never come?

6. Am I awake to the power and responsibility I have as an American citizen for creating public opinion? What have I done to put the best that has been said on the subject before the churches, clubs, schools, libraries, newspapers, etc., of the place where I live?

7. Have I written or telegraphed to Secretary Hughes to support his stand for naval armament reduction and to express my conviction on the still greater issues involved in the Conference?

THE WASHINGTON CONFERENCE.

III.

The third week of the Conference has been marked by the tragic loss of a great opportunity by the spokesman of France. America's definite and far-reaching proposition for reducing and limiting naval armaments in the first week, and Britain's generous acceptance of that proposition in the second week, would be followed in the third week, it was hoped, by an equally far-reaching proposition from France for reducing and limiting land armaments, or at least by an equally generous acceptance of America's naval proposal. But on this greatest of international forums and in the hearing of all the world, the premier of France failed to rise to the world's emergency and to the splendid opportunity afforded his own government and his own people.

Premier Briand learned during the weeks immediately preceding the Conference the impossibility of securing a military and naval alliance with the United States and Great Britain for the protection of France against Germany. He realized that if this protection is to be based upon military and naval force, France must supply that force. In his heart of

hearts he must realize also the impossibility of France supplying through the indefinite future an adequate force for that purpose. Yet, instead of declaring for the moral and material disarmament of France and the adoption of effective *peaceful* means of assuring the safety of France, he exhibited the Bourbon's temper of "never learning and never forgetting anything," and delivered an impassioned address, the keynote of which was suspicion, fear and militaristic determination. From alpha to omega, he dwelt upon the alleged militarism of Germany and Russia and the consequent necessity of France maintaining large armies to repel attack. While demanding an "atmosphere of peace" and a "moral disarmament" of France's European neighbors, it never seemed to occur to him that it might be wise for victorious France herself to set the example in this respect. If he had frankly admitted the inadequacy, as well as the wickedness of France attempting "a lone hand" in the game of rivalry with the future Germany and Russia for the military domination of Europe, and had frankly declared that France would turn her back forever upon the method of military coercion and would rely henceforth exclusively upon the methods of conciliation, forbearance, and mutual co-operation, he would have made so profound an appeal to the liberal, progressive, peace-loving sentiment of all the world, Germany and Russia included, that France would have been exalted in the eyes of mankind, her safety would have been assured, and God's blessing would have rested upon the atmosphere of peace and the moral disarmament which would have begun to prevail from that hour throughout Continental Europe.

Senator Schanzer of Italy, replying to Premier Briand, emphasized the fact that Italy *has* adopted "moral disarmament" and a drastic reduction in her army to less than 200,000 men. In an interview this afternoon, the Italian spokesman further explained that in spite of a "possible menace" to Italy from France, Jugo-Slavia, Russia, or Germany and Austria, Italy has reduced her army to smaller proportions than that of any other European country, large or small, and that as soon as the world war was ended, she gave aid to the Austrian people, whose government had been for centuries Italy's chief foe, made peace with Jugo-Slavia, and advocated a sympathetic treatment of Germany and Russia. She had done this, he declared, not because of economic necessity, but because "Italy is in perfect accord with the United States in desiring the re-establishment of peace from the idealistic point of view, and because, to attain moral disarmament, we must first have material disarmament."

In response to Premier Briand's demand that France should receive at least the "moral support" of the other nations in her struggle with Germany, Secretary Hughes significantly replied that "there is no moral isolation for the defenders of liberty and justice," leaving it to be understood between the lines that moral isolation would be the fate of France or any other nation that substituted for liberty and justice a programme of military domination and imperialistic aggression. The chief British delegate, Arthur Balfour, replied to Premier Briand's demand for moral support by a very involved sentence, including three *if's* and ending with a question mark. Since the open session adjourned, the British foreign secretary, Lord Curzon, has made a speech in London, warning France in exceptionally sharp and caustic words that her safety lay not in her own strength, but in the conscience of the world, and that it was the determination of Great Britain to co-operate with other powers in repudiating a policy of retaliation and revenge toward Germany and in assisting her to become a peaceful and prosperous member of the family of nations.

The old saying that "fears have no ears," is further exemplified in Premier Briand's speech in New York, just before he sailed for home, in which he declared that if France should reduce its army, it would end the peace of the world and enable the old imperialistic Germany to overthrow the new democratic Germany. To most sensible men outside of France, it is evident that the large standing army of France is the chief incitement to future war in Europe and the chief obstacle to

the complete triumph of German democracy over German imperialism. The demand of the French, too, that they shall be permitted to have a navy equal to that of Japan and shall be unrestricted in the size and use of their submarines, has made an unfavorable impression upon the Conference, especially upon the British delegation, who see in the demand a challenge to British sea-power in the North Sea and the Mediterranean.

Although the question of reducing and limiting land armaments is still before the Conference—according to a statement of Secretary Hughes in an interview this afternoon—there is much anxiety lest the attitude of France may cause the Conference to fail in its efforts along that line. But there is this much encouragement, even in regard to the size of European armies; first, that although France still has an abnormally large army, she *has* reduced it to two-thirds of its pre-war size, and promises to reduce it to one-half that size; and second, that the economic necessities and the liberal sentiments of the French people may soon compel their bellicose and imperialistic politicians to abolish universal compulsory military forces, at the same time putting a veto on the proposed increase of their navy. Should this be the fortunate event, there is the further hope that Poland, Czecho-Slovakia, Russia and the Balkan States will follow the French precept and example and decimate their preposterously large and peace-menacing armies.

Secretary Hughes, it would appear from our interview with him, is still determined or hopeful in regard to armaments' reduction and limitation on land, as well as on sea, for he insisted that the subject was still very much before the Conference, and that the questions of poisonous gases, aircraft, the laws of war were being examined by sub-committees. Meanwhile it may be recalled that the Hague Conferences agreed upon the prohibition of asphyxiating gases and of warfare in and from the air. These prohibitions may be renewed, for it seems quite probable that the third Hague Conference will be summoned after the Washington Conference has accomplished its work. And when the Hague's substitutes for war are developed and made effective by disarmament, the "laws of War" will be superseded by the outlawry of war and the dawn of a warless world.

The fourth week of the Conference promises to be featured by the development of China's "Ten Commandments," or "Magna Charta," on which some very interesting and encouraging light has already been thrown in interviews with Lord Riddell, Secretary Hughes, Judge Wang, Prince Tokugawa and Foreign Minister Hanihara. But these must be left to Letter No. IV.

In concluding this letter, which has dealt chiefly with the disappointment caused by the failure of France to rise nobly to her magnificent opportunity, a note of encouragement must be struck by recalling the speech of Secretary Hughes at the first meeting of the Conference—a speech that has been "heard around the world," and has found an abiding response in the hearts of the peoples. The diplomats at Washington are still hearkening unto it and to the response which it called forth. It appears indeed to have been the "golden Word" of which the English poet wrote:

The knights rode up with gifts for the king,
And one was a golden sword;
One was a suit of golden mail,
And one was a golden Word.

He buckled the shining armor on,
He girt the sword at his side;
But he flung in the dust the golden Word,
And trampled it in his pride

The armor is pierced by many a spear,
The sword is broken in twain;
But the Word has risen midst storm and fire
To conquer and to reign!

WM. I. HULL.

WASHINGTON, D. C., Eleventh Month 26, 1921.

P. S.—My attention has been called to the fact that whereas in my first letter I spoke of the capital ship ratio of the United States, Great Britain and Japan, proposed by Secretary Hughes, as being, 5, 6, 3, in my second letter, I spoke of Great Britain's acceptance of capital ship equality with the United States; the ratio in the first letter should have been stated, of course, as 5, 5, 3.

WM. I. HULL.

FRIENDLY NEWS NOTES.

The following telegram was sent to Secretary Hughes:

The Religious Society of Friends, through its Representative Meeting, wishes to express to Secretary Hughes, hearty approval for bold and constructive plan proposed for limitation of naval armaments. We plead that conflicting interests be not allowed to cause American Delegates to swerve from duty in upholding advances already gained at Conference.

GEORGE M. WARNER, Clerk.

WM. B. HARVEY, Secretary.

Philadelphia, Eleventh Month 16, 1921.

The Conference on the "Religious Education of Our Children," announced for Eleventh Month 22nd, brought a good audience (something more than two hundred) to the Twelfth Street Meeting-house. The occasion was one of distinct profit. Perhaps the outstanding feature was the fact that speakers kept their eyes steadily on the past with the determination not to squander our well-earned heritage, in the desire for adaptation and progress. A liberal assignment of space in our next number has been allotted to the papers and the reported discussions. Frances Tatum Rhoads, who was largely instrumental in arranging the Conference, has kindly consented to edit this material.

The *Pacific Friend* notes that William C. Allen lectured at the college in Whittier on *War* and observes that he is "quite prepared to speak on that subject to any audience."

We have received a copy of the Wichita (Kansas) *Eagle* of the 31st ult. It contains an interesting article recording the progress in that State in having colleges and universities give credit to Bible study. Dr. William L. Pearson, well known to some of our readers, has been active in this good work. Public school education of any grade with the Bible left out has felt how serious is the loss of "Christian ideals."

NOTICES.

LECTURES AT FRIENDS' SELECT SCHOOL.—A general invitation is extended to all interested to hear Anna J. Haines, Moorestown, N. J., recently returned from several years in Russia, where she was for many months the only American relief worker allowed by the Soviet Government, as representative of the American Friends' Service Committee. She will tell her thrilling story of "Russia Now" on Sixth-day evening, Twelfth Month 9th, at 7.45.

On the morning of Seventh-day, Twelfth Month 10th, at 10.30 o'clock, Dallas Lore Sharp, Professor of English at Boston University, will address a conference of English teachers on "Themeless Composition," and in the afternoon at two will deliver his lecture before the Friends' Educational Association on "The Lost Poet and Prophet."

BORN.—In Philadelphia, Eleventh Month 20, 1921, to Herbert V. and Madeline W. Nicholson, a daughter, who was named VIRGINIA.

DIED.—At the home of his daughter, Marian P. Gooden, Dexter, Iowa, on Ninth Month 7, 1921, DANIEL J. PECKHAM, of Paulina, Iowa, son of the late David and Mary Ann Peckham, in his seventy-third year; a member of Paulina Monthly Meeting.

—, at Coloma, Md., on the twenty-first of Eleventh Month, ELWOOD BALDWIN, aged sixty-three; a member of New Garden Monthly Meeting, Pa.

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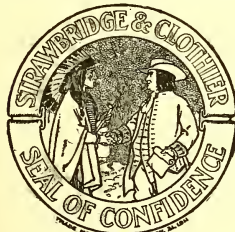
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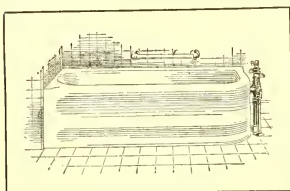
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Because of the relation of tuberculosis to squalid, ill-ventilated houses and the peculiar susceptibility of the colored race to this disease, the Whittier Centre Housing Company has enlisted the able assistance of Dr. Charles J. Hatfield, and Dr. H. R. M. Landis of the Henry Phipps Institute. Dr. Landis, in an address in Washington, D. C., put the facts of the case squarely before the Convention on Tuberculosis when he said:—

"In dealing with the tuberculosis problem among the Negroes greater difficulties are encountered than among those of the white race. It matters not, however, whether we are actuated by sentiment to aid a race struggling under difficulties or whether we view the problem as a public health measure. The essential things to bear in mind are:—that in many of our Northern cities the colored population is large; that tuberculosis is wide-spread among this race and that the white population cannot ignore the menace this wide-spread infection carries."

You can help in this work by investing your money in the Common Stock of the Whittier Centre Housing Company which is established to alleviate this condition. This company offers 500 shares of its stock at \$50 per share. The sale of 200 shares is imperative before cold weather, for the renovation of properties on Moss Street, north of Parrish Street. Checks may be sent to Mr. Samuel H. Carpenter, Treasurer, 517 Chestnut Street.

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"If we were asked which was the greatest miracle recorded of Jesus of Nazareth, well might we answer, that He made Simon the zealot and Matthew the publican sit down together at the same table as brothers and as friends. What did Simon say when first he learned that a publican was to be one of their little company? What did Simon suffer when they gathered in the evening after the day's work and Matthew would talk his publican 'shop'? How Simon's fingers itched to draw his dagger and do for Matthew then and there! But Jesus reconciled and made brothers of these two, and there was none other on earth who even attempted to do it. . . . And we may notice that this change is accomplished through causing individuals so to live in another world of thought as that they come to look at all men in a different light. The zealot does not agree with the publican, but he loves him as a brother: the Jew does not become a Gentile, but he desires nothing so much as to possess his brother's soul in love. In other words, the desire to dominate and to compel has given place to the great longing for fellowship. Fellowship was that which Jesus sought. . . . Men do not want to have good done to them, but to be loved and to be delivered from themselves through someone who loves them and believes in them. That faith in and insight into human nature was a part of what it meant to respond to Jesus and to begin to live in His world."—Nathaniel Micklem.

"THEY ALSO SERVE."

The moving cry—"Doth God exact day-labour, light denied?"—of one who sat in gathering (if not settled) darkness, voiced a fervent longing to occupy his talent and "present his true account." The question thus "fondly asked" was perhaps almost as much an argument as an appeal, being so quickly followed by that great dictum in the counsel of Patience, "Who best bear His mild yoke, they serve Him best,"—even though this yoke-bearing require them at times to "stand and wait" when they would fain go into the harvest-field, or join the thousands who "post o'er land and ocean" to do His bidding.

But the longing of the blind poet under his handicap may have its parallel in many hearts to-day, when the call of need comes urgently from so many quarters; when attractive opportunities for "service" of so many kinds are, one might say, thrust upon our notice; and when at the same time the resources or abilities at our command seem but meager, if anything at all. Here then may be a call to serve by bearing


our restraints and limitations, and we may be comforted in the assurance that our duty is gauged by the ability which we have, rather than by that which we have not. Who indeed dare attempt to measure the value and extent of the service of a resigned will,—of resignation itself? How great an evangel, too, has been the life of many a quiet, inconspicuous Christian, whose voice was perhaps never heard in "public testimony," whose kindly ministrations were quite unconnected with anything official or conventional! The very spirit and presence of such as these is a benediction, their out-reaching sympathy an inspiration. "They also serve."

These may seem trite things; but the assurance that lies back of the poet's question or follows close upon it, should be hardly more a comfort to the would-be laborer than an admonition to some who, already active in field or vineyard, are inclined to look critically upon those whom they suppose to be idle or indifferent. The avenues to service are not always open highways, and some in these obscure paths are doubtless treading a way in which their steps "are ordered of the Lord." Moreover, when we think of the mult tudinous interests and needs of humanity, with all that belongs to the development of Christian civilization, we must be dull of vision if we do not see that there is room for dedicated labor of the plainest order, as well as of that which is most highly skilled and specialized. Are the suffering peoples of the earth to be supplied with food and clothing? Then it is the proper business of some to produce these things, and of others to carry them "o'er land and ocean." Are any called to bring "good tidings of good" to distant regions? Then all the work and knowledge and material necessary to make possible the answering of such a call are tributary to that service. Happy will it be when even the labor by which the duty of providing for one's own household is accomplished, shall be entered into more often with some reference to its value in the general economy, and carried on, not for pride and power, but in the spirit of one that serveth. The honest workman who thus dedicates his talents and his industry in any line of human welfare, and who humbly seeks for "light and leading," will be among "the Lord's day-laborers," and in frequent receipt of some measure of His recompense,—“Well done, good and faithful servant!”

M. W.

FAITH.

If on this night of still, white cold,
I can remember May,
New green of tree and underbrush,
A hillside orchard's mounting flush,
The scent of earth and noon's blue hush,
A robin's jaunty way;

If on this night of bitter frost,
I know such things can be, 
That lovely May is true—ah, well,
I shall believe the tales men tell,
Wonders of bliss and asphodel,
And immortality.

—HORTENSE FLEKNER.

EDUCATION.

[Under this general caption we are able to present somewhat full reports of the recent Conference on Religious Education. The subject we are sure is one of the very widest appeal.—Eds.]

A CONFERENCE ON RELIGIOUS EDUCATION.

On the afternoon of Eleventh Month 22nd, near 5 P. M., a group of about one hundred and fifty people, largely parents and teachers, gathered in the Twelfth Street Meeting House, Philadelphia, and the Conference was opened by Alfred C. Garrett who read some passages from the book of Deuteronomy. He spoke of this book as perhaps the one best loved by our Saviour, and His having given no definite teaching to children during His earthly ministry may have been because the teaching of this book, in which He must Himself have been taught as a child, was approved by Him.

After a brief period of silence, Frances T. Rhoads brought the concern of the Committee as to the holding of the Conference before us as follows:—

I have been asked to put before you the "Concern" which has brought about this Conference. To do this we must go back to our last Yearly Meeting and its appointment of a Committee on "the Extension of Christian fundamentals," or, more briefly, "the extension Committee."

This appointment was made in response to a very deep and earnest feeling that we should reach out to our fellow-men with "the Quaker Message," but this was not definitely stated nor were we given any ideas as to ways and means, but left to work it out, "as way opened," in the good old-time fashion.

As soon as the Committee got together it was evident that much preliminary work would have to be done, for you cannot give forth a message until you are clear what that message should be. During the spring series of Quarterly Meetings, some of us went to each one trying to express our desire to be of service, and to find out the special needs of the varying localities.

The Sub-committee which we represent (that on Religious Education of Our Children) made an effort to get in touch with parents and teachers, and see if, in any way, we could help them, but we met with rather indifferent success.

And so we sent out those troublesome questions to which you have given such a generous response. I never saw a more worth-while or interesting set of letters—eighty-four of them! I have read and re-read them, and wished I could answer every one. As that was impossible, we have asked you here to this Conference, and again we have a fine response, and a wonderful proof of the interest we all feel in the children of our Yearly Meeting. We have a dream of some day getting the children themselves together. The Yearly Meeting of the future!

Now that you are here, please, just be as frank and as interesting as you have been in your letters, and we shall have a wonderful Conference.

You not only handled the subjects we proposed, but you gave us so many other good ones, that we should like to see a whole series of Quarterly Meeting Conferences started to discuss them. You know the Extension Committee has a Sub-committee on Conferences, of which William B. Harvey is Chairman, and any request made to that Committee will meet with a generous response as to help in the arrangements, furnishing speakers, etc.

Now to return to our letters. On first reading they presented a bewildering variety of opinions. But of course that was natural when we remember how the children in one family vary in temperament and requirements (example in own family). The same book, for example, will not do for the whole family. One child would delight in Violet Hodgkin's "Quaker Saints." To another the stories told by Maude Robinson, in a charming yet very practical way, will mean much more. With all this variety the letters, taken as a whole, are distinctly encouraging, and make us feel that the time is at hand when we shall be able to have our children appreciate their "Quaker heritage" more fully than ever before.

The problem of the child and the meeting seemed to elicit the most general interest, and so we are to make that the chief subject and devote our evening session to it. And we shall hear the details of that very interesting experiment which is just beginning in Germantown, where they are really doing what the rest of us have been talking about.

Your letters have also discussed the First-day School and its connection with the Meeting for Worship, expressing the hope that this may be still closer and more vital, and the proper training, and the personality of its teachers as being of great importance.

Also the responsibility and opportunity of our day-schools in spreading the fundamentals of Quakerism. In connection with this how timely seem Gertrude Sherer's words in her report to the Yearly Meeting:—

"Last year I felt that we were in some schools a little in danger of forgetting that we are, after all, Friends' schools, and that our work is a religious concern with meetings and committees, as it seemed to me, in some cases, we were neglecting our opportunity to teach the Bible to the children in our schools, in a way that could possibly make it of real value to them at any time. I am, therefore, about to redouble former efforts, and make a special plea to the principals and teachers to give ample time and conscientious effort to realize this important work. And I must in this connection express the profound hope that the mid-week meetings which our children attend may so meet their spiritual needs that no one can truthfully say of these eager-minded, whole-hearted little ones, 'The hungry sheep look up and are not fed.'"

Again, the letters are encouraging in their evident thought given to the gathering of the family for worship. I have heard some question among older Friends of late years as to whether, in the over-busy modern life, this lovely and helpful Friendly custom was not dying out. I certainly think not since hearing what you say about it!

We not only had a variety of helpful ideas as to giving children an active share in family worship, but have the promise of hearing later, how a new plan not thoroughly tested yet, works out, in one family.

A Friend who has taken a deep interest in this subject, though not able to answer the questions, or to be with us to-night, asked me to express his feeling that we need more vocal prayer in our family worship. He has two sons, and during the childhood of the elder, they were so situated that it was not possible to have family worship alone. The younger son did not have this disadvantage and the father feels that the difference has been shown in the lives of the two boys. I think that is a story for us to remember, and to strive earnestly for this pause in our busy days to come with our children into communion with our Heavenly Father.

Again, as regards books, of which nowadays there is such a bewildering number, and so many that are not worth while,—although your letters give such widely differing opinions regarding them it is evident that fathers and mothers are reading with their children, and seeking the best for them. The West-town Mothers' Council has just had a meeting on this subject.

And since the Sub-committee on literature is very active, and its Chairman, Richard C. Brown, is going presently to conduct a group conference on that subject, I need not say more about books.

A "satisfactory First-day program for adults and children" is a most suggestive topic, furnished us by one of your letters. The good old Friendly custom of making it a home-day, especially for the father to be with his children, is one we cannot afford to do without. That will be the subject of the group conference led by Elizabeth S. Pennell.

And the subject of Religious Education in the Home comprehends so much that we shall feel a deep interest in that conference, which Alfred C. Garrett will lead, in this room.

I hope you have all read an article in the last *Atlantic Monthly*, by Geo. Herbert Palmer, on "The Puritan Home." In many ways it reminds us of the old-time Quaker home. He dwells on its beneficent and happy features, which he thinks

have been rather overlooked, but admits that the days of Puritanism are over, and that he would not wish it to be otherwise. However, he concludes: "*We must re-think its problems in our own terms, and even re-mould its beautiful home-training.*" Is not this just what we want to do in our Quaker homes?

One of our letters, the last to be received, expresses the hope that our Conference "will be such a live and stirring one that it will wake us all up to a keener sense of our responsibilities to the coming generation." "Certainly," the writer goes on, "the present lack of religious and spiritual education is largely the cause of many of our world-evils, and I believe a great many people are coming to realize this." We could hardly have a better thought with which to open our Conference.

The company now divided into three group-conferences. One of these is described as follows:—

The subject given Alfred C. Garrett's group was "Religious Training in the Home." In introducing it he said that probably the two greatest forces were the atmosphere of the home and the example of the parents. He told us that he had discovered that other people turned to Friends with the feeling that they were the ones to conserve home life. The atmosphere will tend to religious training if the spiritual life of the parents glows with the warmth of those who commune with God. He said that the letters which had been received spoke of children as naturally religious, and that if we believe that Quakerism is a religion of life, the children will realize it. We must really believe it ourselves, for children detect insincerity more quickly than anything else. We must ourselves be God-conscious not self-conscious. Another letter spoke of the need of the simplification of our physical lives and the deepening of our spiritual lives. Alfred Garrett then suggested that we divide our discussion into three parts, considering—Morning Devotions, First-day Afternoons and Evening Prayers. We felt that the home must have a dwelling-house religion and not let the children have only a meeting-house religion. The life of the children would not rise much higher than its source, and the home must be rich in spiritual life.

Then followed a discussion of Bible reading, with the confession of several that as children they never listened to Bible reading. Still there was an atmosphere attached to its reading which was not lost. The contributing of texts, taking turns reading, reciting Psalms together, were suggestions made to help give the children definite parts in the family devotions. Calling for verses beginning with the different letters of the alphabet was a practical suggestion; also having different members to read from different versions. The sense of responsibility for children's reading in the family reading when the parents were absent was interesting. The Bible itself and not substitutes was emphasized as being the children's own choice.

There was a divergence of opinion on the best time of day for family worship. The general opinion seemed to be that morning was certainly the ideal time,—but in some families this was so hurried, and right after supper proved better.

We then turned to the question of First-day afternoon. It was felt that this should be a home day—the feeling of being and doing things together was strongly brought out. The older fashion of reading Quaker literature on First-day afternoons was very interestingly talked over. There was a need felt that more Quaker principles be taught in the home and this seemed the time for it. Children should be interested in people and stories told of the early Quakers. It was felt that we could hardly begin too soon in letting children feel that this was part of First-day afternoon, for if they got in the habit of running wild they would resent the idea later and this must be definitely guarded against. The telling of stories is always preferable to reading them.

The prayer life of little children was discussed with much interest. Some felt that a formally learned prayer gradually added to and finally replaced by the child's own prayer was best. Several such prayers to choose from were suggested, while

some felt that the children should from the first realize that God was their Father to be talked to perfectly naturally and not through a set form. There was real objection expressed to the prayer: "Now I lay me down to sleep." Praying simple prayers in the child's language and gradually getting them to pray them instead had been used in one family. The real concern was that we should teach the children to feel that they might come near to God as Father. Bed-time was suggested as an especially good time to tell Bible and Quaker stories to children. Two books were suggested: "Training the Devotional Life," Weigle and Tweedy; and "The Dawn of Religion in the Mind of the Child," Edith E. R. Mumford.

The Conference on a right use of First-day covered some of the same ground, yet included more of the question of a right occupation of leisure time, and more consideration of the Meeting, the First-day School, and the family unity.

Mary R. G. Williams opened the matter in a brief paper, some extracts from which are given below.

The observance of the Sabbath is a question on which Christians differ greatly.

We cannot expect to come to the same conclusions in detail concerning the best uses of First-day, the problem assuming many forms in our various homes and localities. We probably share one difficulty—that of finding occupations that are fitted to the needs of the various ages and interests represented in a family. The unifying of the family group seems to me one of the most important points in considering the right use of First-day. All through the week the family is scattered, in work and play, from breakfast to supper and often again after supper. We are thankful to see our young people training themselves for a life of usefulness and entering at an early age the work to which God calls them; but the present insistence on the development of the individual tends to weaken family ties unless there is a double portion of love and effort to bind the group together. An hour on First-day evening in which a family draws around an open fire toasting marshmallows, with wholesome talk and a sense of deep family love and unity seems to me a well-spent hour.

I very much prefer one meeting with First-day School, both in the morning; to be attended by the family as a whole, so far as possible. It will not always be an acceptable occupation to a child to sit still for an hour, either in silence or with a sermon far above his head. But the habit of sitting still anywhere for an hour is worth something nowadays, and the habit of attending meeting should be fixed at an early age. I should take it as a matter of course, just as we expect to sit down at the breakfast table whether we are hungry or not. The familiar illness that strikes a small Friend about nine o'clock on First-day mornings becomes less frequent if the alternative to meeting is a morning in bed without companionship either of human beings or books. But we should try to see that our meetings have some story or message to the younger members. Surely a group of people with average intelligence and ability to express themselves, who are wholesome and whole-hearted Christians, are not likely to sit in total silence for the whole hour on many consecutive First-day mornings.

And now how about the rest of the long First-day? If ever there is a time when parents should use "may" and not "must" it is on First-day afternoon and evening. We cannot expect boys and girls to enjoy an afternoon nap in any form. Something wholesome and suited to a growing body and mind must be found. The children have as busy and as fully planned a week as we have, with the long school hours, the extra lessons and all their other pursuits; they look forward to First-day as a day free from engagements, when they can decide what to do as they prefer at the moment. The point is to provide possibilities of several helpful occupations from which they can make a choice. There should be a feeling that what is provided for First-day is better in quality than that of the other days in the week. I should rather aim at this method, with failure now and then, than feel I must say "don't." "Don'ts" do not make a happy day.

How can we refer to the question of amusements and oc-

cupations so that our children may have a common-sense point of view, without feeling they are better than others who see differently on the matter? How can we treat the question from the positive rather than the negative side?

First, we may emphasize service for others on this day: providing opportunities beforehand, of sufficient number to give the children and young people possibilities of a choice. Secondly, we must show by our own words and manner that a day on which we omit some attractions may still be a joyful one. To make it a festival day is not an easy matter. I should not hesitate to resort to means that seem far from spiritual: if chicken and apple pie are preferred to mutton and junket, let us have the chicken and apple pie on First-day, provided it does not make an undue amount of work for employees. Why do not we parents try to save up something interesting for that day—a new book, a new picture—anything that is wholesome and uplifting that will appeal to the tastes and interests of the young people? Why don't we speak as though we ourselves looked forward to that day with pleasure, not merely as a rest from the cares and business of the week?

We can only avoid the dreary negative Sabbath of stern morals, and the selfish Sabbath of personal pleasure by living a life of joyous, radiant, vital Christianity.

(To be continued.)

ARMISTICE DAY IN DOWNTOWN FRIENDS' SCHOOL.

In all the Yearly Meeting Schools we are making use of the general interest in the Conference on the Limitation of Armaments to give us a fresh motive for renewed efforts in our peace work. In all this work we are wonderfully helped by the Peace Committee, which generously keeps us supplied with material of immediate appeal and lasting value. Using these materials and such others as teachers and pupils can find, most schools, by some simple appropriate exercises, observed Armistice Day as a landmark on the long road toward peace on earth among men of good-will. The first report of the day's program comes from the Downtown Friends' School,—a school of twenty pupils in first, second and third year work.

For several weeks the children had been keenly interested in plans for the Washington Conference, learning what nations were to be represented, finding them on the map, learning the names of some of their leaders. They know the names of all of our delegates, and like to identify them in pictures, in magazines and papers. Just before the Conference opened they sent this letter to President Harding, and a similar one to each of our delegates:

OUR DEAR PRESIDENT HARDING:—

We are delighted with the wonderful meeting you have called. We hate war! We long for peace and good-will toward all men. We are working our hardest for you. We hope the meeting will succeed. Your loyal young Americans.

[Signed by all.]

To two of these letters came prompt replies, which added much zest to their further plans and made the Conference seem very real.

It took them some time to plan their program for Armistice Day, as day by day they added to it and modified it. Their teacher awaited with great interest their final decision, which proved to be a schedule for the whole morning. School opened with a period of devotion, followed by a little peace play written by Anna Cope Evans. With only one rehearsal the children made good speeches entering well into the spirit of Uncle Sam's dilemma when confronted by the children of his nation who need his help, he realizes that he has promised his money to war, a savage figure who comes to claim his millions. As this little dialogue-pagant took all the pupils, there was none left for audience, a fact at first a little disturbing to some; but a boy spoke up with assurance, "We don't need any audience; God sees all we are doing,—and I think Teacher Gertrude knows about it, too!"

After this there was a silent reading lesson of "Fierce Feathers" for the older group, while in another room the young-

er children listened to the same story read by Mildred Lee, the assistant teacher. Then came play-time with a tree climbing contest, the children feeling that their study of primitive life in which they are vitally interested, should have some place in the celebration. Did they divine a subtle connection between primitive life and a civilization that makes necessary a conference to consider how to begin to disarm? They climbed trees like squirrels, hanging from the branches by hands or knees, or lightly swinging from branch to branch.

As Friends we can well understand that there can be no adequate celebration without a special lunch,—not the usual frugal biscuit and water, but jelly sandwiches made before school by a committee of little folks, who are learning to cut thin slices and spread them neatly; and for dessert marshmallows toasted over the open fire,—one for each; for there must be no riotous living on a day of serious though joyful purpose.

A conference was then called, as nearly like the one at Washington as childish imagination could conceive. Tables were arranged like those they had seen in pictures of the coming Conference. Anna Gifford, asked to act as President Harding, gave the address of welcome as graciously as possible, and called in turn on the leader from each country. Some good speeches were made, as each had chosen some fact from the poster cards sent out by the Peace Committee. (The children found these so helpful that they used some of their school money to send a set of them to a school in Oklahoma.) The session ended with the positive, almost dramatic assertion, "Our country will never succeed if we have war. War must go! War shall go!"

From the beginning the children had had firmly in mind a service of prayer in the meeting-house; and after the conference came a twenty-minute meeting, "as alive with religious feeling and devotion as any I ever attended," says Anna Gifford. With the single exception of one very nervous little fellow, every child sat in reverent waiting. They repeated some texts they have learned and love. Little Elizabeth, who was caring for the smallest child, afterwards told her teacher that though he could not give a text, she had him "stand for God" just a minute. Prayers, appropriate, simple, sincere and reverent, were offered in childish voices. At twelve o'clock all knelt in prayer,—this, too, at the children's suggestion. What a scene for parents who, coming for their children at noon, dropped into the meeting-house in the middle of the meeting! Do we need to go back to the seventeenth or eighteenth century to find meetings of children held in the power and joy of the spirit?

"We were all very happy," says Anna Gifford, "and felt we were living in a wonderful age, and by our lives we could help make war impossible."

The spirit of the school showed again on the following First-day when at the close of meeting a communication from the Peace Committee was read, calling forth a general expression in favor of active interest in the work of disarmament. After meeting little E— ran to her teacher and whispered, "I know you were talking about the conference. I will help you."

"We are working our hardest for you," "We felt—by our lives we could help make war impossible." "I will help you." These are the simple, natural expressions of the keynote of the school—the note of mutual aid and ready helpfulness, which binds all the activities of this eager group into a rich, sweet harmony. This attitude of mind is established. Can we through the next ten or fifteen years so wisely guide them that they may carry with them into the larger field of national and international affairs this same spirit of co-operation in service?

GERTRUDE ROBERTS SHERER.

LIKE the bird he thou,
That for a moment rests
Upon the topmost bough;
He feels the branch to bend
And yet as sweetly sings
Knowing that he has wings."

—VICTOR HUGO.

TEACH FOR PEACE.

ANGELO PATRI.

Author of "A Schoolmaster in the Great City," Principal Public School 45, The Bronx.

We all want to live in peace. War is a frightful nightmare. We turn from it with a shudder and a prayer—"God save us from that ever again." We bury the thought of it and go as far from what suggested it as possible. We want no more war. Our children must not suffer as we have.

But then. Praying won't prevent war. Shuddering at it won't prevent it. Talking and writing about the glory of war won't prevent it.

There is one way to abolish war. It is a long, slow process, but it is the only sure one. Teach the children of the world the truth about war.

Teach them that there never was a war that could not have been prevented if the people had only known about it and made up their minds that it had to be prevented.

War never settled anything really. After each side had killed a lot of people on either side, destroyed a lot of property and the product of much hard labor, the leaders gathered about a table and talked it all over. They settled the matter. And it was the country that sent the best minds to the table that won the war.

But why, then, didn't they sit around the table in the first place? Why wait until their dead were counted in thousands, their cripples in tens of thousands, and their ruined in millions?

Because they had never been taught that ideas are mightier than any other force in the world. They still cling to their belief in the police and the army and navy making the world safe for democracy. And all the while democracy was not safe because of the idea that force ruled the world, had to rule the world.

Democracy is not built upon force. It is built upon an idea of general conduct. Force is not democratic. Force is autocratic. The moment you go to war you recognize the greatest of all autocrats—force, war—who owns you body and soul.

War is the logical outcome of our ideas of living. We think the folk who live on the other side of the mountain are different from us, and therefore dangerous. Their ways are not our ways, therefore their ways are dangerous and to be stamped out. If they will not learn to do what we think is best, we will force them to.

We teach the children the glory of war. We give them toy soldiers. We teach them war songs. We pin medals on the breast of the warrior and overlook the civil citizen who has served his brothers well at home in peace. We teach for war.

Let us now teach for peace. Let us teach that differences are not dangers; neither are they threats. Let us teach the nearness of the peoples of the earth and their common dependence. Let us tell the full truth about the wars we wage when we write about them in the school histories. Tell the children the whole unlovely truth.

Teach for ideas. Teach toward ideals for brotherly love, for knowledge, for skilled service, for construction, for democracy. Then shall we have peace and our wise men may gather about the council table and settle the differences before the battle instead of afterwards.

This generation may not hope to do so. Let us make the start for the next. Let's go.

[This article is reprinted from the *New York Evening Post* by kind permission of the author, and of "The Republic Syndicate." The book "A Schoolmaster in the Great City" is commended to our readers.]

ECONOMICS AND DIPLOMACY.

"Charles Hughes, America's Secretary of State, whose speech we have read this morning, is one of the men who is killing the old diplomacy. He and America are not shackled by the old tradition," said Hamilton Fyfe, the well-known journalist and war correspondent, whose war experiences

have turned him from an imperialist into a pacifist, speaking at the Lunch Hour addresses on "Education Towards Peace" at Devonshire House, Bishopsgate, last month.

"The danger of the moment is that the diplomatists are only the speaking tubes of Foreign Offices, which work by out-of-date machinery and think in terms of politics, instead of economics. Economics is a hard word which always makes you yawn (I saw someone do it directly I mentioned it, interjected the speaker amid laughter). I do so myself. But call it 'bread and butter' and then it will become the most interesting question of all. This obsession of politics, a tradition from the days of autocratic kingship, is the reason why people are starving in Europe to-day, and this is what keeps up the fiction that nations are natural enemies instead of natural friends.

"But the new diplomacy based upon mutual interest must follow a revolution, the only one worth while, not one of barricades, but of public opinion."

H. W. PEET.

PROBLEMS OF THE ORIENT FROM THE MISSIONARY POINT OF VIEW.

LLOYD BALDERSTON.

(Continued from page 255.)

The exclusion edict was issued in 1637 and remained in force until 1853. We may say with confidence that the closing of Japan to foreign trade and influence for 216 years was due in large measure to the misguided zeal of Jesuit missionaries, eager to extend the power of the Pope and of the King of Spain. Along with this eagerness the missionaries must have had real devotion to religion as they understood it, for they were steadfast under persecution, even to martyrdom, and so were their converts. The vitality of the native church was wonderful, and Christian worship persisted in the neighborhood of Nagasaki during the whole period of isolation, so that when Roman Catholic priests came in 1858 they found a number of communities of these "old Christians."

Protestants of various denominations soon followed, with no political motives. The anti-Christian edicts were still in force, and among the most valued of missionary souvenirs are a few of the old sign-boards which used to be quite numerous in some parts of the country, denouncing severe penalties upon any who should accept the prescribed faith.

The attitude of these earlier missionaries was much the same as in India and other Oriental countries. They had little knowledge of the religious ideas of the people among whom they came nor of their philosophy of life. They were therefore obliged to make a frontal attack, and in doing so were terribly handicapped by the tradition of treachery and rebellion with which the events of two hundred and forty years before had branded the religion of the West.

All Japan was, however, deeply impressed by the power of these strange Western peoples, and the leaders, in their anxiety to learn the secret of that power, were disposed not only to experiment with Western science and other externals, but even to investigate their religion. Among the missionaries who first came to Tokio were several who were able to render valuable service to the authorities. The prestige which thus came to them aided their work, and progress was for some years relatively rapid.

Japanese national spirit developed, and after the war with China in 1894, and still more after the Russian war in 1904, a good deal of feeling was manifest to the effect that Japan is and ought to be self-sufficient. To adopt Christianity simply because it is the faith of the powerful West no longer seemed fitting. Cordiality toward missionaries on the part of those in power waned perceptibly, and strenuous efforts were made by the Government to entrench Shinto and Buddhism more strongly in the popular mind.

The mission forces were thus thrown rather completely back upon their own resources, having to fight not only the inertia

of a long-established system with its numerous state-supported temples and priests, but also the more or less vocal opposition of a group of men trained in Western learning. Some of these men had formerly been Christians, and all are profoundly distrustful of the probable effects of a spread of Christianity upon the national spirit and policy of Japan.

Over against this opposition we must place some rather important allies among the writers of the present. The two most popular writers of fiction in Japan today are Tokutomi and Arishima. The latter is an A. M. of Haverford College, and a Christian. His writings give uneasiness to some of his more conservative Christian friends, but there is no doubt that on the whole their tone is such as to help on the Christian propaganda. Tokutomi is not a Christian, but the two of his stories which I have read, in translation, might be supposed to have been published as propaganda.

I think the question: "Why should we try to persuade Japan to adopt a new philosophy?" is in its proper form, for we are not simply asking Japan to join us in worshipping a God utterly different from any being their systems present; we are inviting her to accept discipleship under a Master whose precepts if they are followed will revolutionize her ideas of what life is for, and give her a new point of view in regard to all human relationships.

When Shailer Matthews was in Japan six years ago he asked a young reporter who had been sent to interview him: "What is the attitude of the people in your town toward Christianity?" The young man's answer was to this effect: "We used to be afraid that because of the teachings of the New Testament, Christians would be unwilling to fight, and that so the national defence would be endangered, but now we see that we were mistaken, since the European nations all fight bravely."

I quote this because it is one of a class of rather important ideas about Christianity current in Japan, all contributing to a fear that however well it may do for the West, it is not adapted to Japanese life and thought. These fearful ones, whatever feature of Christianity may be the cause of their fear, belong to an old, respectable and very numerous fraternity whose watchword is "Let well enough alone."

But changes are coming in Japan, whether she accepts Christianity or not. The literature of the West is widely read, and ideas are working which are certain to bring about sweeping political changes. To direct these changes so that they may tend to the real benefit of the people, Japan needs Christianity.

I shall offer two statements which at least partly answer the question why we should try to persuade Japan to accept a new philosophy. The first has often been given. I repeat it because I am thoroughly convinced of its truth. Japan has a fine ethical system, but it does not work. Confucianism, which has a stronger hold on the thinking men of Japan than any other system, has nothing behind it. It is not a religion, only an ethical code, and those who accept it feel no obligation to follow it except as suits their convenience. As for Buddhism and Shintoism, the observance of their ceremonial forms is all that most people concern themselves about. They have no effect on one's mode of life. We shall have to admit that the Oriental may fairly make the same criticism of us, basing his conclusion on the behavior of the average citizen of a Christian country. It is nevertheless true that real disciples of Christ accept him as Master, try to be followers as well as disciples, and find in him a saviour from sin. This first answer is therefore that we offer to Japan a system which *works*, which transforms men. The practical results of this transformation form the best propaganda at work in Japan. Christians are outstanding men and women, living epistles.

A second answer, measurably independent of the first, is that Christianity arouses in every man who really accepts it something which the old systems do not, a sense of responsibility toward God and one's fellow-men. As a parenthesis, permit me to say that this sense of responsibility is at the bottom of the whole missionary urge.

(To be concluded.)

THE CANADIAN-AMERICAN BOUNDARY LINE AND THE ANGLO-AMERICAN AGREEMENT OF 1909.

[The following extract from a speech by Sir Robert Borden, former Prime Minister of Canada and a British delegate to the Washington Conference, was distributed by him among the correspondents in Washington, after I had requested him to address them regarding the two subjects above mentioned, and after he had discoursed very earnestly, though extemporaneously, upon them.—WILLIAM I. HULL.]

There are no two nations with thousands of miles of boundary so unguarded; no nations bordering on great inland seas whose waters are so untroubled by armed navies. It is almost commonplace to speak of the disarmament agreement of 1817, but it is always timely to recall the fulfilment of the promise that it bore. It was expressed in the simplest language, not even couched in the terms of a solemn treaty, merely the exchange of notes, scraps of paper if you like; yet the record of that agreement is unstained by the blot of any violation. Its terms covered only disarmament on the Great Lakes, but its spirit has extended to the entire boundary.

A century had almost elapsed when another impressive advance was made. It was inevitable that disputes and even controversies should arise in respect of a border line of nearly 4,000 miles, much of it extending through great inland waterways, and everywhere intersected by streams rising in one country or the other, and flowing across the invisible boundary. The treaty that established the International Joint Commission ten years ago was almost as notable in its character and far reaching in its effects as the agreement of 1817. It expressed the cardinal and controlling principle of determining international questions by arbitration of a permanent tribunal. It signified the crowning of each nation's resolve that by methods of peace and justice, not by resort to brute force, should the reciprocal rights and duties of each community in such matters be adjusted and determined.

At the Conference in Washington, we can point to no prouder events than these in our common history. They carry a moral and a lesson that the statesmen there assembled may well bear in mind and take to heart. Upon the boundary from Atlantic to Pacific, the two nations laid down their arms more than a hundred years ago. The weapons then discarded have never been resumed. Can you doubt the infinite advantage? Observe the pride of the two peoples in their preparation for peace and their unpreparedness for war upon each other. Consider the hundreds, yes, thousands of millions that might have been squandered on bristling fortifications, on navies, on armaments, along that vast boundary. Bear in mind the suspicions that might have been engendered, the hostile spirit that might have arisen from the mere existence of such warlike preparations.

Is not the later lesson equally manifest? The American and Canadian nations have created a standing tribunal to which they have entrusted the determination of most important and often very difficult questions in connection with the boundary. This experiment has been a remarkable success and I believe it has developed into a permanent system. With the assent of the two Governments and the approval of your Senate the jurisdiction of the Commission may be extended to any question in dispute between our countries. The very fact that such a tribunal exists in a permanent form increases the probability that such disputed questions will be referred thereto. That which has proved of marked and unmistakable advantage to these sister nations must assuredly be for the benefit of all civilized communities. May we not in this retrospect find good omen of what may be accomplished at the great Conference that your President has summoned, and high hope that glad tidings of disarmament and of peace may be borne to a weary, waiting world?

THE problem of personality is to realize that the way of self-sacrifice is the way of true self-expression.—ERNEST E. UNWIN.

CHILDREN'S CORNER.

HARMLESS AS DOVES* (1798).

MAUDE ROBINSON.

Reprinted from *The Examiner*.

A red winter sun was just rising, lighting up the frozen valley of the little river Sow—every pool coated with ice, every tree and grass-blade covered deeply with rime, until they resembled white coral. On the bridge were lounging a number of men, not ill-fed, but ragged and sinister-looking, who stopped their eager conversation as a sturdy figure in rough but tidy homespun frieze clothes, and with a ruddy, open countenance, came towards them from the path by the river side. He carried a fowling-piece, and was heavily laden with three fine mallard, their metallic green heads gleaming in the sunlight, a couple of teal, and quite a bunch of snipe, tied together by their necks, with their long, pliant bills sticking out in all directions.

"Good morning to you, boys," he said, cheerily.

"Ah, Master Joe, it is yourself that always has the luck with the shootin'," said one of the men.

"It is just the morning for wild fowl. I was down at the far marsh before it was light, and have got more than we can eat at home."

He laid down his gun on the low wall and proceeded to untie his game. "Here, Dan Nolan, would not thy mistress like one of these ducks to stew up for the taste of meat for all your hungry gossoons? And thy poor brother Mike, Morgan Byrne, would he fancy a couple of snipe? They are delicate little birds for the sick, though hardly a mouthful for a hungry man."

Both offers were gladly accepted. Joe Williams tied up the remaining birds, and, turning to pick up his gun, found one of the men was handling it admiringly.

"Sure, that's a fine gun," he said.

"Ay, 'tis a good one. I saved my sixpences for many a long day before I could afford to buy it; but it has helped to clear off the plague of rabbits on our farm, and provides many a tasty meal for us."

Larry O'Neil gave it back reluctantly.

"Sure, Master Joe, 'tis too good to be wasted on rabbits entirely. 'Tis for more serious work we will be wantin' guns before many weeks if things go on as they do now. We may be comin' after it one of these days to defend our rights."

Joe Williams' honest face flushed, and he said firmly, "No gun of mine shall ever be turned against my brother men, call them what you will. Ah, Larry, there are better ways than violence to get wrongs righted, if you have patience."

"You Quakers are half Orangemen," said Larry, suspiciously.

"Nay, my friend, we take no sides in matters that lead to violence. Peace and good-will to all is our motto, as all our neighbors know well."

Joe walked on, but overheard a murmur about "a good gun," which filled him with consternation. Some months before advice had come to the Quakers of Co. Wexford, from Leinster Quarterly Meeting, to get rid of all weapons from their houses. Most had complied. Joe's father had at once thrown his ancient fowling-piece into the deepest pool of the river, but Joe, a vigorous young man of thirty, had clung to his new one. He was a remarkably good shot, and found keen delight in such expeditions as the present after wild fowl. He was popular with all parties among their few neighbors, and could not bring himself to believe in the danger of an uprising; but Larry O'Neil's words had brought conviction that Friends' fears were well founded.

It was not far to the yard of the picturesque building still known as "The Quakers' Meal" among Co. Wexford folk, but in that short space his resolve was taken. He knew he was still watched by the idle group on the bridge. Two large

stones, some two feet apart, lay near the mill door. He laid the cherished fowling-piece across them, and, suddenly lifting a third heavy stone in his strong hands, he dashed it upon the gun. A crash, and the long barrel lay bent and splintered, the well-polished stock falling by the side of the stones. He picked it up sadly, and as his sister Jane appeared at the house door he said ruefully:

"Here is a bit of firewood for thee to use when these ducks are roasted, sister. We must make the most of them, for they are the last wild duck we are likely to taste."

"Oh! Joe—thy beautiful gun! What made thee change thy mind?"

"I have been hearing ugly rumors of an uprising for some time past, and out Wexford way the military have been burning houses and haggards of those whom they suspect to belong to the United Irishmen. There was a desperate look on those men at the bridge, such as I never saw among our neighbors before. Had my gun been stolen to take human life, I should never have forgiven myself."

"I am sure thou acted under Best Wisdom; but, oh! Joe, how can our poor countrymen be shown the wickedness of bloodshed to those who profess to be followers of the Prince of Peace?"

"There is strong provocation on both sides, and the Protestant clergy believe in the force of arms as much as Father Murphy, who, it is reported, is the leader among the United Irishmen in these parts. We Friends must just go on, striving to be living examples of good-will to all, and of patience under provocation."

"Well, brother, here is thy bowl of hot stir-about, for which I am sure thou art ready. As thou says, we will make the most of the wild fowl. What fine, heavy ducks they are!" said Jane, admiringly, as she carried them off to the larder.

(To be continued.)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, Executive Secretary.

JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

THE UNITS AT WORK.

GERMANY.—The unbelievable has happened. Of course, it does not seem true, but facts have a habit of being very stubborn things. The other day the sum of 300 marks was handed to the Friends' Unit in Germany, a contribution in small amounts of soldiers of the French army of occupation stationed at Düsseldorf, to aid the feeding of the German children. The spirit of good-will is truly abroad in the world.

Following the summer vacation period when child-feeding reached its lowest ebb, arrangements were completed in all the German districts for the renewal and the extension of the feeding from now until next spring. With the continual rise of prices, with the depreciation of the German mark and with the continued scarcity of food products and clothing, the prospect is not an alluring one. Even with a good crop of potatoes, the prices are practically beyond the reach of the average family. The Friends' workers, however, throughout Germany are going forward with their plans in the full confidence that the American people will supply the necessities demanded.

Because of the scarcity of railroad cars, transportation has become a rather serious problem. Railroad officials, however, are assisting as far as possible, and Friends get more cars than any other agency at Hamburg. The readiness with which Friends are given preference over others is shown by the action of the harborman at Hamburg, who watches carefully for the arrival of "empties." When these arrive, after a talk with some high official, he climbs to the locomotive, where he remains until the cars are placed alongside the sheds of the Friends' warehouse.

*It is understood that there will soon be from the press a new volume of Quaker Stories by our Friend Maude Robinson.

An important statement has been given out by the President of the Shop Committee of Krupps at Essen to the effect that their 42,000 workers are engaged only in the production of peace material. He says that arms and ammunition are no longer made. Twelve officers of the Allied Military Commission are in constant supervision of the works. By their order all special machinery used in the manufacture of arms or munitions has been destroyed. Thirty thousand of the employees are organized in socialist trade unions, and not only are not inclined to make war material, but would use all means to hinder such production. This statement negatives a somewhat general impression that seems to prevail in this country.

POLAND.—About the first of last month, Florence M. Barrow, Head of the Friends' Mission, together with Oscar L. Moon, were summoned by phone to the office of the American Minister in Warsaw. They were informed that a Polish official had complained about the advertisement in American papers of a certain fund, which was regarded by Poland as political propaganda. It was a pleasure to find that the Minister had already given assurances that the Society of Friends was the least likely of all relief organizations to have anything to do with political propaganda. Our workers explained to him that the Friends had nothing to do with the advertisement in question, and the Minister replied that he would be able to reassure the Polish Foreign Office on the matter. The Friends are greatly indebted to him for handling a difficult matter so tactfully.

The Unit reports that the need for clothing in Poland continues very great, and expresses the hope that further contributions may be quickly forthcoming. Cases of yarn are acceptable and will work in well with the industrial program. Second-hand clothing can be used, but Friends should bear in mind that it should be put in good condition before sending. Strong shoes are also in demand.

FROM THE *Boston Transcript* REPORT OF ANNA HAINES'S ADDRESS IN OLD SOUTH CHURCH.

"When Miss Haines finished there was no applause. Applause would have been out of place after her recital of facts. Dr. Charles W. Eliot, after a moment, said: 'This picture is one of the most horrible. Was there ever a more horrible one in any age of the world? We have heard a witness of the most potent sort, a witness who can speak the language. Can any appeal be stronger to us prosperous Americans? We have gathered to hear of a very noble, a very Christian work which is being undertaken by Quakers, who operate in a manner peculiarly their own.'

"Dr. Richard Cabot then said: 'I wonder if you feel as overwhelmed as I do! Have I a right to eat my dinner to-night? It is not a question of what you ought to give; it is a question of whether you have the right to do anything else. I understand that we do not help the Bolsheviks by giving. Personally, I would give whether it helped the Bolsheviks or anyone else or not.'

"In answer to a question, Miss Haines said that one of the best means of helping the famine-stricken peasants would be by having the United States Government undertake this work. 'There are 5,000,000,000 bushels of surplus grain in the Middle West,' she continued; 'there are ships lying idle at their docks.'

RAGS IN POLAND.

Stephen Leacock has written a story in which he describes the luke-warm pleasure of a child when he discovers that all his Christmas presents are warm clothing, a tooth-brush, a nail-brush and shoes. Certainly an ordinary child prefers a toy to a warm coat as a present, unless he happens to live in a cold country and possesses only a shirt made of an old sack. Perhaps such a child would welcome the coat.

Unhappily in Poland there are many children whose fingers will be too cold and whose minds will be too dull to play with

a toy when Christmas comes. There is a terrible shortage of clothes in the devastated areas. Many children are in rags, with no chance of getting warmer clothes unless help is given.

Very few of the children, also, have shoes. Some have one shoe, some have bits of leather, some have simply a shoe-lace. For the rest, they either go barefoot or wear bits of cloth tied around their feet, but often there is not even enough cloth to spare for such purpose, as every available inch is wanted for shirts and coats. Then the child runs barefoot.

Christmas is not going to be a very pleasant time for these barefoot, thinly clad, underfed children. A very little sum of money would give warmth to one shivering creature and make Christmas a happier time for one small child.

Christmas is the festival of the children, the festival of toys, of laughter, of warmth; but in Poland they do not want toys, and they have very few reasons for laughter—but at least give them a little warmth. It is a small thing to give. It is a small thing to give the used clothes, yet it is desperately important.

SHIPMENTS received during week ending Eleventh Month 26, 1921—76 boxes and packages received; 6 for German Relief.

Cash for the same period, \$10,459.41.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

DISARMAMENT TO DATE.

The following is a statement of the work of Philadelphia Yearly Meeting in the interest of disarmament for the past seven months.

1. *Period of Work*.—Fourth Month 1, 1921, to Eleventh Month 1, 1921.

2. *Organization*.—Disarmament Sub-Committee of Philadelphia Yearly Meeting Peace Committee, Fourth Month 19, 1921. Ten names added to above after general conference of eighty Friends, Fourth Month 19, 1921. Five Friends chosen Ninth Month 19, 1921, for Friends' Disarmament Council.

3. *Secretaries*.—Richard R. Wood, Sixth Month 19, 1921, to Ninth Month 19, 1921; Anne Walton Pennell, Tenth Month 19, 1921, to Eleventh Month 19, 1921; Esther M. Smith, Eleventh Month 19, 1921, to —.

4. *Publicity*.—(1) *Posters*.—Large posters, 28x42 inches, placed in the forty-four Philadelphia subway stations—five posters used over period of seven months—two issued since. Small posters—six smaller posters circulated in schools, etc. Card posters—More than 150 sets of the beautiful picture posters containing 20 cards each purchased from Disarmament Education Committee and circulated.

(2) *Fairs*.—Booths or floor space at Byberry and West Chester, Pa., Trenton and Mt. Holly, N. J., and Wilmington, Del. Literature also distributed at Negro Business Men's Show, Commercial Museum, Philadelphia.

(3) *Newspaper publicity, bulletins, etc.*.—Member of Peace Committee on his own initiative prepared a leaflet and circularized 450 daily and weekly newspapers on the Pacific Coast. *Disarmament Notes*.—Brief news service issued periodically and sent to 300 Friends. Recently requested to be sent to all the ministers of the 23rd ward, Philadelphia.

(4) *Movies*.—Movie reel prepared and used.

5. *Literature*.—(1) *Books*.—Clipping service of newspapers and magazines with library of all recent books and pamphlets on Disarmament at No. 304 Arch Street. "The Next War," by Will Irwin—700 copies of book distributed to Friends' schools, public libraries, clergy, individuals.

(2) *Leaflets*.—100,000 fliers issued and circulated; 100,000 leaflets and reprints circulated to Y. M.

- C. A., Y. W. C. A., W. C. T. U., fairs, individuals, etc.
- (3) Weekly articles to *THE FRIEND*, Philadelphia.
- (4) Ads. in *New Republic* brought in scores of literature requests.
6. *Educational work*—(1) *Essay prizes* in contest of 100 children in Friends' schools.
- (2) Five thousand copies of reprint from Dr. Kilpatrick "Our School and War" address at Friends' Select School, Philadelphia—4,000 of these sent to public schools of New Jersey, Maryland, Delaware and Pennsylvania.
7. *Meetings*—(1) Crowded meeting held this summer at Newport, R. I., at which Will Irwin spoke to many Navy men and others.
- (2) Esther Morton Smith is arranging to be present and speak at each of our thirty Monthly Meetings.
- (3) Mass meetings have been and are being held in nearly all towns and cities where our Friends reside, largely through the concern of members of both branches of Friends and interested citizens of other churches.
8. *Conference*—Within the next two weeks a conference of all active local workers will be held in Philadelphia at which reports of work done will be presented and an intensive campaign planned.

THE WASHINGTON CONFERENCE.

IV.

The fourth week of the Conference has been made rather sensational by newspaper reports that President Harding was planning to propose to the Conference the creation of an "Association of Nations." These reports have been variously interpreted to mean that the American Government was planning to join the League of Nations, either by the front door or by a back door or side door, or that it was proposing to create a rival to the League of Nations which would cause that organization to go out of existence. These reports naturally excited strong emotion among both the bitter enemies and the ardent partisans of the League of Nations.

I was present at both of the interviews in which the President referred to the continuation of the work of the present conference, and gained not the slightest impression that he would propose anything different from what he referred to during the Presidential campaign and in his inaugural address. It can be stated, "on the highest authority,"—as the newspaper correspondents say,—that the present administration has not suggested, and will not suggest, that the United States should enter the existing League of Nations by any door whatever. On the other hand, it appears highly probable that the United States will continue to participate in future international conferences and in various forms of international co-operation. It appears probable, also, that future conferences will include Germany and Russia, and indeed all of the world's sovereign states, thus reviving the precedent set at The Hague in 1899 and 1907. It is greatly to be hoped, also, that among the forms of international co-operation in which the United States will participate, will be the new International Court which is to be inaugurated at The Hague in Second Month, 1922.

This court was planned by an international committee which met at The Hague in the summer of 1920, and was adopted by the Assembly of the League of Nations. Among its judges is one American; and it is possible, according to Elihu Root, who participated largely in planning the court, for the United States to adopt it without becoming a member of the League of Nations. When America does adopt it, it is greatly to be hoped that an effort will be made to restore to it a feature of fundamental importance which the Council of the League of Nations cut out of the plan as proposed by the Hague Committee; this feature is the proviso that *either* party to a dispute shall have the right of bringing the case before the court, instead of being obliged to wait until the

assent of the other party can be secured. The decisions of the court are not to be enforced by economic or military coercion, but they are to rest, like those of the existing Hague Court of Arbitration, upon the honor, the enlightened self-interest and the sense of justice of the nations, and upon the organized public opinion of the world.

There is an intimate connection between the International Court and the reduction and limitation of armaments; for, unless a curb is placed on the size and use of national armaments, no international court or other peaceful means of settling disputes can possibly meet with complete success. For this reason, and for others, it is unfortunate that a tendency has developed in certain circles during the past week to magnify the importance of developing an Association of Nations or of entering the League of Nations, and to minimize the importance of the reduction and limitation of armaments. The fundamental importance of the American proposition to reduce and limit naval armaments grows steadily in the popular mind, and will continue to do so in the perspective of history. If the Washington Conference can succeed in adopting it and putting it into practice, it will rank in that illustrious but tragically small company which includes the Quaker Disarmament in Colonial Pennsylvania, the Disarmament of 1818 between the United States and Canada, and the Argentine-Chile naval holiday and land demobilization of 1902, which is commemorated by "The Christ of the Andes."

The large reduction in the number of capital ships and the restriction on their size, which is part of the American proposal, is a very great step in itself; but beyond this, is the proposal for a naval holiday of ten years; and beyond this, is the effort to make impossible the waging of offensive naval war. Whatever may be true of aviation and submarines in the future, the chief reliance in naval warfare at present is the capital ship. It is the chief reliance not only in battle, but also to convoy transports of troops and supplies, to enforce blockades, to serve as base for hydroplanes, and to carry to the minds of other peoples a sense of the might and power of the country whose flag it bears. To strike at it, then, is to strike at the chief naval weapon, and at one of the chief material and psychological incitements to modern war.

Secretary Hughes evidently divides armaments into three classes—namely, those used for offensive war, those used for coercion (as proposed in the Covenant of the League of Nations), and those used in defense; and he hopes through his proposal to curb offensive war. Friends, of course, find it impossible to detect any logical line of division between the three classes, and they will continue to work for the abolition of all three. But meanwhile they can heartily rejoice in the taking of what Secretary Hughes himself calls "the first great step."

This step has not yet been fully decided upon, for the Japanese have not yet agreed to the ratio of 5:5:3, but the American and British delegations are still quite confident that the ratio will be adopted. Italy desires a navy as large as that of France, but would be pleased to have both of them put on a small scale. Italy also greatly desires the reduction and limitation of land armies, but will not take the initiative in proposing it, preferring to leave the initiative to the United States, whose lead—her spokesman said this afternoon,—Italy will gladly follow. The British spokesman in an interview yesterday, pointed out the difficulty of an attempt by the Washington Conference to settle the land armament question, in view of the absence from it of Russia, Poland and the other European states, with large armies. Premier Briand's refusal, on behalf of France, to consider reducing its army placed another, perhaps insuperable, obstacle in the path of the Conference along this line. Although the American Delegation still asserts that the question is not yet ruled out of the Conference, it is with great regret that I must express the fear that this part of the disarmament programme will be deferred until the meeting of that much-to-be-desired future conference.

The questions of naval bases in the Pacific, of submarines,

poisonous gases, warfare in and from the air, and those associated with China, are still under consideration in committees. None of China's problems, according to statements this afternoon by Minister Hanihara of Japan, and Wellington Koo of China, are yet settled. The fate of Shantung, Manchuria and the Mongolias; the four-power consortium; Japan's "twenty-one demands"; the Anglo-Japanese Alliance; foreign troops, foreign "spheres of influence," and foreign extraterritoriality in China; China's control of her tariff duties and of her post-offices; these are the problems of the Far East which have emerged into animated discussion, but not yet into definite agreement.

There is a conviction in Conference circles that the naval ratio of 5: 3 will be agreed upon first, before the questions of the Pacific and the Far East are definitely answered; and in regard to agreement upon the ratio, Arthur J. Balfour, Secretary Hughes and President Harding all expressed entire confidence to-day. When asked about the Japanese naval experts' demand for a ratio of 10: 10: 7, Arthur Balfour sententiously remarked that while experts have important duties to perform, it is no part of their duty to dictate to statesmen. As against Admiral Rogers' fear that the naval holiday of ten years would cause much unemployment in American ship-yards, President Harding expressed the opinion that such unemployment would not be serious. In congratulating the newspaper correspondents on their work for the Conference, the President said: "You have contributed to the creation of a sentiment in favor of the Conference on the part of the American people, the revelation of which is unparalleled in the history of the Republic."

WILLIAM I. HULL.

WASHINGTON, D. C., Twelfth Month 3, 1921.

FRIENDLY NEWS NOTES.

THE *American Friend* notes that the funeral of Mary Ann Coffin and her grandson, Samuel T. Coffin, took place at Whittier, Cal., on Eleventh Month 10th. Mary Ann Coffin lately completed a century of life as noted at the time in THE FRIEND. Samuel T. Coffin was in his seventeenth year. He was a member of the student body at Westtown School last year and returned home on account of an attack of tonsillitis. Serious complications ensued and eventually caused his death.

WITH the title "*To-day's Opportunity*," the sixteen-page report of Northern [English] Friends' Peace Board records "with thankfulness the achievement of another year's service." Conferences, lectures, posters and literature have kept the subject of disarmament before responsive audiences in many centres. Alexander C. Wilson of Manchester is the Chairman.

BURLINGTON AND BUCKS QUARTERLY MEETING.—The Quarterly Meeting was held at the appointed time, a fairly good muster of Friends assembling, in spite of the somewhat inclement weather. The meeting soon settled down in a deeply reverential silence, broken finally by the voice of supplication, that those engaged to wait upon the Most High might feel afresh the touch of His finger upon their hearts and lives. We were then addressed by William Littleboy, of Birmingham, England. He pleaded for an individual exercise in our meetings, as companies are made up of individuals, and the state of each unit affects the whole; that we should expect to meet with God whenever we assemble; that we should not be surprised if something Divine happened in the meeting; that we should have "faith"—that is, be ready and open for God; that all comers to God were welcomed, no matter from what point of the compass they approach Him through the ever-open gates of the New Jerusalem.

Further communications followed from James M. Moon, William Bishop and Max I. Reich. The solemnized meeting closed with a brief expression of adoration, and very precious covering of the wing of the spiritual Presence in which we had come together.

The calm of the sanctuary overflowed into the business meeting following. Friends were favored to transact the business of the church in the love and peaceable spirit of Jesus, in which spirit the Quarterly Meeting finally broke up to meet again in Second Month next.

R.

THE following was sent by our Friends of Fairhope, Ala., to President Harding and to our four representatives in the Washington Conference:—
ESTEEMED FRIEND:—

We desire to encourage all right efforts in favor of universal disarmament. We rejoice in the belief that it has pleased God to visit the nations of the earth in this twentieth century with a good degree of the enlightening influence of His Spirit, to lead them to a right understanding of truth and righteousness in this our day, and we believe if this great nation for which we have so much love and regard continues to move under a right influence that the day may soon dawn when "Nations will learn war no more" as taught by Christ, the Prince of Peace. So that "On earth Peace and Goodwill to men" may more and more be realized in this our beloved country and elsewhere.

In love we remain thy friends. By direction of "Fairhope Monthly Meeting" of the Religious Society of Friends, held Eleventh Month 16, 1921.

THE *Friend* (London) reports another centenary Friend. He is John Harlock of Banbury. His one hundredth birthday was celebrated Eleventh Month 1st in the meeting-house. This comment is made:—

"It was indeed a memorable occasion, a picture that will not easily be forgotten.—John Harlock sitting in his chair just below the gallery, his silvery hair and fine profile illumined by the row of candles above; the faces of Friends, familiar, yet somehow changed and softened by the flickering lights and shadows, and pervading all, the sense of other presences, those who have come and gone in our dear old Friend's long life, and in the life of our meeting, and the country town."

NOTICES.

Two meetings of Friends' Educational Association will be held at Friends' Select School, Seventh-day, Twelfth Month 10th. The morning meeting at 10.30 will take the form of a Special Conference on *English*, to which English teachers of all the Philadelphia schools are invited.

Dallas Lore Sharp, Professor of English at Boston University, will speak on the subject of *Thoughtless Composition*. James Hugh Moffatt, Head of the English Department, Philadelphia Central High, will present a summary of the conclusions reached from their recent investigation into the teaching of English Grammar in the High School.

The general meeting will be held at 2.15 P. M. Professor Dallas Lore Sharp will give the address, with the subject "The Lost Pot and Prophet."

Lunch will be provided at fifty cents per person to all who notify Walter W. Haviland, 140 N. Sixteenth Street, on or before the 9th.

BARCLAY JONES.

FRIENDS' SELECT SCHOOL LECTURES.—The alumni and friends of the School are invited to hear William Lyon Phelps, Professor of English Literature in Yale University, in a lecture before the School on "What There Really is in the Bible for Boys and Girls," Sixth-day, Twelfth Month 16th, at 1 P. M.

For the evening of the same day a general invitation is extended to all interested to hear President William Wistar Comfort of Haverford College deliver his lecture on "Dante," in commemoration of the six hundredth anniversary of the great Italian poet's birth.

DIED.—At Cambridge, Mass., on Eleventh Month 7, 1921, LAURA V. BAILEY, daughter of the late George and Anna Valentine Bailey, a member of the Monthly Meeting of Friends of Philadelphia.

—, on the sixteenth of Eighth Month, 1921, JAMES A. MCGHEE, in his seventy-seventh year; a member of Springfield Monthly Meeting of Friends, Iowa.

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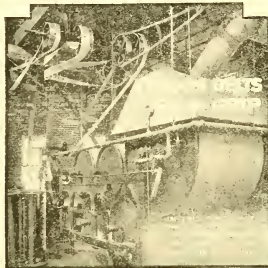
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This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE

*Editor
and*

ELIZABETH T. RHOADS

HOWARD W. ELKINTON

MARTHA A. TIERNY

HOWARD E. YARNALL, JR.

FRANCES R. TATNALL

Associates

"There is in our hearts a strange assurance that the future is greater than all the past. That the time is almost fulfilled,—the time of sorrow and the night of war. We stand on the brink of the dawn, and God is with us—God is with us and He asks for our lives. No more, no less. He could use them in the dawning day."—Edith Stratton Platt.

THE GIFT.

It seems to us singularly appropriate that Christmas should fall on First-day. We wish that it might always be celebrated on that day. Once it was the custom for everyone to spend a part of the day in worship so that it became an extra Sabbath. But now the children are so thrilled over their stockings full of knobby parcels and the grown-ups so busy over the clutter of papers and ribbon and trying to make Mary eat a little breakfast or she'll be sick with excitement, that the fact that we are celebrating the birthday of the Christ child is lost sight of.

We give gifts once a year—Christ gave His life and never looked for thanks. We set aside one day for the purpose of making our friends happy—Christ lived every day for enemies as well as friends. We grumble at the cost and wonder where we can retrench—Christ faced the bill with His Father one evening in a garden and never faltered in His determination to give to the uttermost.

We ought to approach our Christmas-Sabbath with a new impulse to give. We have no better offering than the gift of ourselves to Christ.

A. T.

INTERNATIONALISM.

Young Friends often fail to appreciate missionaries. We are too often frightened off by our own mental picture of a Calvinistic Puritan who always carries a Bible under one arm and never mentions God without glancing his eyes upward. A lean, leathery man in a long shabby coat who has lived to return because the cannibals found him too tough to eat. One who went out with a crusading ideal of raising the "benighted heathen," who, he felt, was otherwise condemned to eternal roasting, to the elevated bliss of our materialistic civilization. One who would talk to neither heathen nor Christian on any unreligious subject, and who would be truly happy only when discussing the Nature of God and the deserts of the wicked who knew Him not. A very zealot who would go a thousand miles to bring a soul to God, but who could not see the heathen in his own backyard because his was a Christian country.

Perhaps such a type of missionary did once exist, when the Puritans hunted witches, but to-day this kind is fast dying out.

To-day, missionaries are very much like other people, and all of them may be roughly divided into two groups: the broad and the narrow. It does not matter whether a member of the narrow group is located in Tokio, Philadelphia, Omsk or Calcutta. Wherever he is, he cannot see beyond the local horizon. Such people, when they happen to be missionaries, and as such come home on furlough, give us a tale of horror about the need in their district. They say, and believe, that it is greater than anywhere else, because they cannot see the needs of any place else. This naturally stirs up a feeling of opposition in the other local-visioned people who are located at home, and this opposition becomes an antipathy for missions. Thus the local-visioned missionary often does the larger aspect of his cause a great injury by his unregulated zeal for his locality.

The other type, which stands out in strong contrast to both of the foregoing, is also found both at home and abroad. This kind of person is not limited in his vision to his immediate surroundings. His horizon does not coincide with his back fence. Instead, he has a vision of the world as a whole, and realizes that he is working for or against the welfare of that whole wherever he is. His attitude is that of the Service Committee. At a recent meeting, representatives of the various fields were presenting the needs of their territories, and one person in reporting said, "we do not want to compare our need with that of the other fields." They realize that the work is a whole as the need is a whole. Although one field may have a more urgent need for immediate relief, the problem is a whole. This is an attitude of Internationalism.

A missionary possessed of this spirit cannot urge his hearers to patronize the work of his district alone, nor can he urge young people to be missionaries to any one locality. Instead, he sees that all he can ask for is that more lives be given up to service. If he can get men to dedicate themselves to working for the welfare of the world he is satisfied.

Men with this ideal are missionaries wherever they are. They may even be foreign missionaries at home. Their interest in affairs on a world scale will cause them to keep informed about them, and their sense of being a part of a great whole will cause them to come in contact with the foreigners in their locality. Perhaps it is the lack of this attitude in the past that has made possible the complaints, that have re-

cently been well circulated, of certain Chinese students who had been seven years at our great universities and had returned home without ever being invited into a Christian home in that time.

This Spirit of Internationalism is absolutely fundamental to Peace. During the past two centuries, missionaries were sent out nationally and became the vanguard, behind which the nations advanced to the conquest of the backward nations. A missionary with the International Spirit, as so many are to-day, would prove a poor accomplice in this game. But for Peace, it is even more important that the International Spirit pervade the home countries. We have often heard that there was a lie at the bottom of every war. The genial Charles Lamb was walking one day with a friend, when he pointed to a man across the street, and said, "I hate that man!" "Why, that's Lord Burleigh," said his friend, "Do you know him at all?" "No," Charles Lamb replied, "if I knew him it would be impossible for me to hate him." And so it is with nations. The more we know of a nation, of its problems and its excellencies, the more we appreciate its contribution to the world and know its people personally, the more impossible it is for us to hate them.

This spirit is deeply fundamental. It may go below our already formed conceptions even of Christianity, but is it not in direct accord with the great search for Truth which inspired early Friends?

H. E. Y., JR.

ACCEPTED IN PRINCIPLE.

Great Britain's delegation to the Washington Peace Conference has done at least one good thing. They have given us a new and convenient slogan for an everyday activity. The slogan, "Accepted in principle," applies altogether too easily to our daily lives. How simple it will be now, if we have to decide on a delicate point, to accept it *in principle*. Is not this what we have virtually done in such cases as the condemnation of Idealists? We say their theories are "all very fine, but they won't work," "they aren't practical." This is a very transparent example, but do we not use this subterfuge constantly? Do we not use it even unconsciously? Has it not become a subtle method of avoiding any duty which it might prove inconvenient to perform. For instance, we accept the *principle* of democracy of worship, yet how often do we sit back and watch the galleries?

If, then, we accept the principle of a thing and feel satisfied that if the execution of it seems likely to prove inconvenient, do we really believe in that principle? In other words, What do we really believe?

Maeterlinck says, in one of his essays, that no one really believes a principle or a truth until he has so absorbed it and made it a part of himself that he can never thereafter avoid being influenced by it. If this is so we will of necessity act on our beliefs and we may then say that we believe that on which we act. This seems in full accord with the words of Jesus, "By their fruits, ye shall know them," and those of Paul, "Woe is me if I preach not the Gospel." By this, if a man accepted the principle that love of men and not love of possessions should guide the actions of men, and then slept with a revolver under his pillow after bolting the doors and windows, would he not be trying to bow himself gracefully out of an embarrassing situation without changing his belief?

H. E. Y., JR.

MISERY AT HOME.

So often and so forcibly are the acute needs of Europe crowded upon our attention that we inevitably grow blind to the pressing sufferings on our own door-step. Somehow it seems infinitely easier to visualize and relieve the suffering in Vienna than to picture and aid the misery that exists in America at the very moment I write and you read these lines.

The visit of Dr. Lorenz was like a dash of cold water.

Dr. Lorenz is a famous Austrian orthopedic surgeon who

has come to the United States for the first time since the war. As an Austrian he should be particularly well posted on the diseases of the joints. We read, with surprise, his casual comment voiced at the end of his first "gratitude" clinic held at New York, that "never in all his career had he been affected as he was by the sight of so many hundreds of maimed, distorted humans clamoring for his aid, and never had he seen a land so sorely in need of relief from spinal and other troubles super-induced by infantile paralysis."

Such observations are hard for us to understand if it were not for the tragic incidents which transpired in the New York Hospital for Joint Diseases. The account says, "After working feverishly for more than five hours Dr. Lorenz had seen one hundred and twenty-five cripples—scarcely one-tenth of the supplicants for aid who crowded the hospital and the streets outside, coming on crutches, in wheel chairs, and some of the more fortunate in automobiles."

It takes such things as this to drill actual conditions into our case-hardened sympathies. In fact it is almost impossible for us to realize the truth,—namely, that there are ten to fifteen times as many such sufferers in the United States as in any other country in the world.

Dr. Lorenz is seriously considering quitting the Viennese children in order to devote the remainder of his days alleviating America's cripples. A bit of news which might completely reverse the signals of giving if it were not for the sad fact that needs far out-strip relief in all lands.

H. W. E.

FREEDOM OF CONTRACT.

One of the fundamental conceptions of American law is "freedom of contract." With the exception of such prohibitions as that against contracts in restraint of trade, which are intended to protect third persons not parties to the contract, one may practically make any contract which one pleases to make and must fulfill it or pay damages resulting from its breach.

Fundamentally this principle must have been based upon the idea that the two parties to the contract were upon an equal footing as regards the bargain. For there cannot be freedom except between equals. Only two things are regarded by our courts as destroying this equality: actual fraud by one party, and actual physical violence or the threat of violence by one party to the contract. And if the party defrauded after the fraud, or the party threatened by violence when the actual physical danger has been removed, endeavors to carry out the contract or does anything confirming it, he is thereby debarred from later pleading the fraud or violence as an excuse for not performing.

Any attempt to have recognized that economic pressure prevents freedom of contract, just as physical violence does, is met with a storm of protest in the name of this same "freedom of contract." Apparently the fact that there may only be freedom between equals is lost sight of entirely.

It is therefore somewhat of a shock to one familiar with the American attitude on this subject to find a country which recognizes in its law the unequalizing effect of economic pressure and comparative inexperience, without giving any indication of that absolute breakdown of industrial and commercial life which upholders of our sacred "freedom of contract" prophesy as the result of such recognition. There is in the law of Germany just this recognition. It is a remnant of the ancient Germanic law, which has been preserved till now, and which our Teutonic ancestors no doubt lost upon coming in contact with the Latinized inhabitants of Great Britain.

Section 138 of the German Civil Code (Bürgerliches Gesetzbuch) provides:—

"A contract which offends good morals is void. In particular a contract is void through which one, by taking advantage of the necessity, carelessness or inexperience of another, obtains for himself or for a third person, pecuniary advantages, or the promise thereof, which so exceed the value of the con-

sideration, that under the circumstances the advantages are greatly out of proportion to the consideration."*

Here we have the recognition that economic pressure or comparative inexperience as well as fraud and physical violence may give to one party to a contract an unfair advantage.

This rule, however, is not allowed to be a loop-hole through which every one who makes a bad bargain may escape. One of the three things which give one party an unfair advantage must be present when the contract is made. Good faith on the part of the party claiming the benefit of the rule must be shown. Where economic necessity is the compelling factor the contract must be such as might reasonably be possible of execution. The contracting party must do everything within his power to complete the contract according to its terms. If he does all he can and nevertheless fails, he is not liable for breach of contract and may recover a fair compensation for what he has done. He may not substitute something inferior to that contracted for.

Thus we have in this modern commercial world of *laissez faire* and the devil-take-the-hindmost, a survival of the long-forgotten days when the chief and law-giver of the tribe was the protector of the weak from the strong, and when persons were on a par, at least, with property.

This remnant of the ancient social-ethical Germanic law is of interest, however, not merely from the legal standpoint, but as giving some clue to the psychology of the Germans which has to us seemed at times unexplainable. It has seemed to us that they have agreed to terms and conditions under threat of force, and when the immediate danger has been removed have hedged, claiming the terms unfulfillable. We have had but two explanations for these actions. Either the Germans were sincere when they agreed to the terms, thus admitting that they could be carried out, in which case subsequent assertions to the contrary must be insincere attempts to avoid hard conditions; or the Germans were not sincere in agreeing, but accepted the terms because they were too cowardly to stand by their conviction that they were impossible of fulfillment for fear of the consequences, or were hoping by repeatedly agreeing and refusing to wear out the Allies. In either case our reply has quite naturally been another threat of force. Neither attitude would meet with any sympathy from us, though even the most military of us were loath so to condemn a whole nation.

The knowledge of this rule of law, however, puts quite a different light on the matter. One whose whole theory of contract was permeated by the idea that one who enters into a contract under economic pressure or threat of physical violence has done all that may lawfully and rightfully be asked of him, if he does his best to fulfil the terms, could quite sincerely agree under extreme pressure to terms the possibility of performing which was very slight, and equally sincerely claim to be relieved because of the impossibility of performance, particularly when the difficulty of performance had been increased by not inevitable conditions. Such has been the position of the rank and file in Germany during the past three years. Under threat of starvation by blockade or armed invasion they have agreed to terms about the possibility of fulfilling which economic experts have disagreed. For their part they have done and endured more or less cheerfully the burdens imposed upon them thereby. They have in good faith believed the assurances of their government that it was doing its best to fulfil the terms. They have endured the privations of a long general strike rather than allow the over-

throw of the government by a militaristic group, which would in all probability have repudiated the peace treaty.

It has seemed to them that they have done all that could be lawfully and morally asked of them. That the only response to their efforts has been further demands, further invasion, further taking away of territory they have been unable to understand. That the French should so behave might be explainable to them. Fear and hate drive the most reasonable men mad. But that the English and Americans should acquiesce is too much for them. They cannot understand our attitude any more than we do theirs. As a result they are more and more losing faith in the good-will of other nations, and the militaristic nationalistic group, though yet small, is slowly gaining ground, daily acquiring new illustrations to support its thesis that the only way to deal with another nation is with the mailed fist.

A single section of law is of course not enough to explain the whole psychological background of a nation. When, however, it touches so closely the daily business relations, contains such far-reaching ethical principles, it cannot help but have a great effect upon the nation's thinking and its viewpoint, and it gives us the hint that it is in such matters of mental environment rather than in differences in moral attitude that one finds the basis for differences in thought and action of nations.

ERNEST N. VOTAW.

QUAKER EMBASSIES.

The Quaker Embassy idea came into being when the work of the Friends' Reconstruction Unit in France drew to a close in 1919, and it was realized that in a few months the hundreds of workers with all their busy activity would have withdrawn, and there would remain in France little trace of Friends' work except the material results of the labor of their hands. This is a broad statement of course. Only the most negative personality can withdraw from any community leaving no trace except the material work of his hands, and the Unit in France had numbered a thousand or more eager, inspired young Friends, burning with an enthusiasm for constructive good-will, as warm and intense as the enthusiasm which inspired the soldiers. Yet living as they did in groups and mostly meeting the French people only in a business way, their contacts had been comparatively slight, and the conditions of censorship and martial law had strictly prevented their communicating to others outside the group the ideals which caused them to be in France. Was this testimony of potent, constructive international good-will to close without making itself intelligible to the French people? Was the Société des Amis to withdraw from among those for whom it had done so much in a physical way, leaving no impression upon the spiritual life of the country, no adequate conception of its real spiritual message?

In the feeling that this must not happen, the idea of Quaker outposts had its inception. It owes much of its subsequent development to Carl Heath. A Friend by conviction, he was particularly anxious that the Society should carry its message into the Christian countries of the continent of Europe.

The great relief work which has since been carried on in Germany and Austria, Syria and Serbia, Poland and Russia, was then almost unthought of. It has greatly extended the possibilities of the Quaker outpost.

What is the Quaker outpost? A missionary station or a relief agency? Strictly speaking, it is neither. Intended to help people who may or may not be members of some Christian church, to understand, to accept if they will, the broad fundamentals of the Society of Friends, it may be said more closely to resemble a mission station. It is primarily concerned, however, with the teaching of Friendliness, and the creation of international friendship; it does not bend its activities toward securing members for the Society of Friends, or building up a Quaker church. In the course of events, there will doubtless grow up Friends' meetings around each embassy. But the main object of the embassy is to touch and influence

*NOTE 1. B. G. B. 138.—Ein Rechtsgeschäft, das gegen die guten Sitten verstoesst, ist nichtig.

Nichtig ist insbesondere ein Rechtsgeschäft, durch das jemand unter Ausbeutung der Notlage des Leichtsinns oder der Unerfahrenheit eines andern sich oder einem Dritten fuer eine Leistung Vermoegensvorteile versprechen oder gewaehren laesst, welche den Wert der Leistung uebersteigen, dass den Umstaenden nach die Vermoegensvorteile in auffaelligem Missverhaeltnisse zu der Leistung stehen.

the intellectual and spiritual life of the country in which it is at work.

Already embassy work is being carried on actively in France and Vienna, and to a certain extent by the Message Committee of English Friends in Germany. English Friends have taken the leadership in all this activity, and they have principally supplied the workers and funds.

In France, one of the largest rooms at the Hotel Britannique, where the French Mission formerly had its headquarters, has been transformed into a reading-room and library. Mark Hayler is permanent secretary. French people and other foreigners in Paris are invited to make use of the reading-room and the books in the library. Every First-day there is a meeting for worship, and on one evening each week a general meeting for discussion of topics of interest in public affairs or religious life. One important conference has been held between those whom the embassy has touched and visiting Friends.

In Germany, several pamphlets have been issued for distribution, and there is a loaning library of Quaker books. Friends' meetings have sprung up in several sections of the Reich, and two or three very valuable conferences of visiting Friends and Germans interested in the ideals of Quakerism have been held. The work in Vienna has been similar in scope. In each country, the work of the Quaker outpost is varied to meet the peculiar conditions of that country. In Poland a start has been made in Quaker outpost work, by the distribution of one or two pamphlets in Polish and inviting Poles to attend First-day meeting. The return of one of the former Mission members to work in Warsaw will give a nucleus for an outpost.

The Quaker outpost movement seemingly has not aroused widespread interest or great enthusiasm among Friends. It savors of missionary effort, without the added attraction of most mission posts of working among non-Christian peoples. Its activities and its achievements are in the intangible and only partially explored realm of human ideals and human relations, but in less than two years it has made its mark in three countries. Its future success depends upon two things: the personalities of those who feel called to go out in the work, and the interest taken in their work by those who stay at home. Perhaps these may be reduced to one integral element necessary to the success of the Quaker outpost movement, that is, a conviction among Friends that Quakerism has something to contribute to the development of religion in Christian as well as non-Christian nations, something which will do away with hatred and fear, substituting in their stead love and good-will, a conviction that shall stimulate them to share this something with the whole world.

JAMES A. NORTON.

EXTRACTS FROM A LETTER RECEIVED BY ALBERT J. CROSFIELD FROM HENRY T. HODGKIN.

PEKING, Sixth Month 23, 1921.

The main thing that I wanted to write you about to-day was the opening for the work of Friends in this city. I should like to put together some of the impressions that I have gained, and I wish I could help Friends to realize what it might mean for the future of China to have a really strong embassy out here for the next few years. Perhaps I can make the matter most clear by classifying my thoughts under a few heads, although they run into one another at many points.

1.

The New Thought Movement in China is the outstanding fact in the situation here. Some of the leaders are definitely interested in the Quaker point of view. Broadly speaking, they are not at all attracted by official Christianity, as they have seen it, especially in America, where most of them have been educated. The whole trend of the movement is towards the challenge to authority and the freedom of thought that finds a congenial soil in Quakerism but not in more formal and credal expressions of the Christian faith. I feel sure that, if

there were a Friends' meeting here, a considerable number of the students affected by this movement (and nearly all are so affected) would find their way to it, and that several of the leaders would also find it the one form of religious exercise that they could enter into. In fact, I think that a strong Friends' Meeting with one or two outstanding men and women in it might be the means, under the blessing of God, for the winning of this whole movement to a positive Christian faith. I do not think that there is any force here in Peking that can begin to compare, for this end, with the power that such a meeting would be.

2.

All the more earnest-minded men in China to-day are deeply concerned with the militaristic trend in the life of China, and they find it very difficult to see a way out. Many who are not Christians are well able to see that this development is not the true expression of China's best life, but they see no way by which they can stem the tide. Even in regard to the problem of relations with Japan which is where the shoe pinches, I find that men are ready to consider the Quaker point of view. But who is there to put it? They scarcely know that such a thing exists, and our visit is like a drop in the ocean. There is any amount of work that Friends are the very people to do along this line, and there would be no difficulty about getting an entry into all kinds of circles, and reaching the men who are shaping the policy of China in public affairs as well as in the world of thought. To talk to these men is to feel overwhelmed with shame that the Church of Christ that is comparatively so strongly represented out here should be so futile when it comes to this question, and so unfitted to give the distinctive Christian word in regard to it.

3.

Among the Christian community the problem of Church unity is a really pressing one, and we have had various enquiries as to the Quaker view of the subject. Only to-day Joy has been writing to a lady who is preparing a paper on the subject and has been sending her Edward Grubb's article on Friends and a creed and one or two other things that bear on the subject. The matter is far more urgent here than it is at home, partly because the Church is still plastic, and can be helped to take on the form that is most true to the ideals of China (and these are certainly not only pacifist internationally, but also harmonizing in matters of religion), and partly because we are facing a situation here in which the Church confronts a non-Christian system that has been judged and found wanting by the most thoughtful people. They have not yet found anything to put in the place of the old, and they are not impressed by the fact that Christianity speaks with so many voices, and that to join one section seems to put one off, to some extent, from another—at least, they are impressed, but unfavorably, by this fact. Quakerism might come here as a real unifying factor. I do not see it as a separate denomination, but rather on the lines of a letter I wrote to W. F. N. a little while ago. Of course there might, and probably would, grow up a nucleus to whom Quakerism meant everything, and this would be the power-house, as it were. But there would be in my thought a wide fringe which would be composed of sympathizers, and where the actuality of union among the various sects would be experienced in a Quaker fellowship, and in some forms of common activity. As an example, I may say that one of the finest men in Peking has asked me if there is not some way by which he can become a partner in the Quaker heritage without sacrificing his membership in his own Church. Such membership means the holding of a large section in some kind of sympathy, the support from the home and the chance of bringing ever so many more along with one. I think whatever Friends at home may do, an embassy here would have to work out some form of link with the Society that did not break existing links, and I believe that it is in this direction that we can best serve the interests of unity. Again I see no other quarter from which this influence could come.

4.

Some at any rate of the more earnest Chinese Christians are very doubtful about much that has come along with the simple message of Christ from the West. Not only the attempt to pin the new Church down to an ancient creed that sprang out of quite a different intellectual atmosphere, but also the forms of the Church which have become more or less stereotyped in the West are felt by such men to be a bondage from which they hardly know how to escape. I have had earnest talks with men here on these questions. They are so dependent on the missionaries and the home Churches and look up to them with such reverence that it is not to be wondered at if they do not like to make experiments that may involve a breach with their spiritual parents. The thing they want is the experience and the moral support that would come from the Society of Friends who could help them over this most difficult period. Of course, I do not mean to say that they would become entirely Quaker in their practice on such questions as the ministry and rites. I do not think they would. But I feel quite sure that an unfettered Chinese Church would lean very much more towards the Quaker view than does the present one, and they would gain immeasurably from the help which we, and no one else, can give them at the present time. They are turning to me quite pathetically for all the help that I can give them. I feel sad to think of leaving here, and there being no one left to carry on the work that I have been able to begin. Literature I must leave with them, or send to them, but this is not the same as personal contact, for what they need is help in solving a problem that is right on them now, and reading literature cannot give all they want.

5.

There is another direction in which the new movement in China is especially expressing itself, and that is the amazing awakening of womanhood. Nothing gives one more surprise or more food for thought. The liberty of the women is something no one could have foreseen. The whole of this women's student conference is being devoted to the question of freedom, and there is need of it, for there is a great danger that it become license. There are plenty of people who are proclaiming free love. The problem for the girls in China is a very, very difficult one, as the reverence to parents seems to fight against the just claims for the right kind of married life. I believe the experience of Friends is just the thing that is needed, and that there is immense scope for one or two young women. Friends out here, who could enter into the life of the young women of China, and help them over this most critical period. I also think that a religious organization that gives the fullest place to women has great possibilities in China just now, and there is no one else to supply this point.

I could go on adding other points about the social need, the need of a higher standard of truth and so forth, but each of the above is in itself a call to Friends which I do not think there is anyone else at all to answer. I am bewildered by the thought of all that there is for Friends to do here, and the fact that we have no one in the centre of Chinese life and thought. I wonder if there is anything in all the world that is more wonderful and bigger with possibilities of good and ill than the present situation in China. No one who knows me will accuse me of lack of sympathy with what is happening in Europe to-day, and with the struggles of people all the world over for self-expression and freedom. But this Chinese problem seems to overtop all others. The great numbers concerned, the immense change that is taking place, the newness of this element in the life of humanity, their readiness to receive impressions, the simplicity and strength of this great people,—there is nothing quite like it in the world and nothing like it can ever happen again. What we have to gain from a China that awakens to her true life cannot be estimated. How I should like to be able to carry some of these thoughts into the inner consciousness of the Young Friends' Movement, and into the life of some of the finest spirits in the Society. The work of Friends in China, is only at its beginning if we have

any vision and faith and self-sacrificing love. The task is not easy, but it is here for us to do, and I do not see how it is to be done if we fail.

I have very little doubt that work could be found in Peking for a number of Friends. There is work of all kinds, and perhaps especially teaching. If we had a Quaker ambassador here, he could easily find openings for those who were led to come and join him, of that I have no doubt. But what is needed is certainly some of our best.

H. T. H.

[The following letter from two of the workers who have recently sailed to return to the work abroad, speaks for itself.—Eds.]

PHILADELPHIA, Eleventh Month, 1921.

DEAR FRIENDS:—

Before leaving this country where we have found such a wonderful welcome, we wish to leave a message of thankfulness for the interest that has been expressed in the work of Friends in Austria. When we left Vienna we hoped to be able to report a gradually decreasing need, as the recovery in that country during the past two years has been remarkable, thanks to her determination to work and help herself and to co-operate in every way with those helping her.

However, her economic position was very precarious, owing to the fact that the credits given were only for food actually needed, five-sixths of which has to be purchased abroad, and not sufficient to purchase raw material on which her industries depend. In the beginning of October the kronen, whose normal exchange value is five to the dollar and which had already sunk to the rate of 1000, fell suddenly to 3000 and at the end of the month to 6000 to the dollar.

This means that those who, even when in full work and wages, in the summer could not buy the food their families needed and could buy practically no clothing at all, can now buy only one-sixth of what they could then obtain.

The week's wages of a skilled man in August had the value of three dollars and this is now the value of fifty cents.

It is impossible for wages to rise to meet this unless Austria can obtain credits.

A cablegram from Vienna dated November 4th says: "Sixty welfare doctors meeting yesterday Singerstrasse anticipate fearful winter probably worse than 1919. Clothing need middle and working classes appalling. Increased relief imperative. Urge Friends plead economic help Washington."

Another of ten days later is as follows:—

"Dollar over 6000 kronen. All government subsidies being removed. Result prices rising enormously and continuously. Black bread 34 kronen to 300. Canned milk already 600. Essential foodstuffs for children almost prohibitive. Severe snowfall. Desperate need clothing, bedding, fuel."

We who saw the conditions in 1919, following the appalling death-rate of the previous winter, when the children were deprived of these essential foodstuffs, and remember the pinched, pallid faces and deformed and twisted limbs of the survivors, think with dread of returning to Vienna to see that sight again.

Already weakened in constitution, many of these children will not survive another period of starvation, and unless help comes, famine will sweep them off as it is now doing in Russia.

We realize how heavy are the calls on Friends, but this burden, shouldered two years ago, of the young children under four in Austria, cannot be laid down, even to take up another where the call may seem perhaps more urgent. A little life that is lost for want of food, whether it be in one country or in another, is no greater and no less a loss because it is one of millions instead of only thousands.

For another winter this burden must be carried. All who know the country are convinced that, given the credits she needs, Austria will find her feet again, and then those children, saved from disease and death will live to carry on that high degree of civilization which makes Vienna of real value to the world. We are very sorry that we have not been able to meet

with all Friends in America, but we have seen enough to realize with great thankfulness the sense of unity which has made possible the splendid work of the American Friends' Service Committee. We have been privileged to enter many Friendly homes, and to all those new friends we leave behind, we wish to send a special message of thanks and of affection. We have formed bonds which will unite us more closely than ever with American Friends, who are working with us in our common service, and we are glad indeed that this service is drawing together more and more closely, the Friends of both our countries.

Your friends sincerely,

(Signed) HILDA CLARK,
EDITH M. PYE.

PARTIAL BIBLIOGRAPHY ON PROBLEMS OF THE CONFERENCE.

ON THE GENERAL PROBLEM OF LAW VS. WAR IN THE SETTLEMENT OF DISPUTES.

"Social Progress and the Darwinian Theory," "A Study of Force as a Factor in Human Relations," by George Nasmith, 279 pages. 1916. G. P. Putnam's Sons. Readable, scientific, convincing. Of first importance to speakers against war.

"The Fruits of Victory." A sequel to "The Great Illusion," by Norman Angell. 338 pages. 1921. The Century Company. \$3.00. A study of the will to power and the economic utility of military power. Of first importance to an understanding of the European situation and the economic aspects of conditions in the Far East.

"The Great Illusion," "A Study of the Relation of Military Power in Nations to their Economic and Social Advantage," by Norman Angell. 407 pages. 1911. G. P. Putnam's Sons. This earlier book by Norman Angell is still timely. In an appendix to "The Fruits of Victory," he answers his critics.

"The Economic Consequences of Peace," by J. M. Keynes. 298 pages. 1920. Harcourt, Brace & Howe. Much talked of on its appearance and of undiminished value.

"The Stakes of Diplomacy," by Walter Lippmann. 229 pages. 1915. Henry Holt. A study of the economic causes of war and a plea for its prevention by conferences like the present one with continuance as suggested in the proposed Association of Nations.

"The Biology of War," by Georg F. Nicolai. 553 pages. 1918. Century Company. A thorough study of war in relation to human instincts and to patriotism, and in Part II, a study from the standpoint of natural science of how war may be abolished. Prof. Nicolai wrote this book in a German prison. It was written primarily for the German people.

"Nationalism, War and Society," by Edward Krehbiel. 264 pages. 1916. Macmillan Company. Professor of Modern History in Leland Stanford University. Written in the form of a brief or abstract against irresponsible nationalism with its concomitant, war, and a study of the various methods of achieving peace. A very full and varied bibliography. A valuable book for students and debaters.

"The War of Steel and Gold," "A Study of the Armed Peace," by H. M. Brailsford. 317 pages. 1914. G. Bell & Sons, London. Although written just before the war, still instructive as a study of the part played by armies in giving prestige to diplomacy.

"What Really Happened at Paris, the Story of the Peace Conference by American Delegates," edited by Edward M. House and Charles Seymour. 507 pages. 1921. Charles Scribner's Sons. An important work. A series of eighteen lectures on various aspects of the Versailles Conference by authoritative speakers, delivered in Philadelphia in the winter of 1920-'21. The celebrated lecture by General Tasker H. Bliss on "The Problems of Disarmament" is one of them.

"Economic Imperialism," by L. S. Woolf. 111 pages. 1920. \$1.00. Harcourt, Brace & Howe. One of the handbooks in the "International Relations Series," edited by G. Lowes Dickinson. A brief, illuminating study.

"Causes of International War," by G. Lowes Dickinson. \$1.00. Harcourt, Brace & Howe. Important, readable study. "The Choice Before Us," by G. Lowes Dickinson. 268 pages. 1917. \$2.00. Dodd, Mead & Company. Discusses arguments for and against militarism and considerations that should govern the organization of any association of nations, with useful concrete examples in support of important points. Valuable to the student of to-day's greatest issue.

"Patriotism and the Super-State," by J. L. Stocks. 150 pages. 1920. Concise, lucid discussion of the relation of patriotism and nationalism to a federation of peoples. This is also one of the handbooks of the "International Relations Series."

"New Wars for Old," by John Haynes Holmes. 350 pages. 1916. Dodd, Mead & Company. A discussion, always timely, of the ethics of the Sermon on the Mount with regard to Force.

"It Might Have Happened to You," by Coningsby Dawson. 163 pages. 1921. John Lane Company. Graphic sketches of Hungary, Austria, Germany and Poland as left by the war.

"What the War Has Taught Us," by Charles E. Jefferson. 258 pages. 1919. Fleming H. Revell Company. Twenty sermons preached in the early months of 1919, but of enduring worth.

"Disarmament," "Debaters' Handbook Series," by H. W. Wilson Company, 958 University Avenue, New York City. \$2.25. This book is just appearing. We have not yet received a copy.

"The Maintenance of Peace," by Col. S. C. Vestal. 564 pages. 1920. G. P. Putnam's Sons. An argument on the other side, advocating preparedness and the balance of power as the only assurance of peace, basing the argument upon the author's interpretation of history.

"Armaments and Arbitration," or "The Place of Force in International Relations," by Capt. A. T. Mahan. 250 pages. 1912. Harper & Brothers. Also an argument on the other side, contending that force brings a lasting adjustment which arbitration cannot effect. Written before the war, the author contends that the great armaments which had maintained peace in Europe for forty years were a safer reliance than courts.

"The Folly of Nations," by (Col.) Frederick Palmer. 408 pages. 1921. Dodd, Mead & Company. A chatty, intimate presentation of the case against war by one who has seen much of war.

Issued by the National Council for Limitation of Armaments.

[The following is an extract from a letter of our good friend, William Littleboy. We take this opportunity to express our warm appreciation of his work for young Friends.—Eds.]

It is to my younger Friends that my heart goes out. They have many difficult problems to solve, and the spirit and the ideas which animate life to-day are so new and sometimes so revolutionary, that my heart is full of the desire to offer them at least my sympathy, and my support (for what it is worth) in their effort to make a forward move. I don't profess to have any special message or mission, but I think I can enter in some measure of friendship with them under the puzzling conditions of the time.

My special concern then, so far as I can state it in writing, is that we should try to get down to fundamentals, avoiding short cuts and superficial methods which look easy and attractive, recognizing that the essential qualification for all of us is a deep down spiritual relationship, and that without it we can never hope to meet the tremendous demands which the world is making on our Society to-day. We simply *must* brace ourselves up and prepare ourselves to enter this wide open door; to fail would be too awfully tragic. We have to get down to reality, and to know and in some measure understand God.

My life is lived, most of it; but I greatly desire to spend its remaining days in backing up and cheering on those younger than myself.

WILLIAM LITTLEBOY.

EDUCATION.

A CONFERENCE ON RELIGIOUS EDUCATION.

(Continued from page 268.)

The question of First-day guests, when there seems no other suitable time for their entertainment, was discussed. One housekeeper solved the matter by letting the guests themselves help with the extra work.

The problem of making the attendance of the children at meeting obligatory, and so forming the habit of meeting-going a settled one; or leaving it a choice with them, only expressing regret that the family would not be complete,—proved an interesting one, and there were divergent opinions. One mother felt that there had been a distinct advantage in leaving the choice with the children. But the responsibility of the parents for their habits of attendance, and their own attitude toward the meeting for worship, was emphasized.

Children can be taught how their spirit may help the Meeting, and that the good of the Meeting depends on this. A deep impression may be made upon the child-mind by the spirit of an exercised minister even when the words of the sermon are not afterward remembered. Such a testimony was given as to the ministry of the late Phebe W. Roberts.

The physical habit of quiet in meeting may grow into something deeper as years go on. The good effect upon children of having a service in our business meetings was spoken of, and in one meeting we were told, small boys distributed the Extracts from Yearly Meeting Minutes, and enjoyed doing it. That we should watch for other opportunities for making our children feel that they have a part of their own in business meetings is undoubtedly true. The Monthly Meeting at Westtown has a great opportunity for this.

One parent told us of the so-called "quiet time" in his family every First-day afternoon, when parents and children come together in such a way that each one in turn has an opportunity to express what is in his heart. He also said that he "felt jealous" of this family unity, that it should mark the day, and if a walk was taken in the course of the afternoon, that other children in the neighborhood should not be invited as they would be on another day.

That a spirit of rest, of worship, and of family unity should mark our First-days seemed to be the conclusion of the Conference.

Allusion was also made to our duty as citizens in supporting laws dealing with right observance of the day, but it was felt that here (as always) "example is better than precept."

In the third group-conference on religious literature the Bible claimed first consideration, and the family Bible reading was felt to be most important. The members of the family reading in turn has proved helpful in some families. "The Stories is promised, to be had next spring, and parents whose books, with comment on passages of Scripture, have been used. To give children their own Bibles—perhaps a Testament at first—is a good plan. These should last through school days, when another kind of Bible, with notes, etc., may be more appreciated.

"The habit of a book is a good one," and the Chairman of this Conference had for distribution a carefully prepared book-list, a copy of which is given below. He had also copies of books for inspection. A new volume of Maude Robinson's stories is promised, to be had next spring, and parents whose children have enjoyed Rufus M. Jones's "Hebrew Heroes," will be glad to know of a similar collection of New Testament Stories, now appearing in *The Friend* (London) from time to time and no doubt to be in book form later.

FIRST-DAY READING FOR CHILDREN.

The Bible. A New Testament at 5, a good Bible at 10, Oxford, bold face type, with references, helps, maps, etc., well bound, price \$4.00.

Selections from the Bible, using the text of the Authorized Version.—Bible Stories to Read and Tell, by Frances J. Olcott. 486 pp. \$3.00. One hundred and fifty selections from the Old Testament. Attractively illustrated.

An Old, Old Story Book, by Eva March Tappan, 295 pp. \$2.50. Longer continuous passages than Olcott's. Illustrated.

The Bible for Young People, published by The Century Co. 475 pp. \$3.50. One hundred and fifty-five selections from the Old Testament, one hundred from the New Testament. Not as well printed as the above, but contains more matter.

Bible Stories More or Less Retold. (In addition to those listed in leaflet.)—

The Story of the Bible, by Charles Foster. \$2.00. Familiar to most. Follows the Bible wording pretty closely.

First Steps for Little Feet in Gospel Paths, by Charles Foster. \$1.25. Very simple language, for kindergarten ages.

Stories from the Old Testament for Children, by Harriet S. B. Beale. 409 pp. \$2.50. From Abraham to the Captivity, pretty much in the Bible wording.

A Life of Christ for the Young, by Geo. L. Weed. 339 pp. \$1.75. Simply told, illustrated, with appreciation of the child's point of view.

Boys' Life of Christ, by Wm. B. Forbush. An excellent book for boys and girls.

St. Paul, the Hero, by Rufus Jones. 172 pp. \$1.35. An excellent story of Paul, for ages 10 up.

Ben Hur, by Lew Wallace. \$1.75 or cheaper at \$75.

Joel, a Boy of Galilee, by Annie Fellows Johnson. Excellent to make vivid the conditions in which Jesus grew up.

Book of Quaker Saints, by L. Violet Hodgkin. A notable collection of stories about Quaker worthies, well written and illustrated. A good many of the stories are rather heroic, but the book should be widely known.

The Time of Her Life, and Other Stories, by Maude Robinson. 261 pp. \$2.00. Twelve interesting stories, all founded on facts, but worked up by the author. Excellent for bringing back the way Friends used to do.

The Quaker Bonnet, by K. K. K. (E. F. O'Brien). 265 pp. \$1.30. A story of a little girl who on account of illness at home had to go stay with an aunt who was rather stern. It is a kind of Quaker Pollyanna. Especially suitable for girls.

The Children's Story Garden, by Anna P. Broomell. 247 pp. Stories illustrating ethical principles and religious truths that Friends wish to emphasize, sixty-five stories, a few from the Bible, a number from Quaker annals. It has a valuable Appendix classifying the stories according to the object which they may serve, also listing other stories along similar lines.

The Story of Quakerism, by Eliz. B. Emmott. 284 pp. \$1.00. For older boys and girls.

The Story of George Fox, by Rufus M. Jones. \$1.25. For boys and girls from about 14 up.

Quaker Biographies. Five volumes, by different writers. Written to make available for home use the stories of a good number of Friends both of the older time and more recent.

An Admiral's Son, by E. F. O'Brien. (William Penn.)

The Prisoners' Friends, by Constance Wakeford. (John Howard and Elizabeth Fry.)

The Man Who Chose Poverty (St. Francis). These are interesting small volumes excellently written to make their subjects attractive to young folks. \$1.20 each.

(To be continued.)

PROBLEMS OF THE ORIENT FROM THE MISSIONARY POINT OF VIEW.

LLOYD BALDERSTON.

(Continued from page 270.)

Sense of responsibility indeed exists in Japan, but it seems to be directed almost wholly toward parents and toward the Emperor and his subordinates; that is, all officers of state. This is a sort of impressed responsibility. The spontaneous feeling of responsibility for one's acts which I believe to be largely lacking in non-Christian Japan is perhaps nearly equivalent to conscience as defined by Dymond. It is partly replaced by the feeling of loyalty toward one's friends, which is very strong among the Japanese and is a very beautiful trait with many interesting side developments.

The lack of responsibility is revealed in various ways. One of those oftentimes spoken of by foreigners is the lack of any considerable body of public opinion. People do not much concern themselves with what ought to be done, rather waiting to be told by the proper authorities what to do.

Another manifestation is in the use of the phrase "Shikata ga nai," which may be translated "there is no help for it" or "what is the use?" This phrase is heard on every hand in all manner of connections.

Permit me to tell a story to illustrate the length to which this attitude is carried. A little more than a year ago, the group of foreigners in Sapporo learned that a girl who had not long before been a pupil in the Presbyterian girls' school had been sold by her parents into prostitution. I learned for the first time that such transactions as this are quite legal. The law provides that the girl's consent must be given, but in Japan a girl has no choice but to consent to what her father demands. In fact, it is the over-insistence on obedience to parents with no corresponding obligation of parents toward children which is the basis of this horror. It is the theme of many of the hero tales of old Japan, in which the devoted daughter sells herself to relieve the sufferings of her parents.

The legal instrument makes a term of years, so that it is not the girl herself who is sold but her services. By various devices the amount originally paid is increased, as, for instance, by adding the money expended for clothing. Thus the debt grows with time, and the girl is made to feel that she cannot be freed until it is paid. There is another law, enacted some eighteen years ago, which provides that if a girl desires to be released, she has only to go before the police officer who has charge of the licensed quarter and declare her desire, when she becomes free. Two causes contribute to make this law nearly valueless. Its existence is not generally known, and the girls are not at liberty to go to the police station to make a declaration. Besides, if a girl is freed from the quarter, she has no place to go to, as her parents are her worst enemies.

The revelation that any Japanese father can legally sell his daughter came to me as a violent shock. It was hard to believe that such a custom could exist without calling forth continued public indignant protest at least from every Christian Japanese man. So I went around to my Christian friends among the professors in the University. Yes, they knew all about it. One told me of a case where he had foiled a father's plan to sell his daughter to pay a debt of fifty dollars. But with all of them it was the same old story, "Shikata ga nai." "What can you do?"

I am convinced that the only thing which can bring about the removal of this deepest and foulest blot on the fair name of Japan is the widest publicity, which shall sting the men of Japan out of their complacent attitude with the conviction that something *must* be done.

A third example of deficient sense of responsibility is the lack of provision to protect the public from danger on the highways and the failure in most regions to provide good highways. If a bridge is broken, there is no red lantern at night. If there is an open sewer along the street, there is no fence or other means to prevent children from falling in. As to muddy streets with no sidewalks, the citizen meets that situation by carrying his own private sidewalk on his feet, for a pair of high "geta" are nothing less than a private sidewalk.

The hearing which this national trait of lack of mutual responsibility has on the religious life of the people is very obvious. It cuts away the foundation on which the Christian idea of character is built. Sin, transgression of Divine law, does not exist. There are no Divine laws, except so far as the Emperor is divine. In fact, Divinity, outside of the Imperial Ancestors, is not understood by non-Christian Japanese.

I trust it is clear that, however insufficient may be my answer to the main question, there is real need in Japan for the message of the fatherhood of a righteous God and the universal brotherhood of men which was brought to mankind in such convincing fashion by Jesus Christ.

(To be concluded.)

American Friends' Service Committee

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AN APPEAL FOR A PERSON.

There are Friends who would much rather help with an individual case than contribute for the general relief fund. Here is one which deserves consideration of any such person.

A young man of a very prominent Russian family is now a refugee in Switzerland. He is one of five children and his family has lost everything. The mother is nearly blind and the father is now working at cobbling shoes and gardening. This young man, now eighteen years of age, has a B. A. degree and wants to study medicine. He needs one hundred dollars a year for two years to complete this work. He wants to finish his medical course so as to be able to return to Russia and there live among his people as a doctor.

Contributions for this particular case will be handled by the American Friends' Service Committee, and the name and address of the young man will be given to anyone who inquires for them.

NEWS FROM THE FIELD.

A cablegram received Twelfth Month 5th from the Austrian Mission stated that the Mission was unharmed by the riots which took place Twelfth Month 1st in Vienna. The outbreak was directed by the mobs mainly against the wealthy cafés and hotels. The cablegram further stated that, while the disturbance had quieted considerably, the problem which created it was by no means solved. Another outbreak is likely at any moment until the financial and economic conditions become more stable.

Gilbert L. MacMaster writes from Munich, Germany, as follows: "I had a very interesting experience this morning. A Catholic Sister called on us to ask that the feeding might be introduced in her school. In the course of the conversation she told me that she was an American, born and bred in Philadelphia, and that she was the daughter of Quaker parents. She had remained a Quaker until her seventeenth year, when she entered a Catholic convent. She said that she could truthfully tell the Catholics that the Quakers had no quarrel with them on account of differences in religion."

In view of the great demand for the English language in Austria, the question of establishing connections between the American and English workers and the Austrian families has been under consideration by the Unit in Vienna. This method seems to hold the possibility of an auspicious field of activity which would help to solve a very interesting problem.

The riots of Twelfth Month 1st in Vienna, when the mobs of starving people sacked the aristocratic cafés and hotels, is partially explained by a cablegram which was received at the Service Committee headquarters from our Unit. It read:

"Dollar now over 6,000 kronen. All Government subsidies of food being removed with the result of prices rising enormously and continuously. Black bread 300 kronen, canned milk now 600 kronen. All essential foodstuffs for children are at prohibitive prices. Severe snowstorm makes need for clothing desperate. Bedding and fuel also needed."

Arthur Watts writes that, "It is impossible to supply food to a limited area, as immediately after food began to be given through children's institutions in Buzuluk, parents came in from the country and abandoned their children, and the Homes became fearfully overcrowded. This has taken such effect that the authorities have asked us to discontinue our help to the town alone and to spread it out, even if very thinly, to the whole country. After very careful consideration we have decided that the only possible course for us is to undertake the whole district, starting in with 30,000 children, extending it to 100,000 by Christmas, and ultimately to 300,000. All

visible supplies of funds will be exhausted by First Month at this rate, but we must go forward in faith, and the home committee must make superhuman efforts. The responsibility is tremendous. We simply must meet it."

A meeting of physicians was held at the headquarters of the Mission in Vienna and was attended by the leading physicians of Austria. They were entertained by the Mission. They gave serious consideration to the living conditions of the people, and as one after the other spoke the serious outlook for the winter was emphasized. It was shown that the clothing which was in existence before the war had been absolutely exhausted. More and more the people are coming each week to the point where it is impossible to secure any old clothes. Prices of the most necessary foodstuffs have risen to heights which are beyond the buying power of the people. They have reached a price which makes it impossible for the average head of a family to provide even a wife and one child with the essentials of living.

SHIPMENTS received during the week ending Twelfth Month 3, 1921—133 boxes and packages; 2 from Mennonites; 3 anonymous.

Cash contributions for the same period, \$11,614.06.

THE WASHINGTON CONFERENCE.

V.

The week which saw an approximate solution of the centuries-old Irish Problem should have been an auspicious one for the Washington Conference also. At the present moment the Conference is on the very eve of important decisions, and before this letter is published these decisions will probably have been recorded in the daily press. President Harding, in an interview this afternoon, declined to talk about the pending decisions, but in an address to the American Red Cross on the 7th instant, he declared: "I hope with all my heart that much of the big work which has been yours in the past will never be asked of you again. It will be a wonderful thing for you and for me to have lived in a period in which we have brought the conscience of mankind into an understanding whereby we shall have done something tangible to prevent calling upon you for war service. I like to say this to you, because I know whereof I speak: *we are going to succeed beyond our fondest hopes.*"

The questions which have received the most serious consideration during the past week are those relating to the return by the Japanese to the Chinese of the public property and railroads in Shantung. Wellington Koo said this afternoon that good progress has been made on the first of these and that the second, he hoped, would be decided to-morrow. There has been a great deal of discussion also, both within and outside of the Conference, of a "cooling-off" treaty or agreement, by which the four powers of Great Britain, France, Japan and the United States would agree to rely upon conciliation, arbitration or some other form of peaceful settlement for future disputes which may arise among them in the Far East and the Pacific. It is evidently believed that if a "ten years' holiday" in the building of capital ships is a wise measure, the same principle can be usefully applied to such causes of hostility as the increase of naval bases and fortifications in the Pacific; for during the delay, peaceful settlement would have a chance to succeed. Such an agreement also would carry with it the abrogation of the Anglo-Japanese Treaty which the United States and China, as well as the people of the British Empire, so greatly desire.

Various proposals have been made for the disposition of the doomed dreadnaughts and cruisers, short of "scrapping" them. Among these are Henry Ford's offer (which was referred to in a previous letter), the conversion of them into ocean liners, and the presentation of them to the weaker powers, as, for example, Japan's mighty *Mutsu* to China. This last proposal was made by an eminent clergyman and is reminiscent of the Salvation Army lassie's remark that "when she found her jewels were dragging her down to perdition, she took them off and gave

them to her younger sister." Apropos of this probably apocryphal story, it may be noted that the Salvation Army, eight millions strong, paused in their labors in every part of the world for two minutes at five o'clock on the afternoon of the fourth instant, and engaged in ardent prayer for the success of the Washington Conference.

One of the most interesting of the interviews given during the week by various delegates was that with the delegate from India, Srinivasa Sastri. This able and eloquent representative of the Orient spoke freely and fearlessly of many things connected with India, such as the result to India of the liberation of Ireland (which would hasten India's self-government, he said); the reduction of armaments (of which India greatly approves); the abrogation of the Anglo-Japanese Treaty (which India greatly desires,—since it objects to the landing of Japanese troops on India's soil whether for defense against foreign foes or for the suppression of Hindu revolts); the desirability of prohibition; the movement against the old caste principle of "untouchability"; the Gandhi movement; the Servants of India Society, of which Sastri is the head; "Asia for the Asiatics"; and India's relations with Russia. Perhaps the most significant feature of his address was the emphasis which he laid on India's interest in the Washington Conference as a means by which the "colored" races of the East might interpret the spirit of the Orient to the "colorless" peoples of the West. As an exponent of the Oriental spirit this Hindu statesman and orator deserves to rank with his rival Gandhi, and with the poet, Rabindranath Tagore, whose ideals have stirred the minds and hearts of the Occident in a different and better way than the military triumph of Japan over Russia, or the marvellously rapid material development of the Far East.

The subjects of land armaments, aerial warfare, submarines and poisonous gases, have received little or no attention from the Conference during the past week. As to poisonous gases, a British spokesman said that he supposed the subject had not been broached because no one in the Conference had any interest in it! Even among pacifists there is a tendency to minimize the importance of prohibiting their use, on the ground that "the prohibition could not possibly be enforced." This subject is of such very great importance that I will defer its consideration until a later letter.

The fourth plenary session of the Conference, from which I have just hastened to finish and mail this letter, was of transcendent interest to a member of the Society of Friends and an admirer of the international vision of William Penn. After Secretary Hughes had opened the session by reading and inviting the adoption of some very significant agreements relating to the sovereignty, protection and prosperity of China,—which were unanimously adopted,—Senator Lodge made his memorable address, in the course of which I was repeatedly reminded of the high ideals and practical proposals for the preservation of world-peace which have been associated with the Founder of Pennsylvania and the Society of Friends for nearly two centuries and a half. That is a long time for the Society of Friends to have waited; but these great days are worth waiting for!

The "brief and simple" treaty which Senator Lodge read and advocated attempts, first, to remove the causes of war associated with the vast Pacific Ocean and its unnumbered islands; second, should such controversies arise in the future which cannot be settled by diplomacy, to bring the four strongest powers in the world to submit them to Conference and conciliation. This in substance was what Senator Lodge called "the great experiment"; and his phrase recalled the noble words of William Penn in 1693, when he pleaded with the nations to create a conference in which the potential causes of war might be removed by conciliation or arbitration. "There is no provision for the use of force," Senator Lodge declared, "to carry out any of the terms of the agreement, and no military or naval sanction lurks anywhere in the background or under cover of these plain and direct clauses. We make the experiment here in this treaty of trying to assure peace in that immense region by trusting the preservation of

its tranquility to the good faith of the nations responsible for it." Thus, not military or economic coercion of nations, but their national honor, mutual good faith, the will to peace and justice are relied upon to cause the faithful observance of this historic agreement.

Senator Lodge's peroration was also noteworthy from our Friendly point of view. "If we enter," he said, "upon this agreement, which rests only upon the will and honor of those who sign it, we at least make the great experiment and appeal to the men and women of the nations to help us to sustain it *in spirit and in truth*." As I listened to this pregnant utterance, there came inevitably to mind those other great words of Holy Writ: "Not by might nor by power, but by my spirit, saith the Lord."

The new agreement is to replace the Anglo-Japanese Treaty, which has caused so much anxiety to China and so much uneasiness in the United States. It was therefore a thrilling moment when, first Arthur J. Balfour of Great Britain and then Prince Tokugawa of Japan, renounced their mutual alliance and gave cordial adhesion to the new arrangement. A. J. Balfour, as he reminded the audience, was the head of the British Government when the Treaty was first negotiated twenty years ago, and also when the Entente Cordiale was created between Great Britain and France. He praised the utility of the treaty during the years of its existence, but both he and the Japanese spokesman welcomed with cordiality and apparent enthusiasm this new arrangement, which is far more consistent than alliances based on force with the spirit of what all the world hopes is the dawn of a new era in international relations.

One by one, the nine nations present through their spokesmen, expressed their hearty approval of the agreement and their belief that it would mark a most noteworthy step in the organization and perpetuation of world peace. The session was closed by Secretary Hughes in a very brief and simple manner with the statement that although the conference had been dealing with a very simple paper, one of the shortest and simplest in the history of diplomacy, it was nevertheless reminded once again that great things are the simple ones. And with the close of the historic session we realize what it was which had been in President Harding's mind when he declared three days ago: "We are going to succeed beyond our fondest hopes."

WM. I. HULL.

WASHINGTON, D. C., Twelfth Month 10, 1921.

FRIENDLY NEWS NOTES.

A REPORT of North Carolina Yearly Meeting, the Temperance page, the continued article of Children's Corner and several other articles of special interest are deferred till next Number.

The following item is taken from the *Pacific Friend*. Some of our readers know the Friend referred to as well as other members of his family.—Eds.

"One of Pasadena's oldest citizens is William H. Coffin, of 620 Summit Avenue, who has celebrated his ninety-sixth birthday. He passed the day quietly, surrounded by members of his family, many friends calling during the day to congratulate him on arriving another step nearer the century mark.

"Despite the fact that the day was the hottest day of the year, William H. Coffin walked down town from his home, transacted some business at the bank and called on some friends."

The Annual Meeting of the Woolman School Association was held on Seventh and First-days Twelfth Month 3rd and 4th, at Swarthmore, there being more than fifty in attendance. At 4.30 the business meeting was held. Several letters from members who were unable to be present were read with much interest, and reminiscences given by members representing the different terms.

Dr. Elbert Russell gave an account of Woolman School Progress which was most interesting, as it made us realize more than ever how important it is that Woolman School should continue and progress.

Wm. Littleboy, a former director of Woodbrooke School, in England, addressed the meeting on "Woodbrooke and the Young Friends' Movement in England." Quite a number were entertained over night at the School and at the homes of Friends nearby.

After breakfast on First-day, Russell Hayes conducted a group through the snowstorm on a hike to the Woolman Tree. Quite a number attended meetings in Swarthmore and others in Media. In the afternoon, Wm. Littleboy addressed the group on "Extension Work: the Appeal of Christ to Our Youth."

The meeting closed with a period of silent worship and vocal prayer.

The *Olney Current* for Eleventh Month has been read with much interest. It is published as the organ of Friends' Boarding School, Barnesville, by the alumni. The report of the evening program of the Yearly Meeting week at Barnesville, and the Primary School Notes give interesting details. There are seven small schools reporting with an enrollment varying from eleven to thirty-eight. The names of the eighty-three students at the Boarding School (Olney) also appear. A poem entitled "Asleep," by Mabel C. Satterthwait, will be copied into THE FRIEND.

We have had the reading of a private letter from Mary Pumphrey, written from Blackwood, South Australia, on the seventeenth of Tenth Month and received in Philadelphia the twenty-ninth of Eleventh Month. She has found a warm welcome for the prosecution of her concern, and is able to see most of the members of the Society in those parts, although they are widely scattered. She was at the General Meeting. About the end of last month she was intending to proceed to Tasmania.

A BOOK Friends should watch for—it is now in the printer's hands and should be ready well before the "Industry for Service Conference" at Devonshire House at the end of this month—is Maurice Rowntree's "Social Freedom." This book, written at the request of the War and Social Order Committee, is a study of the Application of the Ethics of Jesus to Modern, Social and Industrial Problems. The same Committee is responsible for a new pamphlet—"Letters from a Rich Young Ruler," by B. V. Clough.

H. W. PEET.

THE *Pacific Friend* gives an interesting synopsis of the "Report of the Alaskan Conference of Eskimo Friends."

The Conference was held in Katzebue, Alaska, Eighth Month 12-15th, and was "largely attended."

"On the village life, they tell of visits to the sick, of taking collections to help feed the dogs of those who were in straitened circumstances, of dividing fish with those in need, of helping people get their homes cleaned and ventilated."

From the statement of the collection of what we call "meeting stock" this is quite unusual:

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1 deerskin.....	3.00
7 ptarmigan given to sick	
11 muskrats.....	22.00
15 rats not sold yet	
13 male fawns.....	

TOMMY NEWLIN,

Treasurer.

In the *Pacific Friend* this is all apparently abbreviated from the *Arctic Friend*, which is the organ of "Eskimo Friends."

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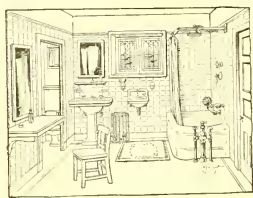
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A DECLARATION OF DEPENDENCE.

In England and in places on the Continent of Europe Americans, or that portion of them known as Yankees, are often characterized by the un-translatable term "bumptious." One may come across the word in its bare form in both French and German. It would probably be necessary to write or review our century and a half of history as a nation to define the term accurately. It is a particular kind of assurance and assertiveness, and it is believed in a subtle way by some to be related to the Declaration of Independence of 1776, and to the continual effort to make personal and national life tally with the declaration. Strangely enough a very wise foreign writer has just now been saying that the American characteristic is a certain willingness to bear abuses in politics and society *without* protest. Even this trait, insofar as it is real, may be related to what is actually meant by "bumptiousness." It implies no little swagger and "don't care."

Coming across the sea and viewing the national characteristic through home eyes, we must be aware how general the impression is, at least in educational circles, that Young America is over-independent. This is but another way of recording a lack of respect for authority or a low quality of reverence for truth, and especially for the things of the spirit. Nor will one escape entirely the conviction (it is recorded by thinkers of the highest order) that this characteristic also has some direct relationship to the psychological effect of a declaration of independence as a starting-point for national character. Long ago there were those to point out that the famous instrument of Jefferson began with a most glaring untruth. All men are not, cannot apparently, be equally free and independent. But now we have reached the stage where we are asked to assent to the charge that such an ideal actually produces a national quality of which we are ashamed. It is not our present purpose to defend the Declaration of Independence. It was (and is) a great document, and in God's Providence has had an incalculable service in making a great country and a great people. Doubtless it does focus attention and effort in a single direction that has some peculiar dangers. Is it

out of order to ask whether as a corrective to it, we should not individually, if not nationally, work out for ourselves a Declaration of Dependence? Does not the human mind, does not human society, require some insurance (written insurance, if you please) against the over-development of the one side of truth expressed by independence?

We shall not have the assurance (be bumptious enough) to essay the Jeffersonian task of writing a Declaration of Dependence, but it may be legitimate to suggest two or three points which such a declaration should cover, to serve as a corrective to the over-emphasis of independence. First, we need to declare in our lives, if not in our speech, much more clearly and much more frequently than we do, our dependence upon God. The materialism of the age too largely leaves God out. That is to be expected. But must this materialism invade the habits of our daily lives? Must we be so bound by the machinery of business and trade that God is not to have the right of way with us? Are these exactions inexorable? Let us say, for purpose of argument, that they are. Our time (eight hours of it each day) belongs to the machine. We *must* give it, and had best do that heartily, as to the Lord. But the other sixteen hours are ours and our regular programs, if we will it so, may include a distinct effort to make them God's. As certainly as we do that the whole of our life—even the part absorbed by the materialistic machine, takes on a new character. This sense of dependence, as though our personal programs were a part of God's great program for the world, may find, surely will find, endless forms of expression. Like Bevan Braitwaite, we may assign the morning hour to an assiduous study of religious literature with a sure conviction that it will enhance our service in the world and in the church. Like Elizabeth Fry we may carry cheer and hope to prisoners and incidentally give ourselves to a study of penology. Like Brother Lawrence we may be able in the humblest household toil to bring heaven into the obscurity to which we seem to be in bonds. For dependence means service. We may be attracted to service by the glitter of some career. How much better to live in the constant compulsion of His love by consciously, day by day, recognizing our dependence. Like the character in Hawthorne's Great Stone Face we shall find this will make our career for us.

But secondly, do we not need to recognize our dependence upon organized human Society, upon laws and upon all the guaranteed securities of a well-ordered state? Is not our attitude toward this field too often and too largely one of protest? Certainly if we recognized more fully this dependence we would be found more frequently giving our time to distinct civic duties. Law is not self-acting or enacting. It requires a constant co-operation from those who believe in it and enjoy its protection.

And finally, are we not disposed very much to overlook our dependence upon one another in the home circle? Such bereavement comes upon us. The family circle is broken, and

our dependence upon the one who has gone becomes acutely painful. But how little have we recognized this dependence in life? How much are we recognizing it day by day in its relation to those who remain? "We are members one of another." Does not a right sense of this and a right recognition of it, count more for our own happiness than any exaggerated sense of personality founded upon rights and upon our individual expression of independence?

Perhaps the foregoing may be seen to bear directly upon our membership in the Society of Friends and upon our success or failure as Friends. Quakerism is, first of all, a personal declaration of independence; ritual and priests are superseded in the personal Christian experience by the "One who can speak to our condition." On the side toward man that is independence. But just as plainly on the side toward God, it is dependence. This inspeaking word then should become an outspeaking life. Immediately it does become so, another element enters. We call this element by the name of fellowship. The visible body of Quakerism thus becomes—must indeed become, a fellowship. That is nothing else than the outward form taken by dependence. The word spoken to us becomes multiplied as we are made aware of the words spoken to others.

Has not the difficulty too often been that we have assumed that the inspoken word to us is to be rule for us and rule for our brother, too? Doubtless inspeaking, if it is real, has a golden thread of unity in it. But conditions, characters, circumstances are so varied that there cannot be one interpretation even of the same voice. Fellowship becomes real in proportion as we recognize this variety—recognize not merely that another is spoken to differently, but that that different speaking has a service of understanding and development for us. We are thus truly "members one of another."

Without question within the circle of Philadelphia Yearly Meeting, there has been a growth in the recognition of this variety of inspeaking. Concerned Friends are not all led in what to outward appearance is the same path. An understanding of this and of its relationships to dependence will establish the unity in diversity which most surely manifests God's strength. Let us continue to seek that strength and to acknowledge thankfully that our divine Master set the perfect example of it. The Pharisees were offended in Him on account of nothing so much as the breadth of His fellowship. Their eyes were on the outward. His were, and are, on the heart.

J. H. B.

NORTH CAROLINA YEARLY MEETING.

A neat white frame house, nestling among trees by the roadside, invites the passers-by to worship, and here on the morning of Eleventh Month 18, 1921, we found one hundred Friends, or more, assembled. Among the visitors from a distance were Jesse and Rebecca Mekkel, with their daughter Mary, and Mary Anna Wood, from Ilecter, New York State; Carl Patterson and his wife from Ohio; Edgar and Flora Haines and Thomas Fisher from Pennsylvania; while Emily Haines and William Kirkbride represented New Jersey.

Weighty counsel was imparted at the opening half hour each day; sometimes joint sessions were held, when letters were read from Max I. Reich and others—then the shutters would be closed that men and women might discuss their separate business.

An excellent Memorial was read concerning Abby Hollowell.

Her large family of children only added to her zeal for the Master whom she served.

The Queries occupied one day—the ten Epistles from various Conservative Yearly Meetings were much enjoyed at another session, and finally answers to each were considered and sent.

The Representative Meeting was empowered to write a letter to Secretary Hughes, upholding his hands in work for Disarmament.

A very stormy First-day did not prevent a full attendance, and the Youths' Meeting was also large in the evening. Automobiles, belonging to our hosts, conveyed us from one house to another—not once did we enter a carriage. Even the clerks, Walter Brown and Mary I. Peele, were able to entertain Friends and to carry on the business efficiently.

The presence of many children added to the life of the meeting and their mothers had them well trained; in fact, little ones abounded in the homes we visited and were an unailing source of interest to their parents and to us—the emotional side more marked than in the North with demonstrations of affection.

Emily Haines and myself lodged at Jane Brown's, the widow of Benjamin, and here we saw this dear Friend surrounded by her four sons and four daughters. One of the latter, a West-town graduate, had also been to Columbia, and is now a teacher in the Public School at Woodland. Here I attended the early session one morning, giving a talk on the League of Good Citizenship of Philadelphia.

Another daughter of Benjamin Brown is an expert bread-maker, turning out seventy-five loaves of bread twice a week, which involves her sitting up all night to tend her wood fire (the only fuel used in that section of country). She finds a ready sale for "the staff of life" among the villagers, as she carries it in her little carriage with her father's favorite white horse.

Woodland has outlying farms—here the Friends reside in neat bungalows; their hospitality included us on Thanksgiving-day, as well as to dinner and supper during the week.

Those who had been last year to the London Peace Conference were enthusiastic over it. The hospital in Serbia, under American Friends' Service Committee, is cared for by Dr. Outland and his wife, so his parents at Woodland shared with us their letters after our happy dinner together.

Crops of cotton and peanuts were being harvested, so that the roads were filled with these *en route* to the freight stations. The well-fed mules, driven by merry negroes, gave evidence of industry and prosperity. A bushel-basket factory is an enterprise in which some Friends are concerned, six gum trees daily being sawed into thin strips and put together with pine bottoms and elm hoops, two-and-a-half minutes occupied by one man in this operation. A railroad car holds seven thousand of these baskets, conveying them to New Jersey and elsewhere.

At the close of the Yearly Meeting some of the visiting Friends went to Rich Square, six miles distant, others to Snow Hill, where Quarterly Meeting convened on First-day.

Then we reluctantly turned away from this pleasant week with many invitations to come again.

H. P. MORRIS.

"Lord, let war's tempests cease!
Fold the whole world in peace
Under Thy wings.
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings."

—Ruter W. Springer.

Carlisle, Pa.

CHRISTIANITY is a life, not an intellectual assent to facts; it is devotion to a Person, not a subscription to documentary statements. We do not want all men to think alike.—CANON T. H. BINDLEY.

EDUCATION.

A CONFERENCE ON RELIGIOUS EDUCATION.

(Continued from page 283.)

PART II.

We were reminded by our chairman as the second session of the Conference opened, after supper and a pleasant social time, that we "were seeking knowledge and understanding." The general subject for the evening, "The Meeting for Worship in Relation to Our Children," was one in which much interest had been expressed, and a larger group than in the afternoon manifested this interest by a close attention to the speakers. The first speaker, Stanley R. Yarnall, said in opening his remarks that we all felt the inadequacy to discuss the subject while we also felt its importance both to the individual and to the Society of Friends.

He thought small space was given to the needs of children, either in our own Book of Discipline or the English book, but a new era in child study and an openness of views have given the topic a fresh interest.

The advantages of the Friendly method and practice of religion were enumerated by the speaker. As religion is a natural development of a normal life, so the religious life of the child should be allowed to develop naturally, without insistence on expression or over-stimulation of emotion, and, as Friends, we are in less danger of this because we have no denominational imposition of creed, form or expression, no self-deception through ritual, but rather a reality in religious expression. There is sound psychology behind birthright membership, and the expectation that the child will grow up in faith, hope and love. There is an analogy to the child's birth into the family life and into citizenship in the community.

Then the dangers of our system were touched upon. Our silences may become a mere form—even a dead form—there is a lack of appeal to the spirit of youth, sometimes a lack of action or of sufficient expression; the meeting fails to function in the life of the boy or girl.

The appeal of the saintly life to the child, and the child's grasp of the vitality of faith were illustrated by reading from Rufus M. Jones' "A Boy's Religion" (pp. 74-77), where he speaks of the dear uncle whose daily life was to him, as a boy, more than his ministry in the Meeting for Worship.

"From scheme and creed the light dies out,

The saintly fact survives,

The blessed Master none can doubt,

Revealed in holy lives."

Regular attendance at meeting Stanley Yarnall most warmly commended, and doubted the wisdom of allowing the child to decide this point. He spoke of the case of a father who had approached the overseers of a meeting asking what steps he should take to have his child become a member. On being asked whether he did not wish to attend meeting regularly himself, he replied that he felt it was too late for him. His own father had preferred that his children should be left to choose their own membership, and it had resulted in their not belonging anywhere. He wished to save his own child from this. "Families vitally interested in Quakerism," the speaker said, "usually pass on the torch," and "reality, sincerity and devotion to the Society on the part of the parents is a great element in forming the religious habits of their children."

The second part of the paper dealt with the application of some parts of the modern study of childhood to our problems. The socialized meeting for children, the recognition by the meeting of the needs and rights of the children, and the promotion of activities and real situations for service were touched upon, also the need that the Bible school and the day-school should be co-operating with the meeting. One school principal, all of whose pupils, even the youngest, attend meeting, wrote: "In the few moments immediately preceding meeting various teachers try in various ways to prepare the children. In the elementary grades, Scripture lessons are given in the period just before meeting. In the rooms of the older chil-

dren the teachers sometimes read either from the Bible or some other thought-provoking book or article, but older boys or girls sometimes take turns in presenting something which they have on their minds. . . . After meeting the little children are often questioned upon what has been said in the meeting and the teachers make an effort to clarify any impressions that may be vague or mistaken. . . . As far as we have tried to carry these suggestions out we have found them helpful."

The mid-week meeting, breaking in upon and taking precedence of study and play, impresses upon the child the fact that the meeting infiltrates all the affairs of daily living.

Stanley Yarnall suggests that we may soon want to re-model our meeting-houses to provide rooms devoted to the interests of our boys and girls where they may feel at home and enjoy activities suited to their development under the care and inspiration of the meeting. Boys and girls may be interested in the meeting budget and each one may contribute.

The principles underlying the normal religious life of boys and girls must be sincerity and love without sentimentality. We must make special occasions of worship for boys and girls so that they may approach God and have direct fellowship with Him in accordance with their capacities and development. In closing the speaker emphasized the soundness of much of our basic practice toward childhood, and said that no sudden change is to be desired, though we must follow with keen interest the experiments of English Friends and others, such as the Children's Meetings in Germantown.

Following Stanley R. Yarnall's admirable presentation of the relation of the child to the meeting, Grace Warner Sharpless presented the place of the Germantown Children's Meetings, and the concern which had led up to the planning for them. Though she frankly confessed to their being but an experiment, the interest aroused by her paper, and the questions asked concerning it when the meeting was thrown open to discussion, showed that the plan appealed to the parents of young children who were present. The paper follows:

THE GERMTOWN CHILDREN'S MEETINGS.

[I almost hesitate to speak of these meetings, under such a title, as they are only in the first stage of experiment.]

Do you remember, vividly and distinctly, when you were a little child, going to meeting? Do you remember the cold, bare walls and the regularly interspersed windows, also the lights, doors, people and benches which you counted over and over? Can you visualize again the curious pictures and devices with which your imagination filled the silent spaces, and once more can you feel the terrible emotions which welled up in your heart during the sing-song lengthy sermons?

Can you feel yourself biting your fingers and mittens in agitation and oh, can you undergo again the dreadful twitches that took possession of your legs and arms so that it seemed as if you must scream out or run; and then the dislike for it all that developed in your heart? It is so vivid to me that I really can hardly bear to recall it. But then, as you grew to mature years and your life became full of many activities and responsibilities, how peaceful and blessed the silence became to you! How home-like the meeting-house and how wonderful that hearts could come together in such quietness to converse with God and feel His purposes working through their beings. Then have you taken your own children to share in this experience with you and tried to tell them what meeting means to you as grown people? Have you taken these children, eager for the new experience, with hope in your hearts that they might not go through all that you did as a little child, and have you seen their enthusiasm die away and slow dislike take its place as their little minds and hearts come away from the meeting-house untouched, unfed and unawakened?

Some of us have gone through this circle of experience, from our own childhood through to the childhood of our children, feeling with great earnestness, that there must be a remedy for the failure of our meeting with youth. If, instead of dislike, we can only give them an experience that will fill their

hearts with love for their meeting, and also give them a sense of ownership and partnership in it! Would not the problem of the indifferent young people solve itself if attacked when the child is at the most impressionable and receptive age?

Last winter, I think in the Second Month, there was a memorable conference on Religious Education at Friends' Select School. One of the speakers gave us the note that awakened some of those from Germantown to action. He told us of the devotional exercises, before the service, which he gave the children of his church. These exercises were explanatory of the following church service and their purpose was devotional and inspirational. Several of us, who were present, went home with the feeling that some such form of devotional exercise could be developed, in relation to our meeting, for the preparation of the little children's minds.

At this time, in Germantown, there was a committee of young Friends, First-day School Committee and Overseers, which had for its purpose the development of work to interest and hold the young people of the meeting. Working through the members of this committee our concern was finally brought to possibility for action by the formation of a smaller committee of men and women deeply interested in the spiritual education of our children.

Our plan, as evolved, was this: to have the children of the meeting, below the age of twelve, meet together in the Committee-room, on the first First-day in every month, at the regular meeting hour. Here to have a meeting of their own, with an adult leader, especially fitted to interest and help little children, to guide their thoughts and hearts to the real purpose of our meeting together. After half an hour to go quietly into the meeting-house and join their parents.

This concern, deeply felt and earnestly prayed for, was brought before the Monthly Meeting, which in the most hearty manner gave permission and support for the trial of such an undertaking.

We had worked out a series of topics for the seven winter months which we felt would guide the child to the meaning of our meeting together and help teach the first steps in learning to draw near, speak to, love and work for our Father. The subject this winter is Knowing God—outlined in seven successive meetings, thus:

1. Knowing God.
2. How God Speaks to Us.
3. How We Know God Loves Us.
4. How We Show Our Love for God.
5. How Our Meeting Tries to Serve God.
6. Speaking to God.
7. How We Meet With God Together.

In the early fall letters of explanation were sent to the parents, accompanied by a card on which were printed the subjects for the winter of a list of books helpful to the parents. Then during the week before our first meeting, each child, members and attenders, received a personal invitation to this meeting which was to be their very own. The response was most inspiring, as I think about sixty children attended. Informally we sat in a large circle, the smaller children in the front, and the children gathered in silence. There was also a silent pause at the close. We tried to think of God as our best Friend and the different means by which friendship is built up and how we learn to know our friends. One of the older children recited most beautifully and impressively a poem on Him who is our closest and dearest Friend. All this was in terms for the very young child. Next month we hope that the older children of the group will be more appealed to by a leader who will give them some idea of a vital part of friendship with God—How He speaks to us. So we hope from month to month to develop our plan and some day, perhaps, reach a place where the older children can take charge and the children themselves vitally share in it and so grow up into a natural and responsible part of the mother meeting.

Prayerfully we look forward to a time when youth and age together may worship the Father in a beautiful and reverent

silence, which shall be the blending of hope and purpose in knowing God and working for Him. But should we be afraid to educate our children and help them to the attainment of such a goal?

Janet Payne Whitney opened the general discussion by reminding us that "A child is a person," and must be so considered; yet the child naturally follows an example set by its elders, and "if we are obviously trying to follow Christ, the child will follow, too."

The danger of an attitude of rigidity in our meetings was pointed out, and the feeling of children that their part in them is always a silent part. The need of keeping near to our children, in an attitude of simplicity, was emphasized.

Unfortunately, the time for discussion was limited by the lateness of the hour, but some interesting questions were brought out.

One of these was how we can make communion with our Heavenly Father a daily reality to our children.

In retrospect the Committee feels well satisfied that the Conference was held, and grateful for all the helpful expression given. It is hoped to make the way for other smaller Conferences, in Quarterly or Monthly Meetings, to consider the suggested subjects which could not be considered for lack of time, and so continue the study of our responsibilities as parents and teachers. Sub-committee No. 2 of the Extension Committee will gladly be of service in this line of work.

F. T. R.,

Chairman.

RELIGIOUS EDUCATION AMONGST FRIENDS IN ENGLAND.

It is interesting to observe how the same subject is very often under consideration at the same time by Friends on both sides of the Atlantic.—[Eds.]

At the afternoon sitting of Yorkshire Q. M., the subject of "Religious Education" was introduced by Mary F. Hartley, of Ackworth, and J. Edward Hodgkin, of Darlington. Mary Hartley defined the term in its deepest sense as meaning nourishing the growth of that Divine germ without which no human soul can thrive. To this end it was necessary to give definite religious instruction in the history of religion, especially in the growth of the conception of God as revealed in the Old Testament; and to study the life and teaching of Jesus Christ. The adult should be free to face and solve for himself the problems of the day in the light of Christ's life and teaching. Because we were conscious of failure, we were once more reviewing our ground to see if new times brought new light. Were our meetings for worship breathing forth that spirit of absolute trust in God and sympathy for mankind which we professed in our Book of Discipline to be our interpretation of the way of Christ? Were we creating an atmosphere in our homes and our schools for the Divine germ to be nurtured? It was abundantly worth while to have discussion parties and Study Circles. Many boys and girls were eager to ask endless questions, and in discussion circles and small groups it was sometimes possible to speak of things which perhaps as individuals they would find it impossible to talk about. The Adult Sections of the Central Education Committee was facing this problem and the Quarterly Meeting might be able to give some help.

The clouds which rise with thunder, shake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs from man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew.

—J. G. WHITTIER.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

EVERY day I am more sure of the mistake made by good folks universally of trying to pull fallen people up instead of keeping safe ones from tumbling down, said John Ruskin. Perhaps there is no better way to keep "safe ones from tumbling" than by helping the fallen, but the enforcement of the prohibition law does both.

PROHIBITION is a growth, not a status fixed by law. It should be judged with reference to the stage of its development. "Rum-running" is a crime, not a business. Prohibition is not a complete success in some portions of the country, but as a whole, it is succeeding as rapidly as we have any right to expect.—WAYNE B. WHEELER.

LIBERTY to disobey the law is not considered sacred by any large percentage of the people.—WILLIAM JENNINGS BRYAN.

THE SUPPLEMENTAL PROHIBITION BILL passed the Senate on Eleventh Month 18th and became a law by the signature of President Harding. Again the anti-prohibitionists suffer overwhelming defeat (the vote stood 56 to 22), in spite of their contemptible method of preventing the vote being taken earlier. The main provisions of the bill are as follows:—

Prescribing of beer or malt liquors as medicine prohibited. In the case of vinous or spirituous liquors, not more than one quart, or in the aggregate, one-half pint of alcohol, may be prescribed in ten days.

Physicians are limited to one hundred prescriptions for liquor in ninety days, unless extraordinary reason is presented.

Importation of such liquors (permissible for non-beverage use only) now prohibited entirely until amount on hand shall be insufficient for such restricted use.

The Courts of Hawaii and Virgin Islands are given jurisdiction to enforce the Prohibition Law.

Private residences may not be searched without warrant. Officers entering without search warrants are penalized. This regulation does not apply to private vehicles or moving conveyances.

BEER AS MEDICINE was the great breach which the anti-prohibitionists had counted upon to facilitate their campaign for nullification. But extensive hearings before committees of both the House and the Senate failed to develop any valid reason for legalizing beer to be prescribed therapeutically. Big medical associations, composed of tens of thousands of physicians in high standing, says *The American Issue*, assert that there is no ailment for which beer is a good remedy, if indeed it is good for anything. A California medical society (regular school) has voted to expel from membership any physician who administers liquor without having first made a personal examination of the case.

MILWAUKEE BEER AGAIN FAMOUS for a day or two, but with the passage of the Supplementary Bill the recent ruling regarding beer as medicine automatically ceases. Two brewers in Chicago had taken steps to re-open, and many others would have followed. Some "drug stores," like the one in Milwaukee, would soon have had a long line of "patients" waiting to have prescriptions filled. But the scheme failed. However, the brewers have no intention of giving up the fight for their "medicine." Once more they propose to appeal to the Courts (for the most part no doubt as defendants in cases brought against them for violations of the law). In one thing they claim to have succeeded, viz.:—"The people have been apprized of the fact that the Eighteenth Amendment does not prohibit beer for medical purposes." What comfort!

PROHIBITION IN PENNSYLVANIA affords an interesting study in the craftiness of politicians who try to carry water on one shoulder and booze on the other. Senator Penrose showed his

true position in voting against the Supplementary Bill. We had ventured the hope that with failing health and waning power he had become in measure reconciled to "enforcement." But his fine statements to that effect, when his friend McConnell was, through his influence, appointed Enforcement Commissioner in this State, were probably mere pretense. McConnell succeeded so well in nullifying enforcement that he was ousted by Federal Commissioner Haynes, as being incompetent or insincere. Philadelphia saloonkeepers, according to *The Public Ledger*, are paying license fees equivalent to \$1,000,000 per year to sell at the present time "vinous, spirituous, malt and other liquors at retail." Such is the wondrous provision of the amended Brooks High License Law as it now stands. This is the law championed by Governor Sproul, who was elected on his pledge to secure enforcement of the Eighteenth Amendment, and it was passed through his influence instead of a real enforcement measure proposed by the Anti-saloon League. Under this amended Brooks law the license system continues, the saloons with their screened apartments continue, and violation of the Federal law is made about as safe and easy as possible. It must be said, however, that notwithstanding the wording of the license, the "vinous, spirituous malt and other liquors" are not to contain more than one-half of one per cent. alcohol. How wonderful is the ingenuity of politicians! No wonder the law has been dubbed: "The Saloon Preserver."

GOVERNOR SPROUL PLEDGES ENFORCEMENT.—In a recent letter to the League, he says: "The Attorney-General and I have had many consultations regarding the co-operation of the State in the proper enforcement of the Federal and State prohibition laws. We have been lending the assistance of the State police to the city and county authorities, and instructions have issued to them to act on their own initiative in cases with which they are familiar. We have offered our co-operation to the Federal authorities." To the many who believe in the sincerity of the Governor, this is most encouraging. Others will say, "Watch the performance and you will see more of the wonders of Pennsylvania politics."

PROHIBITION IN ICELAND is the heading of a printed letter received through England from the Icelandic Grand Lodge of the I. O. G. T. to their fellow members elsewhere. It sets forth the unmistakable effort of a larger nation, Spain, to compel Iceland to revoke its prohibition law. The situation is serious. It is commented on in the *International Record* and in *The American Issue*. In 1912, Iceland was the first nation to prohibit the manufacture, importation and sale of intoxicating liquors (containing alcohol in excess of two-and-one-half per cent.). The State and Church and people declare the law to be very popular. It appears, however, that the leading industry in Iceland is catching, preserving and exporting fish. Spain is her principal foreign market, and now refuses to renew a certain trade treaty of great importance to the Icelanders, unless allowed to sell wines containing 21 per cent. alcohol in violation of the prohibition law. It is stated that the demand does not appear to be made with a view of obtaining any economic advantage over other nations. It seems to be made solely to initiate a campaign against the principle of prohibition. This attempted interference of a larger nation with the internal affairs of another nation is awakening the sympathy of liberty-loving people everywhere that the facts are known, but the situation is a difficult one to handle. It is conceded that the Spanish treaty makes Iceland a "favored nation," but the refusal to renew it is not on the ground of any dissatisfaction on the part of either country with the treaty itself. *The Manchester Guardian* (England), commenting on the incident says, "Why did not Spain pick this quarrel with the United States?"

WASHINGTON NOT TO BE AN OASIS.—For weeks wet newspapers have been telling their readers that the city of Washington during the disarmament conference would be one grand

oasis in a desert land. They pointed to the fact that embassies are really foreign territory and as such are exempt from the workings of the Eighteenth Amendment. They have been painting rosy pictures of how delegates to the disarmament conference would turn their headquarters into booze emporiums. They said there is no law preventing them from inviting their friends to come in and partake of the joys of booze. It must be disquieting news therefore to the thirsty who had been counting on invitations, that all formal functions during the disarmament conference will be dry, that not only the state affairs given by the United States are to be arid, but that the receptions and luncheons and dinners given by foreign embassies for foreign delegates will be void of all liquors.

It is encouraging to note that the British embassy led off with the statement that the prohibition laws of the United States will be observed. Both Marshal Foch and General Diaz have already set the example of total abstinence while on American soil. The fact is, there are some citizens of our own country who make high pretense of patriotism who would do well to follow the example of these visitors from abroad.—*American Issue.*

NEW JERSEY.—The Camden County Retail Liquor Dealers' Association has formally disbanded and distributed the money in the treasury among the members, says the *Philadelphia North American*. It is the last of twenty-one saloonmen's associations in the State to pass out of existence, and was nearly one hundred years old. The recent election, with the "drys" triumphant, precipitated this action.

Dr. Henry A. Cotton, medical director of the State Hospital for the Insane in Trenton, New Jersey, reports that alcoholic cases in that institution have decreased from twenty-one to two per cent. He explicitly attributes this to prohibition.

There was great rejoicing among law-abiding citizens, regardless of party affiliations, when the results of the election were made public, and it became known that both Senate and House had been kept in the dry column, with a gain of two dry Senators. The wets, led by the Association Against the Prohibition Amendment, had made their particular attack upon Essex County, where they felt there was a chance of success, but they failed.

CHILDREN'S CORNER.

HARMLESS AS DOVES (1798).

MAUDE ROBINSON.

Reprinted from *The Ezaminer*.

(Continued from page 271.)

Old John Williams, of Randall's Mill, was getting feeble and deaf, and most of the business had fallen into the capable hands of Joe. His wife was more active—a quiet woman, possessed of a sublime faith in the Unseen, a mother among the several meetings of Friends in Co. Wexford, and her son and daughter followed her lead with reverence and love.

Not long after the destruction of the gun, the family were surprised by a call from the local magistrate and a Protestant clergyman. In the best parlor, with carefully closed doors, they explained to the Williams family that they were organizing the loyalists to resist the threatened uprising, and all young men and weapons must be prepared.

"We hear that you have a good gun, Mr. Joseph," began the magistrate.

"I have no gun at all," said Joe, smiling. "When I heard that it might be claimed for a sterner use than shooting wild fowl I destroyed it."

The magistrate flushed angrily.

"You young fool!" he said. "Do you not know there are plots on every side to murder all the Protestants and take their goods?"

"So I have heard," said Joe, quietly; "but I do not see

that it is laid upon me to do evil that good may come. We are Friends, and desire to be friendly with all!"

"This young man evidently thinks he has a special protection from the Almighty," said the parson, with a sneer.

"And so he has, James Doran," said the gentle mother, firmly. "The Lord is a stronghold in the day of trouble, and He knoweth them that trust in Him." These are fearful times. We know not what is before us; but nothing can convince us that we need the defence of carnal weapons. We are in the hands of One Who has never failed His trusting children, and He can protect us."

"Well, when you see your old parents and pretty sister abused and murdered before your eyes, you will wish that gun was in your hands, Joe Williams; but it is no use wasting our time on fanatics." And the visitors left, with contempt and anger in their worn and anxious faces.

As the spring wore on, more and more serious became the symptoms of mutual distrust and unrest. The men idled, and neglected to till their land.

"Sure we will have the best of everything when we get our rights!" they told Joe, when he asked them why the crops were not being set.

The Friends worked on steadily. Their farms were tilled as usual; the Williams' small mill ground wheat and barley for all the neighborhood, and still the rumors of a coming catastrophe came from all sides.

It was in early spring that an old woman, Mary Kavanagh, who had a tiny farm a quarter of a mile away, came one morning in deep distress.

"Ah, Miss Jane, would you be lendin' us a pair of scissors? Those murtherin' military have put a hot pitch cap on my poor boy Mike's head, and the beautiful curls of him are all plastered down, and it is in an agony he is, and no tool of ours will cut it off."

"Why, what has Micky been doing to offend the soldiers?" "Sorra a thing he did. He was only colloquing with his cousin, Dan Mulligan, at Ferns beyant, and down on them came the military, and poor Dan, my own sister's son (her bed has been in hiven these many years, thanks be to the saints!), he was taken and hanged on the big tree by his own door. It was a leader of sedition they said he was, and must be made an example of, and the other poor boys, nigh a dozen of them, they took to a cauldron of scaldin' hot pitch, and dipped linen in it, and bound a cap tight over the heads of them, and when it was hard they tould them to get away home before worse happened."

Joe took the shining scissors from Jane's hand. "I'll come and help thee, Mary Kavanagh—(some soft rag and oil we shall want, sister, please)—and we will try and undo this cruel torment."

Micky, a lively lad of eighteen, was lurking in the cottage in desperate discomfort from the horrible pitch cap, and many were his groans as Joe, with skilful fingers, clipped hair by hair, until he was released, and stood bald and shamed, with sad scalds on his forehead and neck where the thick curls had not protected the skin. These were gently bandaged with cool rags, and when Jane appeared with a nice bowl of white bread and milk, the boy ate eagerly, and was told to lie down and get a good rest after his long and painful walk home.

The mother continued to bewail "the beautiful curls of him—and I that have every day begged the blessed Saint Mogue to have a care of my boy! Our own saint seems to have clean forgotten us, or else he is angry that his holy bones lie beneath Ferns Cathaydril, that the Protestants stole from the thrue Church."

"Danny said that will be righted soon, and the Mass said in our own Cathaydril again," said Mike. "But there's one thing I must tell you, Master Joe:—when the dark day for the Protestants comes, the Quakers will be spared. At Ferns beyant the soldiers had no ropes for the hangings, or linen for these cursed pitch caps, so they goes to Mr. Houghton's shop where there was plenty of both. But he, good man—he up and refused to sell for such cruel work."

"I cannot prayvint you from takin' them," says he, 'but with my consint no goods of mine shall go to torment my fellow-countrymen,' says he, and although they held out the gould before his eyes, never a bit would he take."

"There's a lesson for you all, Micky, that mercy is better than violence. Now take a good rest, my poor boy, and come to the mill to-morrow morning, and we will dress the burns again."

(To be continued.)

PROBLEMS OF THE ORIENT FROM THE MISSIONARY POINT OF VIEW.

LLOYD BALDERSTON.

(Concluded from page 284.)

There has been progress in missionary method. Nearly all are now agreed that missionaries must first learn and then build upon whatever is good in Japanese customs and maxims; that leading is better than trying to drive. There is, however, wide and emphatic divergence in regard to many of the details of method.

One of the points on which opinions differ as to mode of approach is concerned with the scale of living of the missionaries themselves. Wonderful results have been achieved, especially in India, by some workers who have taken the road of poverty, and there has been in America much criticism of the missionaries whose salaries enable them to live in better style than the average of the people about them. The ground of this criticism has been largely removed, so far as Japan is concerned, by the advance in scale of living among the Japanese.

In defense of the plan under which missionaries are paid enough to enable them to live in comparative comfort, it is urged that the appeal to people of education is more likely to prove fruitful, since the educated convert exerts much greater influence than the laborer. This view seems justified at least to some extent in Japan, where a disproportionately large number of Christians are men of learning and influence. In Sapporo, less than two per cent. of the population are church members, while about one-fourth of the faculty of the University are.

It is so throughout the country. The influence of Christianity on the thought of Japan is far greater than the number of Christian converts among her people would lead one to expect.

Whatever view we may hold in regard to the effect of the missionary's scale of living on the success of his mission, I feel quite justified in saying that most missionaries in the Orient would not last long if they were obliged to live in the manner of Japanese laborers. Ordinary prudence surely suggests that if we wish the best return from the lives and energy invested, comfortable living conditions should be provided for the workers. I heard one teacher say: "It takes half of my energy all winter just to fight the cold."

Another matter on which opinions differ is whether indirect modes of approach shall be countenanced, or only direct ones. Many are committed to what may be called the method of pure evangelism, eschewing any concern with social betterment schemes, or other indirect methods. Many converts have been won by this means, and as now carried on by such men as Paul Kanamori, evangelism is a great force in waking Japan to a sense of her need.

Among foreigners, I suppose those most committed to the direct approach method are the believers in the near approach of the second coming of Christ. They reason that there is not time to reap results by indirect methods, we must save as many as we can from the destruction that impends. Besides, it is useless to spend effort on improving outward conditions of life since the whole present order is soon to be done away.

Over against this point of view is that of the rapidly increasing number of men and women who believe that their best service to Japan lies in showing that Christianity does things not only *to* the lives of those who accept it, but *for* those

who come into contact with it, whether they accept it or not. This mode of approach had its first trial in the establishment of schools in which young people were taught the various subjects of the curriculum by Christian teachers. This is an old and successful method of capturing the imagination of the children.

The newer method is much broader. It seeks to touch all the forms of activity in a community, helping the people to decide by discussion among themselves what ought to be done, and then to help them in all possible ways to carry out improvements. I shall describe very briefly and imperfectly the work being done in one Japanese city to illustrate this kind of work.

Mito, seventy miles north of Tokio, is the Boston of Japan, centre of the oldest classical literary movement in the empire, and constitutionally suspicious of everything new. Mission activities, chiefly of the pure evangelism type, have been going on for some thirty years, and there are several hundred converts, including very few of the leading men of the town.

A new worker, trained in sociology at Columbia University, began there two years ago with an industrial survey of the city. Access to a number of leading men, including some bankers and educators, was obtained by consenting to help them in the study of English. This soon developed into a social problems club, meeting at the missionary's house, in which the needs of the city are debated. A Bible class, composed mostly of older school boys, meets at the house. A boys' club has been organized along lines a good deal like the Boy Scouts. A Y. M. C. A. is working, with large evening classes in English, French and German, held at the Friends' meeting-house. The missionary has accepted an invitation to teach English in the newly organized Government college. Recently a civic betterment campaign was carried through, nearly all the work being done by the Japanese themselves. Meetings were held in several towns throughout the province, presided over in each case by a local official. Discussion of methods of fighting disease, of child welfare problems, of good roads, and various other matters of vital interest were discussed in Japanese by Japanese, with moving picture illustrations. All the advertising, including many posters, was managed by the Japanese. To be sure, the missionaries were in the thick of the campaign, to the limit of their strength, but not obtrusively prominent! Besides all this, the mission home is a social centre for people of many kinds.

The city is an important educational centre, and a dormitory for girls under a single lady missionary has been in operation for some years. Now it is proposed to build one for young men, adjacent to the home of the young couple whose activities have been sketched.

I need hardly say that I believe thoroughly in this indirect method of commending to the Japanese the message of Jesus Christ to the world, having confidence that in the long run it will yield rich results in the shape of active, devoted and intelligent disciples of Him who came not to be ministered unto but to minister.

NOTE.—This address was delivered at a Conference at George School Seventh Month 3rd last. Some who heard it then urged its publication in THE FRIEND.—[Eds.]

A DISARMAMENT RESOLUTION, declaring the full accord of the Haverford student body with the action of the Princeton Intercollegiate Disarmament Conference, was unanimously passed by the Students' Association on Eleventh Month 7th.

A MEETING FOR WORSHIP is held at Hatboro, Pa., once a month on First-day afternoons. The last meeting, under date of Twelfth Month 12th, proved an interesting occasion. A goodly number of Friends of both Yearly Meetings assembled, and also some six German Methodist Christians, who told one of the visitors present, that the reason they felt like attending the meeting was on account of the reports that had reached them by letters from various parts of Germany of the work Friends were doing there. Thus the ministry of mercy *abroad* is reacting on the testimony of Friends *at home*.—R.

American Friends' Service Committee

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WILLIAM B. HARVEY, *Associate Secretaries*.

BERNARD WALTON

WALTER C. WOODWARD

To the Editors—

We ask that you will give as great prominence to this appeal for flour as is possible. We are concentrating the whole effort of the Service Committee toward securing flour through the appeal, and need every bit of publicity you are able to give. J. Augustus Cadwallader, a miller, of Yardley, Pennsylvania, a member of Makefield Monthly Meeting of Friends, is now at Headquarters organizing and conducting the campaign.

A MILLION BARRELS OF FLOUR ARE WANTED FOR RUSSIA.

Service Committee Appeals to Every Organization and Family to Give of Our Great Surplus.

HOW MANY BARRELS WILL YOU GIVE?

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Friends. Every miller of the country has been approached and asked to give, and the great flour weekly papers, "The Northwestern Miller" and "The Modern Miller," have editorially commended the appeal, and have given free pages of advertising to it.

The plan as outlined by the Service Committee is, each miller will be asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The bankers, the chamber of commerce, the Rotary or Kewanis Club, the women's Club, the lodges, the grange, the labor unions and the churches will be asked to take their share in raising this amount of flour. The basic cost of a barrel of flour will be put at Five Dollars and each organization will be asked to contribute one barrel for every ten members, which will mean a giving of only fifty cents per member.

The family is the great unit of American life. How many families in the circle of your acquaintance would not be able to give one barrel of flour this winter, out of their abundant supplies, to save men, women and children from the agony of death by starvation? The family which gives a barrel of flour will practically never know, by the quantity of food that is served upon its table during the winter, that it has given the flour. Even with the remembrance of all that we have given during the past five years is it not true that not one of us, even, has ever begun to actually suffer because of what we have given? We have always given of our surplus, and even those of us who went deep into our surplus have always stopped when the limits of our surplus had been reached. We have never given of our actual needs and wants.

Suppose, just as a dream, we have given until all of the extras of our life are gone, and if we should give more it would take of that which we actually need for ourselves. The world, and life, has never been saved by someone giving of their surplus. Its saviours have always been those who have given of their very life.

To-day one-seventh of the number of people who live in the comfort and security and luxury of the United States, are standing helpless while Death overruns them, tears their children from them, separates families and causes the agony and misery that starvation alone can bring. The

world is suffering the agony that would come to us if one of our children should die, multiplied by 15,000,000. In the face of this shall we give simply of that which we do not need, or shall we give until it begins to take even life-blood itself? Somehow a young man of Nazareth tried to teach that to give until one sacrificed one's very life was the only way to live. Shall we follow Him?

FEEDING THE HELPLESS BREAKS DOWN VIOLENCE.

A raiding expedition of 800 men and women, all dressed in sheepskin coats and riding black horses, and carrying two rifles apiece, swept down upon the warehouses of the Soviet Government in Moscow and looted them, taking what they wanted, and then, opening the doors wide, called to the people to come in and take what was left—states a recent cable to the American Relief Administration.

But a strange thing was happening during all this time. The warehouse of the American Relief, which stood nearby, was left untouched. The tall, thin, black-bearded leader stood upon a high stand in the public square and said that he had only humanity at heart and their effort was only to feed the starving. Coming and going the raiders met several unprotected wagon trains carrying relief supplies south into the famine area, but always left them unmolested when they learned the origin and purpose of the food. Thus it is practically assured that the relief train will be safe from those who would maraud for their selfish use.

A STOVE AND A PIECE OF GLASS.

Winter is coming on swiftly now in Poland, and at the out-post station of the Society of Friends, organized to aid the peasants in the devastated areas, the workers are arranging for defense against the cold. They are repairing boots, sorting out mittens into pairs, sewing fur on to their coats and experimenting with fires.

At one of these stations a few days ago the Mission workers decided that they must have a stove. They were living in a house which had been wrecked by the Bolshevik invasion last year, and the usual big white stove had been destroyed. They inquired, therefore, if it was possible to buy a stove in the small neighboring village. The answer was, as they had feared, that it was not possible. But then a man came forward and stated that he would make them a stove, himself, with his own hands. "What kind of a stove?" asked the Mission workers, "and are you an expert ironworker, and do you know about stoves, and what will your stove cost if you make it for us?" "Come and see my house," answered the man "and I will answer all your questions there."

In a few minutes the party were ushered into a small dugout which was hardly visible above ground in the heaps of surrounding rubble and bricks. The inside of the shelter, which was about eighteen feet by twelve, was made of wood collected from ruins, sawn and smoothed and shaped so that it fitted floors and walls beautifully. The roof was corrugated iron, with the joints and crevices neatly filled with clay. The table and chairs, and the bench which ran along one wall, were also made of the same wood, but so exquisitely carpentered that, with a coat of paint or varnish, they would have passed for the work of a professional furniture maker. The bed was covered with a neatly-patched old blanket. The floor was spotless. And in one of the corners stood a stove, in which a fire was burning steadily.

"I made the stove," said the man, "after I had made the rest of the house." But it was such a skillfully-made stove that the workers looked at it dubiously. After all, they felt, Mission money cannot be thrown away on elaborate things when simple ones would be as good and cheaper. So they asked tentatively how much it would cost them to have a stove like that made. In reply the man pointed to the small oblong windows at the end of the shelter. It was the only window, and it was eighteen inches long and about five inches broad. It had a neat frame of white wood, opening on two brass hinges, but there was no glass. "I don't know," he said simply,

"whether you consider my price excessive, but I will gladly make you the best stone I can if you will get me a piece of glass for my window."

That was all he wanted, a piece of glass, a very small piece, but a treasure beyond price of labor in these poor districts.

SHIPMENTS received during week ending Twelfth Month 10th, 1921—99 boxes and packages received: 9 anonymous; 2 from Mennonites.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

"THE GOSPEL OF GOOD WILL"—A BOOK REVIEW.

President Hyde of Bowdoin College published during the Great War a book entitled "The Gospel of Good Will." It was originally intended as a course of lectures to theological students. Apart from this special turn of the thought and apart from his attitude toward the war which he regarded as unavoidable and excusable, the book is illuminating and concretely helpful to a very unusual degree. Its whole theme is the brotherhood of man. "The State, the economic order, the family and the international world" are spheres for the practice of Good Will.

The outline of the book is briefly as follows:—

The Gospel of Christ is the good news that God expects a man to earn and spend his money, control his appetites and passions, choose war or peace, and do whatever his hands find to do, with an eye single to the good of all concerned.

"Sin is falling short of this high, heroic aim" and men should be ashamed of it for the low mean thing it is.

"The instant a man who has done wrong repents, God and all Christlike men welcome him back to their favor and fellowship."

"To the Christian every secular vocation is an opportunity to express Good Will: and sacrifice is the price he gladly pays for the privilege."

A passage quoted from the chapter on "Falling Short of Good Will" may give a sample of the clear incisive style of the book throughout.

"Murder is a widely prevalent form of sin to-day. The murderers we meet in every walk of life to-day, members of every club or church we join, present in evening dress at almost every dinner or party, like the thieves previously considered, are simply the men who want big dividends with which to maintain their families in luxury, and who do not inquire too curiously how many human lives they needlessly shorten to increase those dividends, or how many human heads they cut off with their coupons."

This is a rare book, a book to be owned, read and re-read till we train ourselves to ask every day and hour, "in every relationship of life, not what is profitable, not what is pleasurable, not what is respectable, not what is lawful; but what does the Will that wills the best for all: what does Good Will in the precise situation require?"

Only as this spirit shall come to govern our national and international life shall the threat of war be finally done away.

THE WASHINGTON CONFERENCE.

VI.

The naval ratio of 5:5:3 has now been definitely accepted by the governments of Great Britain, the United States and Japan. Some readjustment of the American programme was necessary to comply with Japan's desire to retain its latest battleship, and to even things up with Great Britain and the United States; but the programme has been adopted almost intact. This involves, in the first place, a noteworthy reduction in the number of capital ships in the three navies. Sixty-eight dreadnaughts and super-dreadnaughts, with a displacement of nearly 1,900,000 tons, are to be "scrapped." With this great reduction there goes an equally noteworthy limitation, in-

cluding a ten years' naval holiday and a maximum of 35,000 tons displacement for any ship built after the ten years have elapsed. Had not this two-fold limitation been agreed upon, there would doubtless have been a continuation of the feverish competition in the number and size of super-dreadnaughts which the three powers have engaged in during the past three years.

It is small wonder, then, that Secretary Hughes refers to the agreement as "the greatest event since the Armistice;" or that Arthur J. Balfour should have stated in an interview this afternoon that the President of the United States has inaugurated through the Washington Conference a new era in international relations, a new page in the history of the world, a wholly new departure from the old order of things, which deserves all the praise that has been showered upon it, and which will shine with increasing lustre as its significance is made more clear by every passing year. "This naval agreement," Ambassador Balfour continued, in an address filled with enthusiasm said to be quite unusual with its author, "will be of incalculable benefit to all nations, and especially to those with the largest navies; quite apart from the moral and idealistic points of view, even the richest of nations will find it a boon of vast economic importance."

The Anglo-American-Japanese ratio of 5:5:3 will be maintained, even though the number of capital ships possessed by each of the three nations may be increased by the success of the French Government's demand that it be permitted to build ten super-dreadnaughts between 1925 and 1935. This French demand for naval expansion has startled the Conference to-day, but it seems quite improbable that it will succeed. Great Britain and the United States are both unalterably opposed to it, since to maintain the ratio of 5:5:3, each of them would be obliged to build ten capital ships within five years! The Italian spokesman, also, said to-day that Italy, while it desires naval equality with France, is wholly opposed to the French demand for naval expansion. Not only because of the enormous cost of such a programme, he said, but because Italy has come to the Washington Conference with a firm "will to peace," and a firm determination to follow America's magnificent invitation and example in *reducing*, rather than *increasing*, naval armaments. "The United States," he continued, "could become the strongest naval power in the world, should she so desire; but the United States is idealistic; so is Italy. The spirit of moral disarmament, which Premier Briand referred to in his speech the other day, Italy has already begun to put into practice and she is determined to carry it out still farther." There is quiet confidence that Great Britain and the United States will succeed, with Italy's aid, in persuading France to give up her present plan for great naval expansion, and accept a ratio for the five nations,—which is based upon their existing tonnage,—of 5:5:3:2:2. And then if the same three powers will introduce and succeed in carrying through a proposition to reduce and limit land armaments and abolish compulsory military training and conscription, then indeed we should feel that two mighty blows had been struck at both Mars and Neptune, the gods of war on both land and sea!

The Four-Power Treaty, in regard to the islands of the Pacific, having been negotiated and signed last week, is being discussed with great animation and interpreted in various ways. One group of its critics declare that its Article II provides for the same military sanction that was so vigorously opposed by the United States in Article X of the Covenant of the League of Nations; while another group of its critics declare that it is "spineless," and therefore "a mere scrap of paper." Secretary Hughes said this afternoon that, as far as he is concerned, the treaty is an accomplished fact and that he is too busy trying to get other things done to give his interpretation of it at present. President Harding, also, declined to discuss it at present, but simply remarked that there is absolutely nothing in either the letter or the spirit of the treaty which requires any of the four nations to engage in military or other coercive activities to enforce it. Minister Hanihara,

commenting upon Japan's surrender of the Anglo-Japanese Alliance and acceptance of the Four-Power Treaty, said that "Japan has been materially affected by American prohibition. We have substituted water for whiskey." The comment of the French, who pin their faith to the League of Nations Covenant and desire also straight-out military and naval alliances, is that the weakness of the treaty lies in its lack of guarantee and penalty: "The American Government," this comment continues, "opposes any real defensive alliance, and is unwilling that this agreement should entail any obligation to use force."

The affairs of China have been under slow but hopeful consideration, during the past week, and besides the naval ratio and the Four-Power Treaty, the question of submarines has been a topic of great interest. The British Government has served notice that it would propose to the Conference, at an early opportunity, the abolition of submarines for both defensive and offensive warfare. Ambassador Balfour declined this afternoon to state fully the British reasons for this proposition, which will later be laid in toto before the Conference, but he did remark that there is no real distinction between offensive and defensive submarines, since what is true of any weapon is emphatically true of submarines—namely, that they can be used for both offense and defense.

There is a well-grounded belief that American naval experts and the American Advisory Committee are advocating the continuation of submarines for war; and it is greatly to be hoped that the American public will come to the support of the British,—which is at the same time the logical, and the civilized—proposal, to abolish the peculiarly pernicious instrument of warfare. Great Britain has stood gallantly by in support of our propositions to reduce and limit capital ships, to place the British and American naval strength on a basis of equality, and to abrogate the Anglo-Japanese Alliance. These three great steps have been made possible only because of the hearty co-operation of Great Britain with America. Now America has a chance to reciprocate by supporting a measure which will redound to our own benefit as well as to that of the British and of all the world. Great Britain could, of course, continue to develop and construct anti-submarine devices; and thus would be carried on, in a new field of naval preparedness, the old, old competition which is illustrated by the race between the projectile and armor-plate. This kind of competition gave rise to ever more "invincible" guns and "impregnable" battleships; and it was to stop precisely this cut-throat competition that the Washington Conference was summoned. The mutual good-will of the British and American people will be of far more value, either in war or in peace, than any number or size of submarines, offensive or defensive. Moreover, it was horror and resentment at precisely this kind of warfare that did much to lead the United States into "the war to end war and preparations for more war." In justice to its ideals, then, and as an example and incentive to other and weaker nations, the American people should march shoulder to shoulder with their British cousins in achieving this great restriction on preparation for war, which would at the same time diminish the danger of war itself.

While the British proposition for the abolition of submarine warfare is under discussion, it may be wholesome to recall the attempt of the Russians to secure the adoption of a similar proposition at the first Hague Conference in 1899. Great Britain, Germany, Japan, Italy and six other governments voted for the Russian proposition; France, Austria and four others voted for the use of submarines for defense; while the American delegation, under the insistence of Admiral Mahan, refused to accept any restriction whatever upon the use of submarines, whether for offensive or defensive war! Eight other governments voted with the United States and the proposition was accordingly lost. It is not logical, of course, to assert that had it not been for American opposition at The Hague to the prohibition of the use of both submarines and poisonous gas, the Germans in the recent war would not have resorted to them; but it certainly does behoove us Americans

of to-day to reverse that reactionary record of 1899 and to do our full share now towards prohibiting the use of weapons which are as nefarious as they are potent in creating hostile feelings, hostile preparations and hostile acts.

The United States and all the world have moved far from the spirit of the warlike past, and at this "Peace Christmas" here in Washington, we are glad to recall Whittier's poem on "The Peace Convention in Brussels," written seventy-three years ago. [For lack of space the poem is not reprinted.]

WM. I. HULL.

WASHINGTON, D. C., Twelfth Month 17, 1921.

FRIENDLY NEWS NOTES.

THE Yearly Meeting's Extension Committee proposes calling a Conference of the Ministers, Elders and Overseers of the Yearly Meeting, the date proposed being Seventh-day afternoon, First Month 14, 1922. A further notice will be published, but Friends concerned are requested to hold this date open.

[UNDER date of Eleventh Month 25th, our friend George M. Warner sent a letter of encouragement to Secretary Hughes. The reply as follows has a message to us all.—Eds.]

DECEMBER 13, 1921.

Sir:—

I am directed by the Secretary of State, Chairman of the Conference, to acknowledge the receipt of your telegram of November 25th in behalf of the Society of Friends, and to request you to express to the members of the Society his sincere appreciation of the interest and support which they have been so good as to evince.

I am, Sir,

Yours very truly,

J. BUTLER WRIGHT, *Secretary*.

FRIENDS' BOOK STORE has recently received from the estate of Joshua L. Bailly, some hundreds of books (see advertisement), which should be in the hands of our Friends.

Among them, is that excellent book of prose and verse, "The Wheat-sheaf," which was supposed to be out of print. "The Fells of Swarthmore Hall," by Webb, is another book full of interesting matter (468 pages). "The Life of William Allen," by Sherman, 530 pages, tells of one of England's very prominent Friends. "Annals of the Early Friends" (Budge, 456 pages), is very informing. In addition there are "Penn's Maxims," "Cry of Christianity," "Mary Carrow's School," besides books on Peace, Mohonk Conferences, etc., etc.

W. B. H.

Our friend Joseph Thomasson spent about ten days in Ohio in prosecution of the concern for which his Monthly Meeting liberated him in the Tenth Month. He was at Stillwater Quarterly Meeting, at Somerset Monthly Meeting, at Richland Particular Meeting, the new Friends' school at Highland, and made about forty family visits. On his way home he attended the meetings at Harrisville, Ohio, and Pittsburgh, Pa.

HADDONFIELD AND SALEM QUARTERLY MEETING occurred on the 15th at Moorestown, N. J. The crisp, clear weather brought a good attendance. E. Maria Bishop, of Street, Somerset, and Hannah P. Morris were present, and the former had most acceptable service in the first meeting. These Friends had attended the Meeting for Ministers and Elders, held the day before, which was felt by a number to have been an occasion more than ordinarily impressive. The Quarterly Meeting considered the so-called "social-order" queries, and wrote a brief letter to two Monthly Meetings in Japan, commending to their Christian care and fellowship Herbert V. and Madeleine W. Nicholson, who (with their infant daughter Virginia) are shortly to sail back to Japan to resume their work in that country. Several Friends expressed feelingly their sense of personal loss, in thinking of the imminent departure of the Nicholsons after the year they have spent in this country. A welcome letter from William C. Allen was read. The Quarterly Meeting likewise sent a note to Secretary Hughes, expressing unity with the efforts he has been making towards disarmament.

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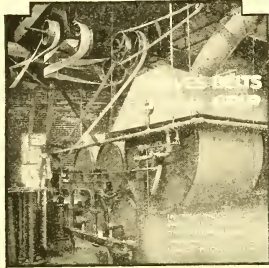
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ELECTION.

The first impression of an aviator as the machine rose above the gaping crowd was one of such stupendous wonder that no definite picture of what had been seen was produced upon him; with subsequent adventures, however, this feeling gave place to that of intense satisfaction as he saw the "lap of the land" stretched out in every direction below him.

He was a man given to serious thought, and there broke in upon him for the first time the sense of the utter feebleness of his creative power as contrasted with that Power which had made and which still directed the world he looked down upon. He was part, for the moment, of the newest, and, it may be, the most curious device of man's creative genius, but the droning of the engines and the upward sweep of the mighty wings, reversing in an instant in a downward plunge, that almost took his breath and stopped his heart beats, were as nothing to the thoughts that crowded upon him as he saw God's handiwork as he had never before been privileged to see it.

To say that the motion of an aeroplane is conducive to serious thought, while the motion lasts, is to stretch the truth, but to hint that it may give a turn to one's thought track that it has never taken before is easily conceived.

There come opportunities, when the small things of life are submerged, when we gain glimpses of the beginning and the end, and can measure as we are not wont to do, the real significance of the present as it links us with what has been and with that which is to follow. As these opportunities are not always, if indeed ever, of our own volition, so do they become the most precious hours of our experience. A light that does not come at our own bidding shines upon us; petty matters of everyday occurrence slip into the background, and the picture of our life in an extended perspective takes their place.

A popular writer of a half century ago was emphatic in his declaration that heredity and environment controlled man's destiny. We recognize the truth of this and accept it as far as it goes, but must add to it or rather prefix the more important truth, which he indeed also implied in his teaching, that the directing Hand of God was above all else.

As all that the aviator looked down upon, the hills, the valleys, the running streams, everything in nature that the hand of man had not marred, spoke of age and strength, so by contrast he was made to feel his own littleness and weakness.

These outward manifestations of God's power are of no greater significance than those that are out of sight and are not material. There are controlling facts that were fixed when the morning stars sang together. We cannot change them if we could, and much less should we if we could.

What are some of these? A man born in a given country becomes, through no choice of his own, a citizen of that country. Unreasonable as it may seem to him, he cannot become an alien so long as he is held to the soil of his birthplace. This is nothing, however, to those laws of *election* which God has fixed. Had we power of selection as to what family we would grace for the three score and ten years of our earthly pilgrimage? What had we to do with the creation of that feeling within us that placed the family tie above every other human relationship? Can any whim or wish of ours change our race, our speech or our individuality? Surely these were all predestined for us. They cling to us as closely as do the spots to the leopard. They are the most important elements of our lives; they may be what we talk the least about, because we do not know the language in which to express them, but after we have studied what we choose to call heredity and environment, we shall find, if we go below the surface, that the most interesting as also the most important part of our study is still untouched.

There is profound significance in the truth that not a sparrow falls to the ground without His notice, so also not a detail of our lives is beyond His knowledge.

That my path and thy path are not the same, may be in part due to our respective wills and strivings, but much, and indeed very much, was in God's planning before ever we knew ourselves. There is that in us that partakes of the very essence of eternity; we touch it all the while, and though we fail to give it credit, it envelops us and influences us more profoundly than all else. The world we live in and are a part of is very human, and, alas! too many of us recognize only that part of it, but should the scales fall from our eyes or the veil that envelops us be rent we shall see in its more than earthly beauty the touches of the Divine finger in very much that concerns our lives.

We shall see outward forms of our own creation, that we had thought to be everlasting, melt away and become as naught, faith may waver and almost desert us, and even we may well nigh give up hope, yet if that lesson that the aviator grasped as he was carried high above the dead levels has been grasped by us, we have an Anchor that must hold. The river courses, the hills, the valleys, the plains that stretch to the farthest horizon and all the outstanding natural features of the landscape continue as they always have been, a mute reminder to one whose soul can grasp the lesson, that in our

individual lives God has set His permanent landmarks. We may not know or even guess why these temptations or those trials have come into our lives, why this cup of blessing or that cup of bitterness has been given us to drain, why this burden has been turned into a cross for us to carry all life's pilgrimage through or why sorrow beyond human heart to carry has been meted out. We find nothing in any school of philosophy to explain it to us, till we learn in the school of faith that it was God's *election* that our lives should be chastened and sweetened by His Will.

Not until we can give an honest assent to the prayer, "Thy Will be done," can we make a real approach to the lesson the aviator thought he had learned, can we accept with full assurance the truth that God's hand is laid upon us in tenderness and in love, that He permits affliction only that we may know true joy, and that life's tempests are to fit us for a fuller measure of peace and happiness here and the fullest measure hereafter.

D. H. F.

JANE S. WARNER.

(1826-1921)

From the love we bore her, we would gather together a few fragments of a life that speaks to us of a goodly past. For as we imagine the character of our friend, with its outstanding features, we find ourselves saying:

A "Quaker of the olden time,
How calm and firm and true!"

And we ask ourselves whether the calmness of the olden time has been too much displaced by the alertness and activity of the present. The firmness in the right, has it yielded unduly to the broad-minded charity for all? The open face of truth, do we still welcome it—even if it spoil some of our pleasant pictures? We love these old-time features. They must be preserved; the Christian structure topples without them. But we have faith to believe that they can be kept while yet the virtues stressed by an imperious present are added—the fusion accomplished by that Power who can make His children "complete in Him."

The girlhood of Jane Warner takes us back to the second quarter of last century. The daughter of John and Ruth Sharpless, she grew up in the vicinity of Chester, Pa., near the home against the rock of the Sharpless pioneer of 1682. Her parents gave her a wholesome upbringing on a farm, handicapped by neither poverty nor wealth, and where each of the eight brothers and sisters had his portion of work to do; where cattle were fattened, and butter was made by the good old-time process, before the introduction of creameries. We can see the lithe-footed and rosy-faced Jane and her sisters carrying the surplus butter to the neighboring stores, several miles from the farm. She kept this mode of travel to advanced age. How well we can recall her brisk step and erect carriage as she threaded our West Chester streets, disdaining street-cars and hacks.

At the age of thirty she married our Friend Charles L. Warner, and her helpfulness and vivacity brightened his life for forty-two years. During his days of active business they lived in Philadelphia, but came to West Chester about 1870.

Old age brought no wearisome leisure to her, for she had plenty of interest indoors and out. The luxuriant growth of the ferns, callas, and geraniums in her little conservatory was to her worth all the vigilance and labor of cultivation; and the roses, pansies, fruits and vegetables from her garden were frequent reminders to her friends of her love and interest.

A good neighbor was she. In she came through the back gate and the back door, with a basket of fresh peas, or ripe pears, or bright flowers. And then she sat down and chatted in the good, old-fashioned way, lively and kindly, of home

matters, or meeting affairs, or past events, and left us cheerier for her informal call.

Other gifts from her, many and sometimes great, were not wanting, though not advertised. In fact, you felt the while you listened and received that these outward evidences "only half-revealed and half-concealed" the life within. She was not one to speak freely of her religious experiences, but her companions would realize that a Christian's heart beat warmly underneath, and a Christian's hope was hers. She was serviceable in our meetings, with her clear judgment, as Clerk and Elder.

Used to doing for others rather than being served by them, her cheerfulness throughout her illness was a lesson to all; and she was thoughtful of the comfort of others until the shadows of death clouded her powers. Then still "calm and firm and true," enduring to the end, she passed in happiness away. It was not a life of great things, but of little faithfulnesses which come within the reach of us common people. "To be faithful in little things is something great." Our Father is calling for it and the world needs it.

A. SHARPLESS.

"SEEKING AND ENSUING."

WHAT MESSAGE SHALL WOMEN SEND TO WASHINGTON?

LADY BARLOW.

(*Liberal Candidate for Parliament, High Peak Division.*)

My experience is that women are keen on the question of disarmament. Their views merely want focussing in order to get a powerful volume of expression in support of this movement. This is my sincere opinion from what I have noted at meetings up and down the constituency since I was adopted as Prospective Liberal Candidate for the High Peak Division of Derbyshire.

As a Quaker I constantly express my strong belief that there is one way, and only one, by which war will cease. It is *when men refuse to fight*. This is quite a new idea to many, but they immediately recognize the logic of it. And they are encouraged when I speak of the hold this thought is taking throughout the world—more especially of the young people.

I believe the churches in their own interests would do well to emphasize this thought, otherwise the Great Reform—abolition of war—will come as the Anti-slavery Reform came—through the laity and not through the spiritual guides of the country.

I want women to-day to band together with the determination to put down war. Let them ask their candidates for Parliament: "Will you refuse to vote for war?" So only can they be safe. Because the Government of the day invariably justifies every war as it comes up as being "inevitable."

The procedure as I have watched it is thus:

- (1) A Secret Treaty.
- (2) Silent and sinister development by powerful armaments and combines of huge munitions. Their secret agents pulling wires behind the scenes.
- (3) A political impasse.
- (4) Passion poured out by the Press.
- (5) Declaration of War.
- (6) "Your King and Country Need You."

This is the routine.

I call on women to refuse submission any longer to this War Tyranny. Washington is the chance to break this vicious circle. Ask your minister and your M. P. what they are doing,

THE CYNIC AND THE SAINT.

"I could have made a better world,"

A cynic to a saint once cried;

"And that is why God put thee here,—

Go forth and do it," he replied.

—MAX I. REICH.

EDUCATION.

"THEMELESS COMPOSITION."

AT FRIENDS' SELECT SCHOOL, TWELFTH MONTH 10, 1921.

In the morning session of the Friends' Educational Association, Professor Sharp talked on "Themeless Composition," drawing his material from his own experiences with Freshman and Sophomore English Composition classes in Boston University. The substance of his speech follows:

"In the first place, I give a talk the purpose of which is to make composition seem altogether worth while. It is the second largest profession in Boston. The whole world is written up new every evening and published fresh every morning. There is no more interesting and vital profession than letters. There is nothing more essential than the power of self-expression. By it one's work is furthered and his experience multiplied. For instance, I went to visit John Burroughs. Then I came home and thought it over. After that I wrote it up and sent it to *Good Housekeeping* with its 400,000 paid subscribers, so that visit was multiplied 400,000 times. It is worth while to get the habit of multiplying yourself 400,000 times. The practical side presented to the students makes them something more than dumb driven cattle. The object is not to make them writers, but to create such a habit of writing that they will be their method of self-expression.

"It is fatal to assign topics to write upon. They must write out of their own experience. Find out what the student knows most about. Draw on that source. Call on his hobbies for composition material. Have him write out of the things he is working at. Then go on through the books he reads and the dreams he dreams. I make him prepare a list of all the things he is going to write upon during the semester, probably about six. All the seed must be in the ground at once. Some, like salix, take long to germinate; others spring up at once, like lettuce. I start him thinking on all six subjects at once, an experience that sometimes proves almost fatal. He survives, however, even though he finds he can write all he knows on a card the size of a postal. Now we are done with themes.

Then I have a conference with the student.

"Where do you live?" I say.

"Hull."

"All right. What's your newspaper?"

"*The Hull East Wind*."

"Write your next essay for it."

"What child's paper did you grow up with?"

"*Little Folks*."

"Write an essay for it."

"Do you take any religious paper?"

"*Zion's Herald*."

"Write an article for that."

"Do you subscribe for a farm journal?"

"Yes, *The Country Gentleman*."

"Write one paper for that."

"Do you read a funny paper?"

"Yes, I read *Film Fun*."

"Write something for it. If you read *The Police Gazette*, write a story for it."

Here is a series covering news, religious emotion, funny view,—almost every phase of his nature and aspect of his experience. The student makes two copies of each article he writes; one he sends to the editor and one he submits to me with a note in the corner saying, "I intend to send this paper to *Dew Drops*, or *The Atlantic Monthly*," or whatever magazine he desires.

The student thinks of me as a mark. Any fool thing will do for me. If he only gets by, that's enough. But when he knows he has to submit it to an editor, he doesn't think any old thing will do. I say to him, "If you have literary wisdom enough to get this paper into the magazine to which you submit it, you get a good mark." To get such literary wisdom he must have bought at least six copies of the magazine to which he submits his article and he must have studied the length and character of the stories that magazine publishes.

The freshman class starts hating English Composition, but by the middle of the sophomore year eighty-four per cent. of them have appeared in print, and when a boy sees his ideas in print, there is no more hating English Composition. It is such a vital experience that it changes his whole outlook. They make an awful appearance in print, but they have learned to choose things editors want to hear. It makes them a part of their surroundings and gives them a hand in human affairs.

I require the student to write a paragraph a day. No less is allowed. I present the paragraph as the unit of composition. We think in paragraphs. It is a practical way of working. You can't find time to write a whole essay, but you can write a paragraph. Let him note that an *Atlantic* essay is approximately twenty-five paragraphs long. At the rate of one paragraph a day, one would produce twelve essays a year, a volume. This seems to him a most reasonable and freshman-like undertaking.

I write by paragraphs. I have seven hundred students a week. There is no time for literary work free in a block long enough for a whole essay. I start for Hingham with a bag of bananas and a butter-box. On the train I write all over the butter-box. I give the butter to the family, but I have butter to eat that they know not of, for I keep the wrapper. My articles progress like the march in the *Anabasis*—so many parasangs, then a halt.

The students' paragraphs may be written in a diary, go later into a composition, form part of a letter home or be the substance of a speech for his fraternity. Everything is directed to some practical purpose. He must have several papers going at once, so when he sees a thing or has time to think, one of these compositions will reach out for that experience. He will see things he never saw before. That will make life more abundant for him.

Once life becomes so full of interest that it requires expression, expression will come. See that the lives of the students are so full of interest that they will be continually talking about themselves. The only new original thing in the world is yourself. The old world has been written up again and again. Composition training is the humanest thing in college. It puts tongues in their heads, real hearts beneath their ribs, enriching life so it overflows."

Comments and questions followed from Mary B. Jones, of Friends' Select School, Frances Ferris, of Haverford, Irvin Poley, of Germantown, D. Lawrence Burgess, of Germantown, Richard Gummere, of Penn Charter, and Stanley Yarnall, of Germantown.

Professor Moffatt, head of the English Department of the Central High School, gave some account of his experiences in the teaching of English grammar, emphasizing the need of a definite program, a text-book that fits your school, and common sense and zeal in the teachers.

This talk also called forth some comment after which the meeting adjourned.—Reported by ELIZABETH PAIGE.

HAVERFORD FRESHMEN MAKE RECORD SHOWING IN PSYCHOLOGICAL TEST.

The Freshmen of Haverford College led seventy-seven institutions of the country in a psychological test given to colleges and universities since the opening of the college year.

The examination consists of one hundred and sixty-eight questions requiring alertness of mind and a general knowledge, and must be answered within half an hour. The highest possible mark would be one hundred and sixty-eight. This would be obtained if all the questions were answered correctly. No one, however, has succeeded in attaining this pinnacle of perfection. The average of the Haverford College Freshmen was 113.6, the Cornell Engineering Freshmen coming a close second, with 111. Only five colleges in the country thus far have averages above 100, the general average of the seventy-seven institutions being 87. It is interesting to note that this general average is about the same as that received by a group of about twelve Haverford Freshmen receiving the lowest marks in the institution.

It is intended that during the next few years these psychological tests will be given to the Freshmen at Haverford and other places, in addition to the regular entrance examinations. In order to judge of the value of such an examination, the Haverford upper-classmen were also given the examination. The averages were as follows: Seniors, 117.3; Juniors, 112.9; Sophomores, 104.8. The highest mark in the college was made by a Sophomore, with 163. Exactly fifty per cent. of the men coming in the highest quarter of college grades in each class were in the highest quarter in the test grades. The same split was shown among those in the lowest quarter.

Haverford College has an enrollment of two hundred and twenty students.

Issued by the Publicity Committee of the Students' Association.

BOOK REVIEWS.

GEORGE LLOYD HODGKIN.

"For there is three-fold oneness with the One;
And he is one, who keeps
The homely laws of life, who, if he sleeps,
Or wakes, in his true flesh God's will is done.

But ten-fold one is he, who feels all pains
Not partial, knowing them
As ripples parted from the gold-beaked stem,
Wherewith God's galley onward ever strains.

To him the sorrows are the tension-thrills
Of that serene endeavor,
Which yields to God for ever and for ever
The joy that is more ancient than the hills."

Thus sings Thomas Edward Brown, in lines no doubt familiar to the late George Lloyd Hodgkin, the beautiful story of whose life, with extracts from diaries and papers, has just been written by his sister, L. Violet Hodgkin. George was an "absolute pacifist, who gave up his life joyfully in a foreign land—an ambassador to famished and war-harried peoples from the England which he loved."

Engineer and banker, he depended as few of his generation have done, upon the leading and inspiration of that perfect Guide who had attended his father and himself all their days. Retiring by nature when among strangers, his interest in other people and desire to benefit by their experience and life, earned him a large circle of close friends.

He delighted in travel and showed immense enthusiasm in pursuing any particular object, as the account of his and his sister's search after Canopus on a journey to Algiers testifies. He shared with his friends the books which became part of himself; bore the jolts of life with good humor, finding in them something worth having at the price; and, it is unnecessary to say, a high sense of civic duty, in the performance of which he showed absolute fearlessness when his conception of that duty differed from the one held by his compatriots. (This was especially the case during the war.)

His letters and the extracts from his diaries reveal a man with marked social gifts, devoted to his family, enjoying to the full the beauty and wonder of the world around him, but more and more responsive to those wireless messages which come from the Unseen to waiting spirits.

The selection of papers has been made with much discrimination. Two or three of these give the attitude of the Society of Friends to war and it is useful to observe the consistency of the writer by comparing a paper written in 1900 with a striking essay on "Good Friday at Bamborough," penned in 1915, and the account of a pilgrimage which the writer made a year later in company with an English clergyman. The longest of these papers contains a delightful account of the late Keith Lucas with whom George Hodgkin went to New Zealand on a scientific expedition. Another essay is a really beautiful parable for children of all ages, and still other pa-

pers reflect the delight and interests of purposeful tours in Australasia and a Summer School in Ireland. Mention is made of visits to American colleges in 1912.

To all those who knew this young and gifted man as a friend and leader this book will be a precious gift, and it cannot fail to stimulate to higher thought and action others who may be introduced to it. "Friendship maketh indeed a fair day in the affections from storm and tempests, but it maketh daylight in the understanding out of darkness and confusion of thoughts."

EDITH TAYLOR.

Privately published. Obtainable from the Bookshop of the Society of Friends, London.

JORDANS—REVIEW OF ERNEST WARNER'S "A QUAKER SHRINE."*

This little book will be a treasure to all who know Jordans, and to all who will pilgrimage there in the future. In a simple and sufficient manner it brings into its pages the breath of that sweet English countryside, the peculiar glamor of the past, and the uses and hopes of the present.

The many Friends and others, on both sides of the water, who have visited the grave of William Penn, and the cottage at Chalfont St. Giles, where Milton took refuge from the plague, who have joined in the transparent simplicity of Friends' worship in the old meeting-house, so little, so plain and so beautiful, with the door and latticed windows open to the scents of flowers and songs of birds, have set Jordans in a place apart in their memories. Ernest Warner will help to keep that picture clear and bright, without detracting in guide-book manner from its peculiar mystery. To those who have yet to go to Jordans, he offers a friendly hand pointing out the spots of historic interest and touching with light reminder on the stories of some of the past great ones who have left at Jordans something of themselves.

And to the non-Friend, inquiring as to the meaning of Friends' ways and doings in order to enter into the atmosphere of the place, he offers brief, illuminating statements of Friends' principles and doctrine.

One modest criticism is respectfully offered of such a charming little book. How much nearer perfection would it not have come if the author had avoided the tempting use of phrases that are not sentences.

But this is a book that all lovers of Jordans, and all who plan to go there, will want to possess.

J. P. WHITNEY.

PRESENT CONDITIONS IN CHINA.

[NOTE.—This article is reprinted from *The Friend* (London) of Eleventh Month 11th. The author, Isaac Mason, is known in the Philadelphia circle. Some of our readers will remember that he and Joseph Elkinton were one time fellow-travelers. Isaac Mason is now in London, but his long-time residence in China is no slight guarantee of his understanding of the difficulties in which the "Celestial Kingdom" is involved in its effort to become a republic.—EDS.]

Since the Revolution, which took place nearly ten years ago, China seems to have steadily drifted from bad to worse. As H. Wilson Harris has truly said, China is like a "rudderless vessel wallowing in the trough of a shoreless sea." The trend downward into chaos has been most distressing. There is so much jealousy, wire-pulling and intrigue, that the country, politically speaking, seems to be in a hopeless condition. The military governors of the different provinces are practically little kings in themselves, and are almost entirely independent of the Pekin Government. At the present moment several civil wars are going on in China. Two of the southern provinces are fighting each other; the Honan Province is in a state of civil war; while away in Schwan for four or five years different factions have been fighting each other, and again

*For sale at Friends' Book Store, No. 302 Arch Street.

and again surrounding cities where Friends work, and giving anxiety to them. These things have, as I say, been going on since the Revolution, which, incidentally, is a proof that political change alone is no salvation for China, but that we must look in other directions for its uplift. At present the military parties have the ascendancy. I saw the striking statement in a recent Shanghai paper that probably there are more men under arms in China to-day than in any other country in the world. At first sight I could hardly realize that; but yet in every province there are commanders who have sometimes ten or twenty thousand men under them, roaming the country and terrorizing the people. Twice within six months the port of Ichang, which our Friends from Szechwan pass, has been rioted by soldiers supposed to be under the Pekin Government, which cannot control them. Very few taxes are being paid to the Central Government, as a result of which it is borrowing money, chiefly from Japan, but also from other sources and is becoming more and more involved in obligations. The financial position of China to-day is, therefore, very acute.

Then the license which is seen in the country because of the different military governors has given opportunity for all kinds of retrograde movements. For instance, opium is now being grown freely in many provinces. Not only so, but I know of cases in which the military officials have actually compelled farmers to pull up their crops and plant opium, because they were able to tax opium at a higher rate. As they could not get money from Pekin for their soldiers, they tried to get it by such illegal and evil ways as by the production of opium again. There is thus every need for a strong anti-opium campaign, both in England and also in China.

As I have already said, we must look in other directions than politically for the uplift of China, which can only come about, as I see it, through the Gospel of Jesus Christ influencing the hearts of men, and raising up strong, honest, God-fearing people. We have a few such already. Some of the leaders of China to-day have been through Christian schools. If one may venture to prophesy, I believe that C. T. Wong, one of our strong Christian men who was, for a long time, at the head of the Y. M. C. A. in China, will be the future President. He and others will get their opportunity sooner or later; but we want more of them, and we are glad that they are being prepared in various ways. Friends have heard of what is being done in this connection in the Christian universities; but a large field like China affords opportunities for all kinds of service.

I have described the dark side of life in China politically; but I would conclude with one or two brighter pictures which represent real facts. The number of Christians is not increasing at all as we should like to see it: the yearly statistics are, in some ways, disappointing; but we see the evidences of Christianity every day. The leaven is at work transforming a large number of lives. Therefore we feel that Christianity is influencing the people, even though, at present, the Christian community, judging by numbers, is but small.

The educational system, of late years, has progressed wonderfully, having had Christian men at the head of it. It is quite different from what it was twenty years ago. To-day it is producing really well-educated men, of whom we have great hopes.

Then, while some of the books and magazines which are being published by the Chinese are of a harmful character, these are in the minority. One of the most interesting sights in Shanghai is the great printing house called the Commercial Press, probably the biggest publishing house in the Far East. It is entirely a Chinese concern, and the heads of the firm are Christian men. It is doing good social work amongst its employees; and, whilst it is purely a commercial proposition, it is doing valuable service for the whole of the Far East. Everywhere one meets business and professional men who have been abroad, and who are now living good Christian lives. I know some Chinese in Shanghai, such as the heads of cotton fac-

stories, who have a large number of people under them, and who are trying to better the condition of their employees.

I should like to mention the interesting case of a Chinese Christian General in Mid-China—General Fung. He has 9,000 soldiers under him, and they are, almost to a man, influenced towards Christianity, and many have become definite Christians, because of the strong stand which their General is making. Thus even in the army the Christian element is finding its way. Two very interesting movements have been started within the last year or two. One is a *Home Mission*, which is supported by the Chinese themselves. They send out Chinese men and women to the far southwest of China, and are thus beginning definite home mission work, much in the same way as we send out missionaries to-day. Then the *China for Christ Movement*, as it is called, has come to the fore during the last year or two. Some of the finest Christians have got together, and have taken as their slogan the phrase "China for Christ." These are some of the signs which make us feel that Christianity is progressing, and which should encourage the Board of the F. F. M. A. We do not forget the dark side of China and its great need; but we are encouraged by what we see already, and by what we expect to see in the future of China.

ISAAC MASON.

JAPANESE NOTES.

THE HEART OF A JAPANESE WOMAN.

On the tenth inst. I went into Tokio, and shortly after my arrival there one of our staunch, tried military Japanese friends called. He left his sword outside. We had not seen him for three years and more. For three years he has been in Siberia, Korea and in Manchuria. He went away a Lieutenant and came back a Captain. He was pressed by his family into military lines much against his own desire to educate himself to do Christian work. He became a Christian in our Bible classes for young men and was always one of the pillars in the young men's brotherhood. He married a woman who was not yet a Christian; but before he married her he said he would make it his first duty to lead her to Christ. The first night in their home, he told us afterward, they read the Bible and he explained the meaning to his wife, and in a very short time she became an earnest Christian.

When he was sent on this last three years' military mission he said, "As we sailed out from Shimonoseki for Fusan, Korea, I sought my room and poured myself out in prayer that God would keep me from yielding to temptation and make my influence go out for Him. While away, at times temptations seemed to assail me from every side—but I always found there was time for a word of prayer and almost I can say without exception God helped me out of every difficulty." He went on to say, "While in Seoul and attached to the Imperial Manchurian Railway, one of my particular duties was to arrange for the frequent great dinners and entertainments of various kinds. I never once drank myself. To me the most objectionable part of the whole affair was the drunkenness and the ever-present Geisha (dancing girls). Two things kept me true. Prayer and my wife's letters. I learned then, as I had never known before, the heart of a woman, for every week my wife wrote to me and in every letter she entreated me to be true to Christ and to be in every way a strong Christian. I could not go against her."

While he was away he encouraged her to go to school. She has one small son. She started into the Christian College for young women, and though the work has been very heavy, and even now she has her work in the home and the boy to care for in the evening, she gets up at three in the morning that she may have the quiet for her study. "When she finishes her college work she wants to do some active Christian work, and I want her to." He then added, "Now that I am back, and shall for some time be stationed in the Military Headquarters in Tokio, I hope to get a home near the Friends' meeting and work there. We want as a family to attend the meeting."

M. P. BOWLES.

CHILDREN'S CORNER.

HARMLESS AS DOVES (1798).

MAUDE ROBINSON.

Reprinted from *The Examiner*.

(Continued from page 295.)

At last, one beautiful calm day, the dreaded news was told to Joe by one of their workmen in the early morning that the rebellion had broken out several miles to the northward. It was the custom of the family at Randall's Mill to start for Cooladine Meeting at eight o'clock, and they set off as usual on the car, drawn by good grey Denis, their favorite harness horse. They had barely gone two miles when a neighbor, in a state of abject terror, told them that two men were being murdered at the Cross Roads of Ballymurmin.

Jane turned white to the lips. Joe glanced at his mother. "I think we shall feel best satisfied to go on," she said, composedly, and they found the Cross Roads deserted, but did not dare look behind the thick bushes by the roadside.

Several groups of men, armed with pikes, hurried by as they drove forward, and one, who knew Joe, said, civilly enough, "It has come to this with us at last."

But before they reached the Bridge of Ballinkeale they were roughly bidden to stop, by a man on horseback, surrounded by forty armed men.

"Hi, there! You must turn back. We can have no spies taking news to Enniscorthy."

"Is not to Enniscorthy we are going, my friend, but to worship God in the Friends' Meeting House at Cooladine, as all our neighbors know that we constantly do," said Rachel Williams quietly.

"Oh, indeed; but we let none pass this day, and let me advise you, ma'am, to go to your home, and keep out of sight, or I won't be answerable for the consequences."

Finding remonstrance in vain, Joe turned his horse, and they proceeded homeward, meeting on the way another carload of faithful Friends.

"Come and sit with us in the parlor at the Mill," said the mother. "We must not miss our united seeking for best guidance in these sad days, even if we are prevented from meeting with Cooladine Friends."

So when the horses were taken "from under," as they say in Co. Wexford, and Jane had given a drink of milk to the frightened Barry children, ten quiet people seated themselves in the parlor, where the only sound was the rustle of the lilac bushes outside the casement window, and the distant ripple of the mill stream. During the hour, several voices offered fervent prayer for help and guidance, and strength to endure patiently, and when timid Susan Barry collected her flock to return to their farm, she felt a calm uplift which lasted through many troublous days.

After Joe had seen their friends drive off, and was standing in the yard, one of their workmen ran up in great excitement. "The United Irishmen are out, and say I must be armed when the soldiers come upon us. Where is the long fork that we use at harvest, Master Joe?"

"Thou knows very well, Jim, that no fork of mine shall be used against a brother man, and if I gave it thee I should share thy guilt as a murderer."

"We are only out against our oppressors," said he, sulkily; but he lounged off, making no search for the weapon.

After dinner, Joe and his sister went to the high ground behind the house, and were shocked to see flames and smoke rising from many places where had stood the pleasant homes of their Protestant neighbors, and passers-by brought fearful accounts of cruel murders, robbery and destruction. Gunfire in the distance told them that a battle was going on, and in the evening a crowd of men, armed with guns as well as pikes, and some wearing military coats with ominous stains, trooped by, dragging with them a few survivors of the North Cork Militia, a hundred of whom had been cut to pieces on Oukart Hill.

They called for drink, and the Williams family, taking it

as the best policy to be civil to all—even these savages, drunk with the success of their butchery—brought out buttermilk and barley bread, and slices of the great joint of bacon which had been cooked for the workmen's meals.

The leader said, threateningly, that they would find it to their interest to have plenty of food and drink ready at demand, which they did not fail to do.

When they had passed, Joe found, to his dismay, that they had taken with them the four fine horses that he used in his business, leaving only some unbroken colts. News came that the rebels had taken the town of Wexford, and were camped on Vinegar Hill, above Enniscorthy. There they dragged scores of innocent Protestants to be butchered by executioners kept mad with drink.

Several Friends were taken up the hill, and threatened with instant death if they did not profess the Roman Catholic religion, the priests being prepared to baptise them on the spot, but with steadfast faith they refused, and not one Quaker life was lost during the ghastly three weeks that chaos reigned in County Wexford.

Joe Williams was taken by armed men in one of his own fields, and marched off towards Vinegar Hill; but a neighbor spoke to him, and was asked by the rebels if he knew anything against the young man.

"Never a bit!" he said; "I know him well. He's a Quaker, and won't fight, and I'll take my oath he is neither an Orangeman nor a Protestant."

"I've heard the Quakers are a good, quiet set of people, and hurt none," said the man. "There are none in my part of the country, but I should be sorry to injure such," and he shook hands with Joe when he released him. His appearance at the mill was a cause for unspeakable thankfulness to his parents and sister, for a wild little gossoon had just rushed in with the news that he was a prisoner and on his way to the camp.

The same evening, when he was quietly attending to his farm, two more men arrested him, pointing a loaded gun at his breast, but his steadfast fearlessness overcame their evil intent, and they slunk off, doing him no harm.

(To be continued.)

SILENT WORSHIP.

"When mystical activity is at its height, we find consciousness possessed by the sense of a being at once excessive and identical with the self; great enough to be God, inferior enough to be me." That which William James here calls "mystical activity," is what Friends understand by Silent Worship. It is the effort of the human spirit to put itself in touch with the Divine Spirit by means of the silent waiting of an uplifted mind and heart. It is the endeavor of the human soul to merge its consciousness with the Divine Consciousness.

While present in one of our Meetings for Divine Worship we find that our highest and best thoughts are "co-terminous and continuous with a *more* of the same quality." We know no limit to the immensity of Love and Power with which we put ourselves in contact. We are enlarged beyond ourselves by this influx of the Divine Spirit.

"Whatever this 'more' may be on its farther side, with which in religious experience we feel ourselves connected, on its hither side it is a subconscious continuation of our conscious life. Beyond each man and, in a fashion, continuous with him there exists a larger Power which is friendly to him and to his ideals." And it is the privilege and aim of the individual to identify himself, as far as may be, with this felt presence of the Divine.

Draw, if thou canst, the mystic line
Severing rightly IIs from thine,
Which is human, which Divine.

This silent waiting upon God is the very life of a Meeting; while it is for the individual the *sine qua non* of spiritual growth and power. "Place yourself in the middle of the stream of power and wisdom which animates all whom it

floats, and you are without effort impelled to truth, to right, and a perfect contentment."

In Silent Worship there are indeed infinite enlargements on every side, directing us to higher and yet higher leadings—the infinitude of the private man. CHARLES B. HESTON, JR.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*

JAMES A. NORTON, *Assistant Secretary.*

RUSSELL J. CLINCHY, *Publicity.* ANNA B. DUDLEY, *Women's Work.*

Associate Secretaries.

WILLIAM B. HARVEY

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THE UNITED STATES GIVES TWENTY MILLION DOLLARS TO BUY FLOUR, CORN AND MILK FOR RUSSIA'S STARVING MILLIONS.

Congress, on Twelfth Month 20th, passed a bill which appropriates Twenty Million Dollars from the United States Treasury to purchase flour, corn and milk for the relief of the famine sufferers in Russia. They passed the bill because of the reports which the investigators, sent purposely to Russia to ascertain the truth of the extent of the famine, brought back to Congress. Through their Congress, the people of the United States have decided that the Russian famine is too great for individual charity successfully to meet and combat, and have decided that only a government appropriation will give the backbone upon which the entire relief of the famine can be built.

At first sight, it will seem as though a government appropriation of Twenty Million Dollars will adequately cover every need of the Russian people for food in a very generous and ample way. The sum does seem staggering when thought of in the amount of food it will buy. It is only when we realize that even with the Hoover Relief feeding 1,200,000 children and the Friends feeding 100,000 children, it becomes apparent that there are still over 13,000,000 people in Russia who are in danger of death. When Twenty Million Dollars are divided among 13,000,000 people it gives a relief of only a dollar and a half to each person. This will not keep these 13,000,000 people alive for more than one month. It is of no value to keep a person alive for one month and then let him die. It is far better to feed 1,000,000 people for ten months through a famine than 10,000,000 people for one month. At the most, this government appropriation will meet the needs of only 2,000,000 people, which, added to the others who will be fed by the Friends and Herbert Hoover, will make only 3,300,000 people who will be touched by the present extent of American relief. It is striking to realize that three times that number are still left in the danger of death. We cannot stop here. Individual relief must be magnified even in the face of the generous gift of the American government.

WHY THE GOVERNMENT RELIEF IS NOT ADEQUATE TO MEET THE EXTENT OF THE RUSSIAN FAMINE.

It became perfectly clear that the tragedy of starvation in Russia grew to such a size and form that neither individual nor organized charity could any longer meet the emergency alone. It was understood that the United States Government must help unless millions of men, women and children should be allowed to die by slow starvation, a thing which is now going on before the eyes of a world busy with other things. The American relief organizations have done their best to turn back the tide of suffering, but the forces are too great to be met in this way. A bill has been passed by Congress for the appropriation of Twenty Million Dollars to furnish grain and seed for the sufferers. It is too little, but it will be an enormous help.

This is not an issue between radical views and conservative policies. It is a question of life or death for human persons like ourselves, who can live through this winter only if we go to their help with a generous relief expedition.

It is important, however, that none of us should stop satisfied with the effort which the government has made. At the best it will be far short of adequate. The work of relief now being carried on with private funds will be none the less important. Every month that passes makes it more important. The American workers who are already over there distributing the gifts of generous American citizens are standing all the time on the desolate frontiers of death. They represent the only hope there is in the hard struggle for life through these dreary days of winter. We must keep them there, and we must keep the stream of food flowing for them to distribute. These Christmas days in our land of abundance should open our hearts in sympathy for those who cannot live unless some of our food goes to them. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

RUFUS M. JONES.

THE VIENNA BREAD RIOTS.

"I am wondering if the American papers told much about the bread riots in Vienna," writes Emily Poley. "Yesterday the price of a loaf of bread went from Thirty-four to Seventy-four Kronen. I was working quietly in the Hofburg office in the afternoon when one of the girls who had been out visiting came in with much excitement. She said that all the shops were being broken into in the Jewish quarter. The next person who came in said that the riot was not particularly Anti-Semitic, but that it was mainly against the profiteers in general, and that all the cafés on the Ringstrasse were being demolished. The trams had stopped. There were crowds of people on the streets, and the Burg gates were being closed to prevent the people rushing through into the Inner City. We went on working in the Hofburg until time for supper. When we came out we found that all the palace doors were closed and we had to have the porter let us out. The streets were dark. There were no trams, or motors, or other vehicles. There were crowds of workers roaming through the streets, and in many of the shop-windows the glass was broken to pieces. We heard that the workers had gone around in companies and that the leaders had told them which places to break into. The stores which were selling only useful articles were quite untouched. The luxurious cafés, the big hotels, and the money exchanges and the luxury shops suffered most. I heard of only one place where they took things out and that was one of the large hotels, the Bristol. They entered there, threw the trunks out of the windows and broke the furnishings.

"It was a protest against the speculation in money, had been mostly by foreigners, which has helped to lower the value of the crown and thus raise food-prices beyond the possibility of purchase. It is a great pity that the demonstration took such a destructive form, but I expected it long ago. There is such a contrast between the destitution of the majority of the people and the luxury and extravagance of Kärntnerstrasse and the Ring.

"It is very cold here now, about ten degrees Fahrenheit."

SHIPMENTS received during week ending Twelfth Month 17, 1921—70 boxes and packages received; 4 anonymous; 9 for German Relief.

Cash receipts for the same period, \$67,267.76.

FRIENDLY NEWS NOTES.

[This item from *The Friend* (London) brings again into prominence a subject to which Friends on this side of the water seem to make meagre response. The basic idea that peace is nurtured by understanding one another is certainly correct.—Eds.]

Henry Van Etten, of Paris, has just completed a series of addresses in this country in the exercise of his concern to bring home to Friends the spiritual value of the Esperanto movement. He has spoken to meetings of Friends and others at Birmingham, Leeds and Plymouth, and he also delivered his message at Lancashire and Cheshire Quarterly Meeting. Henry Van Etten became a Friend a few years ago, through

reading Caroline Stephen's "Quaker Strongholds" in the Esperanto translation, and the first real impression made upon him by the Bible was made by the Esperanto version of the New Testament.

The burden of our Friend's message to us is that we are commanded to love all the members of the human family. Real personal love is almost impossible without mutual understanding, and the language barrier shuts us off from most of our brothers and sisters. With great labor we may acquire a knowledge of a very few foreign tongues. How few of us there are, however, who really master even one language besides our own! Esperanto, he feels, has been given to us as a key able to open the door to the hearts of our fellows, not only in two or three foreign countries, but over the whole world. Our Friend urges that it is the plain duty of us all to do everything in our power to hasten the day when the language is adopted as the general medium for international communication.

On the 16th, at Twelfth Street Meeting-house, there was held a meeting of about fifty Friends, representing a large number of Monthly Meetings, who are especially concerned in the matter of education for disarmament. The first hour, from five o'clock till six, was spent in comparing and sharing ideas and experiences of different communities. Sarah W. Elkinton told of work in Boston, accounts were given of public meetings, prize essay competitions, study groups, debates, in such places as Wilmington, Moorestown, West Chester, Yardley, Media, Downingtown, etc. After supper, a set of Peace lantern slides, prepared by our Friend Henry S. Williams, was shown. This was followed by an address by Francis E. Pollard of London Yearly Meeting and one of the most active peace workers in England, who felt he ought to call our attention for the moment to what the great conference at Washington is *leaving undone*. England's naval bill will still be at least seventy million pounds per annum. The land armies in Europe still number 3,300,000 men, of whom 2,500,000 belong to Allied nations or to nations the Allies have brought into being. The United States must revive its interest in European affairs.

He was followed by Frederick J. Libby, who reported on a session he and Francis Pollard had just recently had in Washington with four influential Japanese, where a platform was adopted (to be presented to the public in the three countries of England, United States and Japan immediately after the Conference has closed), looking towards further steps along the lines upon which the Conference has so splendidly begun. He discussed, too, the financial requirements for a campaign of education such as he is convinced is the one sure way to attain what we so long for.

The two hundred and fiftieth annual session of Baltimore Yearly Meeting is reported in the *American Friend* for Twelfth Month 8th. It was held Eleventh Month 18th to 23rd. John R. Cary succeeded to the clerkship made vacant by the death of Allen C. Thomas, who had served the meeting nearly a quarter of a century. The progress toward organization in the meeting is thus recorded:—

"In preparing for the work in the future the Yearly Meeting created an Executive Board, composed of the clerk and a representative of each of the standing committees. It is hoped thus to unify and co-ordinate the work so that the increased impetus engendered by the Forward Movement may be made into a steady force throughout every congregation in the Yearly Meeting."

We are indebted to Professor W. L. Pearson for a copy of the printed minutes of the fiftieth annual session of Kansas Yearly Meeting. It includes 112 pages of closely printed matter and a good index. A table on page 86 gives a total membership of 11,020, of these 2,820 are non-resident. This statistical table contains matter that we should hardly know how to collect in the east. There are 854 conversions recorded for the year, 1018 renewals, 567 sanctified. In the explanatory matter 5,227 are reported in twenty years as professing to

have received the Baptism of the Holy Spirit. Even questions of cost of this evangelistic work are freely discussed. The average *per capita* for the past ten years has been \$3.26. The educational table gives \$48,000 as the value of school property and \$63,960 as the amount of endowments.

THE Tenth Month number of the *Australasian Friend* is largely devoted to the General Meeting at Adelaide, South Australia, being the twentieth General Meeting of Friends for Australia. It was held "Ninth Month 26th and by adjournments to the twenty-ninth of Ninth Month, 1921."

Something of the distances involved in travel to the meeting is indicated in this paragraph:—

Our Queensland representative, Joseph Dixon, is over eighty, and had traveled 1868 miles to be present. The distance covered by those attending this General Meeting is greater than usual. Mary Pumphrey and Dorothea Benson had but recently arrived from England—about 12,000 miles. John Holdsworth had traveled from the East Coast of New Zealand—2600 miles, to Adelaide. Queensland next, 1868; Sydney, 1083; Hobart, about 900; Melbourne, 483.

It is noted that a letter of greeting from W. C. Allen and his wife was read.

Two or three reported utterances will show that Friends are exercised along similar lines on both sides of the globe:—

E. Benson—In earlier times, when little business came before us, the consideration of "The Queries," one at a time, deeply and seriously, led to personal searching of heart, as to how we could truthfully answer that, as in God's sight. That caused humility, and prayer for help—deepening the spiritual life. We seem now to miss that depth.

Dorothea Benson read extracts from the minutes of Yearly Meeting in London. We delegate too much to Committees. It rests with individuals to raise the tone of spiritual life.

Professor Wilton said addresses with power need not be long or frequent. He would rather sit through a whole silent Meeting than hear one utterance not in the life. The Meeting is not the power-house, God is the power-house—the Meeting should be a time for gathering strength. The spiritual is the more important side of life, the basis of our active life. We go out from waiting upon God, to do His will—practical work.

The reported membership of the General Meeting is 642.

J. W. GRAHAM, Principal of Dalton Hall, Manchester [a month ago, Eleventh Month 29, 1921] gave his contribution on "The Society of Friends" to the series of lectures, "Some Leading Phases of Christian Belief," organized by the Court of Governors of Sion College, London. This body is actually one of the ancient City Companies, dating from the reign of James I, and was originally devoted to the benefit of the clergy "of the City of London and outlying Hamlets," though now its membership includes the whole of the metropolitan area.

Principal J. W. Graham had an audience of Church of England clergy and a few ladies, and after speaking for fifty minutes was urged to go on. Forty minutes were afterwards devoted to questions and two speakers described the occasion as an outstanding event in their lives. It appeared to have introduced them to regions of religious thought quite new to them.

H. W. PEET.

TUNESASSA NOTES.—Henry B. Leeds, Superintendent, has recently forwarded to the Indian Committee a copy of Resolution adopted by the New York Indian Welfare Society, which reads as follows:—

"We desire to register our appreciation for the long and helpful service of the Friends' Indian School at Tunesassa, and we further state that we believe that these good people at their School have exercised a transforming influence over the lives of hundreds of our young people. For these and other reasons we petition the Friends to continue their splendid work for our boys and girls, if it is possible for them to do so

without detracting from the support of other duties they deem more important."

He also gives the following interesting information, which is worthy of note:—

Dema Crouse—1913—is our Girls' Governess this year; Ruth Warrior—1916—graduated as a Registered Nurse at the Jamestown Memorial Hospital, New York, last Fifth Month; and Bessie Jamison—1917—finished the prescribed course at the Cleveland, Ohio, High School, Sixth Month, 1921."

The Representative Meeting held a three-hour session on the 16th inst., there being a rather unusual number of matters of interest to claim its care.

The Committee under appointment to consider the practicability of co-operative action in connection with other Protestant bodies in certain kinds of betterment work in Philadelphia, had given attention to its duties, but was not ready to make definite recommendations.

At our last meeting, considerable time was spent in discussing the merits of the much advertised cases of Sacco and Vanzetti: the Committee under appointment is giving intelligent care to the subject, and hopes to be able to render further service.

Our last Yearly Meeting referred to this Body the consideration of a request for certain changes in the rules of Discipline on Marriage; the Committee under appointment produced a written report; a full discussion determined the sentiment of members, which was somewhat different from the changes suggested; the Committee was continued to make the changes brought out in the discussion.

Francis E. Pollard, representing the London Meeting for Sufferings in its work on peace and disarmament, was present, and told us of the work of English Friends in this direction; he asked for co-operation in the wonderful work which has been started, towards what we hope is real world understanding.

It was directed that a message should be sent to our President, and other prominent Government officials, urging the abolition of submarines and poison gas—also expressive of our approval of the proposed International Conferences to be held from time to time to discuss world problems. We need to urge the operation of law instead of war in the settlement of international differences.

We were informed that there are still 145 men imprisoned for long terms under war time legislation, for acts which in time of peace would not be considered criminal. Europe has released her prisoners of this class; it was agreed that we should urge Executive clemency, and a committee was appointed to draft a letter to President Harding, and deliver it personally if thought best.

The Doukhobor Committee made a report, stating that, inasmuch as the Doukhobors are not needing financial assistance in educational matters, they recommended that the balance of the \$15,000 Clementine Cope Fund be now transferred to the Yearly Meeting Indian Committee to be used in paying teachers' salaries at the Tunesassa Indian School; this met the full approval of the Meeting.

W. B. H.

WARS AND STRIKES.

[Not the least remarkable thing about this article is the fact that it comes from a French paper. It does seem that what President Harding calls "The Gospel of Understanding" is thriving throughout the world.—Eps.]

The long and destructive textile strike in the north of France has served to call attention to the similarity between wars and strikes. Each is provoked by an appeal which is not thoroughly understood, each works the greatest hardship on the working-man, and it is rarely possible to erect a new and better civilization on the ruins left by either. There is reason to believe that wars are going to be no more. Effort is at least being made in this direction. Why not begin right now to

arrange our affairs so that strikes will likewise be upheavals of the past? If twentieth century civilization is worthy of the name, wars and strikes are equally absurd. We are doing a lot of investigating just now by way of getting at the real cause of the last war and thus placing ourselves in a position to make such a situation impossible in the future. Would it not be wise to make an equally thorough study of the causes that led up to the textile strike by way of averting a similar misfortune in the future?

Since it is the laboring class that declares strikes, it is commonly believed that it is the same class that causes strikes. This is one of the first propositions that need to be submitted to the acid test. And since a change of some kind inevitably follows a strike, some unfortunately believe that the change must be for the better. This is by no means the case. The workmen of Roubaix-Tourcoing admit at present that the strike is a quite unsatisfactory means of adjusting their difficulties, but they come up at once with their real grievance: We have no other means of placing our case before the public. That is the gist and the crux of the whole business. Our workmen have heretofore had inadequate opportunity to talk over their troubles with their employers. This they should be given. If wars are to be eliminated from the scheme of things it will be because men agree to talk the situation over so long that when through debating they will not feel like fighting. The working-men must be given the same privilege. Talk after all hurts no one to the extent of killing him or making a major operation urgent. Wars and strikes do. Both should be abolished.—*Le Progrès Civique*. Translated and reprinted in the *N. Y. Evening Post*.

A THOUGHT OF GOD.

(Exodus iii.)

Vainly strive our lips to utter
Fitting words for thoughts of Thee.
Better Thou than best of fathers,
Tenderer than fondest mother,
Closer friend than earth can wot of.
Must Thou ever nameless be?

Burning bush in part revealed Thee
To the patriarch of old.
Emblem of potential guidance;
By its brilliance, night defying,
Ever burning, nought consuming,
Flaming bush like constant gold.

When he asked how he should name Thee
To the people of Thy choice,
(Toil-worn slaves in Pharaoh's kingdom,
Groaning in a cruel bondage,
Looking unto Thee for succor),
Spake to him Thy answering voice.

Say "I am" hath sent me to you;
This the mystic name Thou gave.
Named were Pharaoh's gods for powers,
Named for qualities or talents,
Named at pleasure of the priesthood.
Not a name like theirs Thou gave;

But to words that spell existence
We add attributes of Life.
Thou art Power, and Hope, and Comfort,
Sternest Justice, fairest Mercy,
All of all in Thee residing,
Thou art Love and Thou art Life.

Thus we use our verbal symbols,
Symbols of the best we know,
All too feebly thought expressing.
But in simple daily phrasing
We fall back on "Heavenly Father,"
Humble childlike love to show.

—ANNIE MARGARET PIKE.

THE WASHINGTON CONFERENCE.

VII.

There has been no plenary session of the Conference this week, and hence no formal progress can be recorded in this letter. One very important question has been settled—namely, that the French are not to be conceded the very large naval expansion which they demanded last week. The Japanese having definitely accepted the ratio of 5:5:3 for capital ships, the Conference was on the eve of holding a plenary session to adopt formally that ratio for Great Britain, the United States and Japan, with a probable ratio of 1:7 for France and Italy, respectively; at this critical moment the French plan of building ten capital ships, thereby increasing their ratio to more than 3, was suddenly spread before the naval committee. After a frank cablegram from Secretary Hughes to Premier Briand, this plan was withdrawn, and now it seems probable that the ratio of 1:7 will be accepted by France and Italy.

This decision depends partly upon the decision in regard to submarines. Great Britain is desirous of stating its proposition to abolish submarines, for both offensive and defensive war, in a plenary session and of having it discussed in the full light of the world's public opinion. This opportunity has not yet been accorded. Meanwhile a large volume of public opinion in favor of the British proposition is beating in upon the American delegation.

American public opinion as a whole, however, is still to be enlightened, organized and mobilized upon submarine, chemical and aerial warfare, and upon various aspects of land armaments. While our Secretary of State and his colleagues in the Washington Conference are laboring to reduce and limit armaments, it is an extraordinary and preposterous fact that our Secretary of War is advocating in his annual report and public speeches such things as "a more complete state of preparedness than at any previous period in the peace-time history of our country;" universal military training; a reserve army of 2,000,000 men; the use of the Regular Army mainly as instructors of the people in the military art; the maintenance of 17,000 officers, the doubling of West Point's capacity and the training of as many reserve officers as possible in colleges and universities; the development of aerial weapons, poison gas and chemical warfare; and the mobilization of the industries and the entire man and woman-power of the nation for military purposes.

"I would conscript every person in the United States from eighteen to sixty years of age, should a future war prevail," declares our official representative of Mars, "and would say: 'You are to do thus and so, because you can do that better than anything else; you can fight, or you can serve in some other capacity for which you are best suited.'" The Secretary admits that his grandiose plans of military preparedness cannot succeed "until the American people, who are the source of material for the body of our defensive structure [what a delicate way of suggesting that they are the real 'food for powder' and the real instruments of organized murder!] throw themselves whole-heartedly into the work. The American people have started along this path, and they cannot afford to turn back."

How characteristic of a Secretary of War that, with offices under the same roof that shelters the Department of State and within a stone's throw of the Pan-American Building which shelters the Conference on the Reduction and Limitation of Armaments, he should nevertheless discern the path of unprecedented military preparedness as that which the American people should still be intent on pursuing! And what a weird aspect of Mr. Facing-both-ways, of Dr. Jekyll and Mr. Hyde, is given by Secretary Weeks to an Administration which includes Secretary Hughes! It is of course to be expected that officials of the army and navy should be the last to read to-day's handwriting on the wall and interpret it aright; but the War Secretary's programme is a wholesome reminder that, after the Conference has accomplished its work of muzzling the dogs of war, as between nations, our own

people must buckle down to work, in common with the army-ridden peoples of Europe, to extract the fangs and clip the claws of the dogs of war which are still rampant among us here at home.

The Shantung question has been given precedence in the Conference over other Far Eastern questions, and just at present the discussion between the Chinese and Japanese over Shantung has been referred to Peking and Tokio. The Chinese spokesman stated yesterday evening that the Japanese proposals were unacceptable, and the Japanese spokesman said that the Japanese delegates had already exceeded their instructions in the proposals they have made. The Shantung discussion is not a part of the proceedings of the Conference proper, but it is being conducted between the Chinese and Japanese, with the American and British first delegates acting as "guides, counsellors and friends." The chief bone of contention is the Shantung Railroad, its ownership and control; and there should certainly be found some solution of the problem acceptable to both parties.

The naval committee is discussing this morning the French proposition regarding its auxiliary ships and the British proposal to abolish submarines. It is an unusually important and difficult discussion, and may be so prolonged that a plenary session of the Conference will not be able to pass upon its recommendations until next week.

Meanwhile, there will probably be an adjournment of two days for the Christmas holiday. May the minds of statesmen be enlightened and their hearts softened by the spirit of the Prince of Peace so that they may join heartily in the Christmas anthem of "Glory to God in the highest, on earth, peace, and good-will to men."

WM. I. HULL.

WASHINGTON, D. C., Twelfth Month 22, 1921.

NOTICES.

FRIENDS engaged or specially interested in the problems of secondary and college education are cordially invited to hear Arthur E. Morgan, President of Antioch College, Ohio, who will speak at Friends' Select School, Sixteenth and Cherry Streets, Philadelphia, on Sixth-day, First Month 6th, at 8 P. M. His subject is "The Antioch Plan."

Antioch College is famous for having had Horace Mann as its first President and G. Stanley Hall as an alumnus.

President Morgan, a very successful construction engineer by profession, has undertaken the reorganization and development of the college according to educational methods that have never before been so fully tried. Opportunity is provided for both boys and girls to spend alternate periods of five weeks in school and five weeks at actual work in nearby industries, and thus be partially self-supporting. It is the purpose to combine the general essentials of both a liberal and a technical education. The required cultural courses are based upon a complete revision of the conventional liberal arts curriculum and are planned to give the student a survey of the entire field of human concern and interest.

W. W. II.

ONE of our subscribers was much interested in the recent account which we published on the Arts and Crafts work done in Vienna by the impoverished aristocrats there, and which is sold in the building occupied by the Friends' Mission. This subscriber bought \$25 worth of kronen, and sent it to a friend in the Mission, asking that she should make a selection of articles from the Arts and Crafts work. This was done and the following articles were received by mail, which showed exquisite workmanship, and valued by American standards were worth far in excess of the \$25 sent: one beautiful scarf (like those from Liberty's), evidently dyed in Vienna, two exquisite etchings, one carved pendant, one silk card-case with a cameo insertion of the most exquisite needlework, one brooch of similar needlework (very beautiful), one beaded necklace, one embroidered handkerchief, one linen handkerchief-case (embroidered), one open-work, embroidered centerpiece. The duty on these articles was less than \$5.

A member of the Friends' Mission who sent the articles wrote that if there are others who wished to buy, they should write directly to the Arts and Crafts Department, Mission der Freunden, Singerstrasse 16, Wien I, Austria; and that they should send money in the form of a check, rather than buying kronen in this country.

TWELFTH MONTH 15, 1921.

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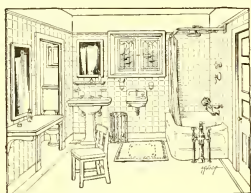
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THE GREAT QUEST.

We are familiar with Cromwell's remark in justification of his daughter's religious course: "To be a Seeker is to be of the best sect next to a Finder; and such an one shall every faithful, humble seeker be at the end." This has the ring of sincerity, however much the great man failed subsequently to recognize some of the "faithful, humble seekers," and to guard their rights to the freedom of their consciences. A seeker after truth must be humble enough to receive it, and the use of the word *seek* pre-supposes a condition of conscious need and aspiration. But the word as employed in so many places in our English versions of the Scriptures represents not only the active desire for discovery, but for possession and enjoyment as well. Thus we are exhorted to seek the Lord, His name, His strength, His face. On the other hand, it represents a movement of the Divine love toward us. "The Father seeketh" those who would be His true worshippers; "The Son of Man came to seek and to save."

In the injunction, "Seek ye first the kingdom of God and His righteousness," we are shown both something to be learned as truth and something to be pressed after as a personal experience and possession. The Kingdom is elsewhere presented as at once a condition into which if faithful we shall enter, and as a power coming to us and into us. To view it only as a final reward to be reached when the earthly tabernacle shall be dissolved, is to fall short of the full lesson and purpose in our Lord's teaching. The Kingdom is not to be separated from righteousness. It is both spiritual satisfaction in the individual experience and a solemn emulation of the life of Him who hath in all things left us an example that we should follow in His steps. What this may lead us into is implied in that memorable saying, "My meat is to do the will of Him that sent me and to finish His work." This, indeed, is such a seeking as will bring the final consummation of faith and hope.

But righteousness—that is, *rightness* and *justice*—as viewed in the Gospel, transcends anything attained by even a punctilious observance of rule alone. The righteousness which is of faith is the expression of a renewed mind; it is the product of obedience to the word "nigh thee, in thy mouth and in thy

heart," and it is regarded by the Apostle as a "gift," attached to grace. To seek righteousness then involves being cleansed from unrighteousness,—and how irksome we often find this process! Very significant is William Penn's description of the thorough work of grace in that day of the "fresh breaking forth" of Truth, when "the brightness of God's coming" both revealed and corrected whatever was amiss. "Every thought, word and deed was brought to the Light, the root examined, and its tendency considered." Surely this examination of the root, this consideration of the tendency, is something that too many have not been careful to give themselves to, if we may judge from the plans, adventures and methods by which they have sought to obtain their purposes. In what a vague sense, with what little insight apparently, is the petition often recited—"Thy kingdom come."

Obviously there is throughout the Christian world generally a need of such an apprehension of the nature of that kingdom that righteousness shall be recognized as essentially part and parcel of it. We are called upon not only to endeavor to "practice the presence of God" in a devotional sense and in the innermost sanctuary, but to practice *the kingdom* of God in the affairs of human life and in the relations of human society. Happily, to this higher conception of the requirements of Christianity,—of the kingdom that has come nigh unto us—some fine, courageous spirits are giving voice, and sometimes suffering in its cause. If once the powers of the earth, in whatever form or establishment they may appear, could be in larger degree actuated by a similar motive, could be inspired with this kind of seeking, how quickly would the solution of "world problems" be simplified! What re-modeling then of the institutions of society and of government! What new adaptations of the faith we have professed! Yet all these would follow in due course and place, if those who "name the name of Christ" could so far come into the order and spirit of His peaceable kingdom that they would seek the righteousness thereof in their individual lives. For hardly shall that kingdom be "in the midst of us" if it is not also *in us*, governing our affections, regulating our impulses, and "inspiring us to good."

Here, in view of individual failures in the past, with doubts or misgivings as to future fidelity, one can hardly forbear acknowledging the sense of deficiency and disclaiming the advantage of "having attained" to any full experience. Yet the goal is before us all: the Kingdom of Heaven and the righteousness thereof. What if this mean for us the relinquishment of some cherished enjoyments, the negation of long-accepted precedents, a venturing forth in some unfamiliar paths of faith? Is it indeed such a kingdom that we are seeking?

M. W.

"THE hard things to give up are not necessarily motors and obvious luxuries. For Friends that is fairly easy, but it is hard to give up the quiet hours in a country home with simple surroundings and books and leisure."—GEORGE LLOYD HODGKIN.

THE SOUL-WINNING APPEAL.

THOMAS J. BATTEY.

(Read at the New England Conference on Evangelism.)

The soul-winning appeal of a consistent Christian life expresses a whole sermon in itself. It is such because its skillful statement opens the eye at once to the realm of reality, and fixes the gaze on the actual facts of spiritual life which are as deep as consciousness and as dependable in their working as gravitation is in the world of matter. Strictly speaking, there has been only one absolutely consistent Christian life lived in this world; all others have been more or less imperfect reflections of this. But the fact that He left the soul-winning appeal of His own life as His best legacy to the human race, and the only hope of the world is the crowning evidence of its ultimate triumph.

Evidently He needed not that anyone should teach Him what man's spiritual nature demanded, for we are told, "He knew what was in man." As the Great Physician of humanity, He prescribed the sovereign remedy. That remedy lies implicit in His great word, "And I, if I be lifted up, will draw all men unto Me;" and the way of His being lifted up in these latter days is through the soul-winning appeal of His life lived over again in His followers.

The most illuminating commentary I can think of upon this subject is afforded by those choice words spoken by poor James Nayler two hours before his death. The message is a familiar one, but is too full of the saddest and gladdest meaning in a soul's history ever to become commonplace. He said: "There is a spirit which I feel that delights to do no evil nor to avenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention and to weary out all exaltation and cruelty or whatever is of a nature contrary to itself. It sees to the end of all temptations. . . . If it be betrayed, it bears it, for its ground and spring is in the mercy and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; and it takes its kingdom with entreaty and not with contention and keeps it by lowliness of mind. In God alone it can rejoice, though none else can regard it, or can own its life. . . . I found it alone, being forsaken."

The matchless gem of thought in this quotation, as it seems to me, is this: "It takes its kingdom with entreaty and not with contention." A kingdom taken with entreaty belongs to a different sphere than that won by contention, even to that sphere of which Jesus spoke when He said, "My kingdom is not of this world else would my servants fight." The one is the consent of the soul; the other the compulsion of fear. The first is the slow way of the cross which the Saviour chose; the second is the swift destruction of enemies which the tempter suggested.

Contention has failed ingloriously. The way of entreaty has now its chance, perhaps as never before, and its first great task is to stop the breach and heal the wounds contention has made. The weapons of its warfare must be the sweet reasonableness of consistent Christian lives lived side by side and heart to heart with a contentious world, a little leaven in a large lump, but having the promise and the potency of a living, growing, developing, revolutionizing organism, fed from hidden sources, working slowly, but in the end converting the sodden lump into the veritable staff of life.

There is a story told of a stranger from Europe, a cultivated musician, who in old Colonial days entered a place of worship out in the wilderness where the crude singing so offended his ear that he fain would have rushed from the room to escape the hateful sound. But his sense of propriety restrained him, and as he listened he soon noticed one voice amid the jargon that was singing in perfect tune, no higher, no lower, because of the discord about her; still that calm sweet voice sang on, and as she sang one by one of the other voices came into harmony with hers until, ere the hymn was ended, all were singing in unison.

There has been only One Voice in the Babel discord of this

world that could thus sing on to the very end but the echoes of that Voice have not yet quite died away, and others who have listened and are still listening for its accents, have felt their sweet, subduing power and have come into harmony therewith. May we not believe that many more through the soul-winning appeal of this rising chorus will come into harmony, the discord slowly cease, and the Anthem of the Ages, the Song of Moses and of the Lamb, will yet be sung, as the Babel noises die away?—*Reprinted from the American Friend of Twelfth Month 15th.*

PROVIDENCE, Rhode Island.

STILL thy love, O Christ arisen,
Years to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound.

—WHITTIER.

Every child of God must have his convictions. Direct dependence must be upon Christ our Lord. Our fathers, however righteous, cannot give us faith, but God can give us that same faith which our fathers held in the cross of Jesus Christ, his Son—a faith which we shall unflinchingly keep, not because another has held it, but because it is eternally righteous and true, a conviction of our own souls. The fathers of the Society of Friends were strong in their full acceptance of Jesus Christ as the Saviour and Redeemer of the world. They recognized in him the eternal fountain of all cleansing. They saw in His death upon the cross the way appointed for the opening of that fountain—and as our fathers believed we also believe that the "blood of Jesus Christ, God's Son, cleanseth us from all sin." We feel that Christ, risen from the grave, triumphant over death, one with our Almighty Father, will enter and govern the lives of men.

To the verity of these unchanging principles of the Christian faith, the disciples and apostles of our Lord bear indisputable witness.

We hear the voice of John, the beloved: "Unto Him that loved us and washed us from our sins in His own blood." "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

We hear the voice of Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish or spot: who verily was foreordained before the foundation of the world." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

We hear the voice of that strong writer of Hebrews: "But by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

"So Christ was once offered to bear the sins of many." "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?"

We hear the voice of Paul, that ever-active, fearless servant of our Lord: "Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." "But God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

We hear the voice of that stern, unflinching herald of the immediate coming of our Redeemer, John the Baptist, whose words, spoken on the banks of the Jordan, so powerfully stirred his hearers: "Behold the Lamb of God, which taketh away the sin of the world." And again the day following—"Behold the Lamb of God."

We hear also the Divine voice of our Lord Himself: "For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." On the eve of His crucifixion, in the face of that experience which in all the history of the world has never had its equal, His word is clear—"But for this cause came I unto this hour." When leaving His disciples on that now far distant day when the clouds received Him from sight, we hear His ever-consistent word. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things."

ARTHUR R. PENNELL.

BREAD AND HYACINTHS.

Across the bold, black type that tells
Of students starved for bread and books,
There comes a misty blur of words
Out of a cloistered past:

"Had I two loaves I'd fain sell one
And buy me hyacinths,
For hyacinths would feed my soul."

And this indictment stabs my mind:
We in America add loaf to loaf
And only now and then buy hyacinths;
While over there they sell half-loaves
To buy a bit of time to think.

To those that know that hyacinths can feed
There comes the call to a Diviner deed—
To share the loaf to fill another's need
For hyacinths—and bread.

—JEAN PAXTON,

Former Y. W. C. A. Secretary to China.

STUDENT FRIENDSHIP FUND.

THE SPIRIT OF NATIONALISM AND THE WASHINGTON CONFERENCE.

VINCENT D. NICHOLSON.

One of the most interesting developments of the Washington Conference is the bringing forward by President Harding of his dark horse,—his "Association of Nations." A permanent forum of all nations (including those not now represented) is the logical development of the idea back of this Conference and is in line with imperative world need. The Conference now in session for a few weeks can take only the first steps toward the solution of the few questions that are before it, and these are only a fraction of the questions that clamor for solution in a frightfully disordered world.

The logic of President Harding's idea (not to mention its practical realization) is seriously challenged by the fact that we already have in existence an Association of the Nations that includes most of the world. The relation between the Wilson League and the Harding Association will cause the President many sleepless nights if he really has the burden of the world's chaos upon his heart. Is the Association to merge into the League, or is the League to be swallowed up in the Association; will we allocate certain different functions to each, or will both exist as rival organizations in a struggle for the survival of the fittest? The last mentioned possibility would be a preposterous denial of the very purpose of both organizations. Each of the other possibilities must involve an agreement on the part of all nations (including our own) as to the methods and machinery for handling international affairs and as to the functions and future of the existing League. Whatever happens, our own country, if it plays a helpful rather than a ridiculous part in world affairs, must turn its back upon the past issues of our domestic party politics and consider the facts of the world situation as they now present themselves.

There are many reasons why a believer in the League,—or a League—of Nations should desire a drastic revision of the Versailles Covenant. It is too much in the nature of an alliance of victors to guarantee the continued status of a punitive peace. It excludes Germany and Russia. Its usefulness is seriously impaired by the unanimous consent provision.

These considerations, however, are not the ones put forward in the inspired articles favoring the Harding "Association." We can toss aside, as scarcely worthy of consideration, the rhetorical references to the sacred policies of our forefathers and the Washingtonian objection to "entangling alliances." Those who thus pay homage to the spirit of Washington do not wear the clothes that he wore nor do they travel in the vehicles which he used; neither should they be bound by the thoughts with which he clothed his mind, nor by the peculiar political problems of the eighteenth century world.

Of little more importance are the statements that the new "Association" is to be one of "informal understandings," in which we will avoid the binding entanglements of the existing League. If the "informal understandings" are to mean anything when vital problems involving these understandings arise, they will be just as binding as lengthy covenants covered with all the fearful sanction of red seals and ribbon. If they are to mean that a nation is left free to do just as it pleases, regardless of the "understanding," then the Association becomes an empty shell.

There is a matter of serious danger in the discussion of the proposed Association of Nations—namely, the emphasis being placed upon sovereignty and the fear of a so-called super-government. This type of international psychology (which sometimes seems to run riot in the United States) is the fundamental problem in the whole field of international relations. As a pre-requisite to any forward step we need a new conception of the word "patriotism." H. G. Wells evidently exaggerates the fact when he says that patriotism is largely a "snarling suspicion of foreign peoples." A. Clutton-Brock in an article in the *Atlantic Monthly* only deals with one aspect of the problem when he describes patriotism as an objectionable and often dangerous type of collective self-conceit.

We need to recognize that a nation is merely a political unit for dealing with certain problems of government that can best be dealt with by a unit of that size and character. When we strip patriotism of the traditional prejudices and the admitted excesses that cluster around it, we have little left but the same kind of relation which we bear toward other governmental units,—the State, the county, the township. We need to be loyal and devoted members of every unit to which we belong. In all the vast problems within the jurisdiction of our nation we should strive for a realization of our ideals and should be proud of achievement, just as we should feel the same obligations of citizenship in connection with the lesser problems of our borough or city. Anything more than this, in a conception of patriotism, seems based on traditions that do not correspond with the real interests of mankind. The vesting in a world organization of exclusive responsibility for all problems of international scope, even though it involves large abridgment of national sovereignty, is just as reasonable and necessary as the limitation of sovereignty by each of the American Colonies in 1783. How far our prejudices prevent an acceptance of this obviously true principle is indicated in the Society of Friends itself by the frequent objection of existing Committees or groups to a limitation of their "sovereignty" for the sake of a broader movement.

It is often urged that a nation is more than a governmental unit; that the sentiment of patriotism is based upon race, religion, culture, social and economic systems. Upon analysis, however, it appears that none of these important parts of the content of human experience are necessarily delimited by national boundaries. Usually just the opposite is true.

Our own nation is only one example among many of a composite of races. The converse is also true that one race often forms the predominant element in several different nations.

Religion is not circumscribed by national boundaries. Our

feeling of Christian brotherhood—one of the strongest currents of our lives—pays no attention to national boundaries and flows across them to embrace persons of all nations.

The commercial firm with a large exporting business has a stronger community of interest with his foreign customers than with his neighboring firms across the street. Except for such artificial creations as a tariff, national boundaries are as easily disregarded by business as are boundaries between our States and counties.

The best that we enjoy in the realm of culture—literature, music, art—are not American. Our loyalties and devotion in this realm must go out to the many foreign peoples who created the culture which we enjoy.

Patriotism, of course, often attempts to restrict the natural flow of these great fundamental loyalties of human experience. This attempt, which all too often succeeds, is a perversion of the true basic interest of man. We should be loyal to our country throughout the whole range of legitimate obligations which citizenship imposes, just as we should be loyal to the best interests of our state and county and city. We should recognize, however, that this loyalty to country—called patriotism—operates in only one field—the political; that other loyalties equally important have no relation to national boundaries; and that a patriotism that has anything of suspicion or antagonism or jealousy toward other nations strikes at the heart of these other world-wide loyalties and is opposed to the realities in human happiness and life.

The view of patriotism presented above seems the only one that squares with basic reality in human experience and is the goal toward which the peoples of the world must move if war is to be eliminated and constructive processes of mutual helpfulness substituted in its place. I do not mean to intimate, however, that we must not take account of the traditions and prejudices that have grown up around the concept of patriotism. Every actual step toward the goal of a true world brotherhood of peoples must make temporary adjustments and make-shifts in recognition of national aspirations that may be illusory but are none the less imperious.

The matter of real concern is the direction toward which we set our faces. So far as our own country is concerned, most of our emphasis upon "sovereignty" and "Americanism," most of our objection to "entanglements" and a "super-government" are a look backward along the blood-strewn path that is marked by national antagonisms and war. For us, who are largely free from the traditional jealousies that curse the old world, the forward look must be free from the exclusive nationalism that has dominated American life for the past two years. We are called to a bold leadership in developing a world consciousness with world loyalties in connection with all questions that are international in scope. The measure of success of our present government in this great hour in American life will be the measure of its response to this call.

NATHU LAL, YEARLY MEETING CLERK.

Readers of *The Friend* (London) will be sorry to hear of the death of Nathu Lal, of Hoshangabad, who for several years was the Clerk of Hoshangabad Yearly Meeting of Friends. At the time of his death he was about sixty-one years of age; but for some time his powers of both body and mind had been failing, though he continued to the last to take his accustomed seat facing the meeting on First-day morning. Joseph Taylor writes:

"Nathu Lal was a native of Rajputana, and was left an orphan during one of the severe famines that ravaged North India; he was educated at Narsirabad, about 300 miles north-west of Hoshangabad, by the Rajputana Presbyterian Mission. For some time he had charge of their Mission book-shop, and then entered the service of the Rajputana-Malwa Railway as a guard. About 1887 he relinquished this post and all prospect of advancement to assist the late John H. Williams, of the F. F. M. A., as his principal helper at Sohagpur. In view of what is so often stated as to missionary work being undertaken in pursuit of 'loaves and fishes,' I may add that he received

as a mission helper less than half his salary as a guard, but he undertook the work under a very definite sense of the Lord's calling.

"During 1889 he opened up work in the Seoni Malwa tahsil, returning to Sohagpur in 1890, when I took over charge from him. During his short stay in Seoni Malwa he endeared himself to the people, and opened about five 'Sunday-schools,' besides regularly visiting the large markets within a day's reach of his home on preaching expeditions. Most of his later years were spent at Hoshangabad, where he purchased a house opposite the meeting-house. Besides the routine work associated with the duties of a preacher of the Gospel and pastor of a large congregation, he prepared and published two or three small books in Hindi—including a Hindi life of the late Samuel Baker, to whom he was much attached. When I accompanied him on our cold weather itinerant journeys, I was always impressed by the way in which almost before light he would retire into the jungle for private prayer before we set out on the day's work.

"Nathu Lal was much respected throughout the Hoshangabad District, and there are few villages in the eastern portion, in which the Friends' Mission labors, where he had not witnessed for our Lord. He leaves a widow and several children."—*From The Friend* (London).

AN OUTSIDE IMPRESSION OF THE ANNUAL MEETING OF THE FOREIGN MISSIONARY ASSOCIATION.

Out of Japan came the Grand Old Lady, Kaji Yajima San, bringing in her ninetieth year a world-peace petition from ten thousand Japanese women to President Harding.

Through the courtesy of the Friends' Foreign Missionary Association the memorable opportunity was given of hearing her speak on "What Has Christianity Done for Japan?" As the slight, yet imposing figure, in dark kimono, stood at the desk, the magnetic message reached her hearers, even before it was gracefully interpreted by her good friend, who had been constrained to leave her work in the Japanese Home in Seattle and accompany Yajima San upon this journey.

Yajima told of many of the helpful influences of Christianity in Japan, especially striking was the statement that a great meeting of social workers was held in one of the largest Buddhist temples in Tokio and that two-thirds of these workers were Christians.

Her closing word was very Japanese and pleasing. She expressed the hope that the time would come when throughout the world all would be Friends.

The Japanese National President of the Y. W. C. T. U., a vigorous, fine-looking young woman, gave a stirring address, and a few moments of intense consecration closed the meeting, when the devoted Friends' missionaries to Japan crystallized their missionary purpose in a few significant sentences. In a quarter of an hour a vivid presentation was made by Gurney and Elizabeth Binford, Dr. William W. and Catherine J. Cadbury and Catherine J. and Herbert V. Nicholson.

Kaji Yajima craves that at all her meetings, Christians shall join with her in prayer. She longs to know of their hearts and voices being lifted to God. There were no perfunctory prayers, but heart-felt petitions were offered.

Truly, as was said, the coming of these messengers from Japan, after the tumult of the war that deluged the world with sorrow, was like the return to Noah of the dove bearing an olive leaf.

GRACE TAINTORSLEY,
A Baptist Visitor.

"FAITH must express itself in action or it will get weak and rotten. . . . The necessity of faith is one of the commonplaces of religion; but the full meaning of faith is too often missed. To have confidence for our ultimate salvation is only the shadow of faith; the substance of faith is a confidence that we and all men can have here and now, the spirit of moral health which makes us brothers of all our fellows."—*From "The Meaning of Prayer."*

EDUCATION

THE LOST POET AND PROPHET.

In his address, "The Lost Poet and Prophet," at the meeting of the Friends' Educational Association, held at Friends' Select School, Twelfth Month 10, 1921, Dallas Lore Sharpe said in part:—President Butler of Columbia University in his address to the Trustees of Columbia last summer called attention to the fact that in this great world crisis of our history "for all these millions we have not produced one great poet, religious leader or philosopher." The voice of business is easily heard and great inventors and great organizers shout aloud, but the voices of the spirit are stilled. There is something wrong in the educational system or this would not be so. In times past we have had our great leaders, why not now? Commenting on the "Sermon on the Mount" men said they were astonished for Christ had spoken as one having authority and not as those who had gone to college. That first man spoke as he felt, free from the mark of the book. His only reference to books was meant to set them aside as final authorities. The substance from the Sermon on the Mount came from three great sources,—his knowledge of his trade, his knowledge of common folk, and his knowledge of the wild and lonely hills. He went behind what he had learned in books to his own knowledge of life and nature and so spoke with authority.

In our schools what credit do we give a child for his knowledge of nature, life, handling of tools? We act as if the whole of education could be compassed by books, as if we wished to produce scribes. We all dream dreams for our children, but forgetting or taking no hint from Jesus' early training, we send them to school, to a select school such as Saul of Tarsus attended in Jerusalem, not to such a school as produced Jesus, the carpenter's son. "But," you say, "he was different." All boys and girls are different. The educational program of many of our great men very nearly matches that of Jesus. Lincoln is only one great example of many. Had his ancestors continued to live at Hingham, Massachusetts, and had Abraham Lincoln gone to Harvard, he could never have spoken at Gettysburg as he did. His discourse would more nearly have paralleled that of Edward Everett on the same occasion. Aesop's Fables, Shakespeare, the Life of Washington, the Bible, were his text books and he knew them well. Where in the program of our children is due allowance being made for their elective courses?

The great utterances of men are marked by: Religiousness—The utmost simplicity—Freshness and originality.

Great utterances are marked by religiousness. Religion cannot be taught in school. You can learn theology, but you can't "get religion." Religion must come in remote and quiet moments to be given by one as close to the child as breathing. This is the parental part of education. There are many more children like Samuel and Jeanne d'Arc than there are mothers like Hannah. A child does not need doctrinal religion but consciousness of the presence of God, and it is the privilege of parents to keep that consciousness alive.

Great utterances are marked by simplicity. No man can be great until he becomes like a little child. It is better to be born an ordinary Sharpe in Halesville, New Jersey, than Henry Adams with the whole of Boston on his ten pounds of babyhood. How can a child get in contact with influences which will make him simple and elemental? The public school is a great fundamental institution, a national institution for national purposes intended to safeguard life and liberty. Much can be done in school. There is great value in great books and in book education, but school develops the group, not the individual. The individual should be the parent's concern. A parent must regard his child as Mary regarded Jesus. God's work is not yet done and one of your sons may have been ordained to complete in word or form or color what God has started. The parents alone can provide the training for the individual, no school can do it all. Do we encourage the artist, the poet, the preacher in our

children? Are we not afraid and ashamed of the things of the spirit?

Great utterances are marked by freshness and originality. I believe there is a poet born in Boston every day, but he is killed by the theatres, the schools, the life itself. Raw materials should be given to children, not the finished product. Libraries are where books are gathered and never written. Put your children in contact with nature for part at least of every year. A child with a creative spirit can get from nature the raw materials he needs. Dana wrote "Two Years Before the Mast" because he escaped from his family and Harvard and shipped as a common sailor on a two years' trip about Cape Horn. The school and college cultivate the boy's ability to hold his own, but it kills the poet and prophet in him. Let the children seek the out-of-doors; it is the original unread manuscript of God not found in libraries. We are not a happy-hearted people nor a beauty-loving people. The foreign-born love far more deeply nature and music and poetry. Let us try to give our children a greater love of beauty and truth for without vision they will perish.

Every worker bee in an apiary might have been a queen had not the normal mother been transformed by slow starvation into the abnormal worker. We, ourselves, like the bees, are putting the communistic theory into practice. We put our children into worker cells. We stimulate their lower powers so that our potential poets and prophets emerge as plodding workers and money-makers.

Those who wish to learn more of Dallas Lore Sharpe's theory of education will find three very interesting articles by him in the earlier issues of the *Atlantic Monthly* for the current year. Although he may have overstated the conditions as they exist in the best of our Friends' schools, his remarks certainly contain for those of us who are interested in the training of children a distinct challenge.

EMMA D. ROBERTS.

BOOK REVIEWS.

THE FOREIGN RELATIONS OF CHINA.*

Dr. M. Joshua Bau, who has university degrees from Yale, Columbia and Johns Hopkins, has just issued from the press a book of great importance. Dr. Bau has written this book to promote the cause of Peace, and it is very opportune that it appears at the time when the Washington Conference is dealing with the critical problems which profoundly concern the future of China. Dr. Bau is at work upon a second book which will set forth the internal conditions of China, and the two books will form an immense contribution to our knowledge of the real external and internal conditions of the most densely populated country in the world. It should be said that Dr. Bau has had to struggle along in his work without proper financial backing, and is laboring now under great difficulties. He has been compelled to purchase two hundred and fifty copies of his book in order to secure its publication, and it is hoped that Friends will help him dispose of these copies. They should be ordered directly from him, care of *The China Advocate*, 542 Munsey Building, Washington, D. C. Price \$4.00. The book on Foreign Relations is indispensable for any one who wishes to know what China has suffered at the hands of foreign nations since contact was established with the outside world in the seventeenth century. Here is an accurate and reliable history of the concessions which China has been compelled to make to other nations, and of the policies which these same nations have carried out in their relations with this long-suffering race. The book is packed with valuable material, carefully studied and interpreted by an expert who reveals clear insight and sound judgment.

RUFUS M. JONES.

"The divinity of Christ must come as a revelation, not from what others tell us of Him.—J. ROWNTREE GILLET.

*"The Foreign Relations of China," by Dr. M. Joshua Bau, 542 Munsey Building, Washington, D. C.

THE CHRIST-CHILD.

Once every year, at Christmas,
The Christ-child comes again,
As in the story beautiful,
Midst human sin and pain.

Wherever He finds entrance,
The sad look up and smile,
And men are strangely moved to drop
Their selfishness awhile.

O, if they but retained Him,
And proved His inward birth,
How quickly would His reign of love
Spread over all the earth!

—M. I. REICH.

THE WOODBROOKE SUMMER SCHOOL.

[The summer session of Woodbrooke has been noticed twice before in *THE FRIEND*. Our readers will be glad to have this lively account from the pen of an American participant.—Eds.]

It is customary for Woodbrooke to hold a summer meeting for Bible Study, or for the discussion of the problems of the day. These sessions answer a two-fold purpose. They help to bind Woodbrookers together and they attract others who are interested in the Woodbrooke idea. They are held in different places and in different countries, so that they reach more people than if always held at Woodbrooke.

Last summer the school was at Løstus in beautiful Hardanger, Norway. A better spot could scarcely have been selected. The management was able to secure as a home the Hordatum National Boarding High School. This school, situated high on a hill above the village, gave a commanding view of the surrounding country. In front was the wondrous scenery of the Fjord and behind rose the mountains with the beautiful shades of green foliage broken here and there by rushing mountain streams and waterfalls.

The Principal of Hordatum proved to be an ideal host. He was steeped in the history and folk lore of his country, and was never tired of lecturing to us as we visited the different places of interest which he so kindly mapped out for us daily. Norwegians do not have to be taught patriotism. Through all of Principal Mansaaker's talks ran such a burning love of country, that one grew to understand the intensity of that Viking spirit that has been woven into song and story. The foreigners, placing factories where their dusty smoke would obscure the whiteness of snowcapped peaks, were committing sacrilege. His brother, on the other hand, after having lived in America, offered such modified translations, in his capacity as interpreter, that those who understood both languages were intensely amused. To me, it was encouraging to find in this commercial age, a leading educator who preached lives without the luxuries that money can buy, rather than sacrifice natural beauty to get the money.

That they live simply in Norway is plainly to be seen on every hand. The High School itself was crudely and barely furnished. Benches without backs were used everywhere. We became adepts at hopping in and out at the dining-room tables when we took our turns at serving. The bed-room suites consisted of wooden beds which reminded me of packing-boxes on legs. They were devoid of springs; the mattresses, I think, were of burlap filled with straw, and there was one straw and one feather pillow. Each room was also supplied with a table, a chair, a stool, some bookshelves and a stove.

Community wardrobes were in the halls, as were also the stationary washbowls. Those who did not climb down the two hundred and thirty feet to the Fjord for an icy plunge in the mornings, shivered in the draughty halls as they took their ablutions *ensemble*. You may picture what it would be like in midwinter when we felt the cold so keenly in mid-summer. There was one bath-room, but, as firewood was expensive, hot water could only be had on specified occasions.

For these the guests had to sign up. We were very glad that the fire to heat the tank was under the bath-room, because it warmed the floor. Since the room was on the ground floor with a cement base, it was cold.

Mostly we were not warm. If it rained, and rain in this part of Norway is frequent, and we got wet, we had to wait for sunshine to dry our clothes, or else wear them until they were dried. Unless one had a special pull with the reigning queen of the kitchen, there was no place to go to dry clothes, or even get hot water. The meals were as simple as the furnishings.

Black bread, cheese and coffee or tea formed the staples for breakfast and supper. For dinner, potatoes, soup, meat, and a small portion of some green vegetable, with meat, fish and fruit or other dessert, formed the rather unvaried menu.

The thing, then, that drew and held us together for those two glorious weeks in Norway, was not physical comfort. Woodbrooke offers something higher and better and it binds its students in a marvellous way. One young man traveled for nine days to reach that summer school. He came from the north where there are no trains and where travel has to be done perforce by stages.

Woodbrooke aims to give an education for Christian service. It does this so completely that men and women go back to their own fields of work, if not as Quakers, knowing at least what Quakerism stands for. That is the keynote of the loving hold that Woodbrooke keeps over its students and old scholars. Perhaps nowhere is its spirit more keenly felt than in its devotional meetings. There, young and old take part in seasons of uplift and spiritual refreshment. One cannot but feel the atmosphere of cordiality and mutual helpfulness. It draws no false line of demarcation in regard to age. Young Friends look up to and seek advice of the older ones. Older Friends do everything that they can to draw out, help and encourage the younger ones. Woodbrooke seeks to develop initiative on the part of all. It realizes that the Society of Friends must look to the younger generation to carry on its work when those who are now bearing the burden are laid to rest.

Nor were our meetings confined to the school. Anyone was welcomed. The first First-day the villagers were invited to an afternoon meeting. They came in such numbers that the lecture-room would not hold them. The following week H. G. Wood was invited to speak at the morning service in the village church. (Through an interpreter.) This time the congregation was even larger. They came in motor boats, sail boats, rowboats, and on foot. But the big thing was that they came. The message of Christ's teachings applied to the daily dealings of man with man today, fell on eager listening ears.

H. G. Wood's message was a vital one. It dealt with the difference between the Gospel of fear, which John (the Baptist) preached and the gospel of love and forgiveness which Christ gave. I was led to contrast this meeting with another I had in mind where "plainness of dress" was the one topic alluded to. Plain dress does not make a Christian. It may in itself be a manifestation of religious conviction, for a Christian who is really working in the service of the Master will have little interest in the everchanging fashions. Spiritual change comes from within. From the one meeting I left with a sense of spiritual uplift. From the other I had a keen desire to talk with the minister. I wanted to ask him what he had given in work and hardship. Had he ministered to the wounded in ambulance duty, or spent long weary hours in hospital wards, following the call of sacrifice for the sake of suffering humanity, that so many young Friends have done, would he not have realized that true religion is manifested by the life even more than by dress?

In hundreds of homes on the other side of the water, Quakers have become idealized through the self-denying service of love rendered by Friends.

Perhaps that service has done more to further the great principles for which we stand than anything else has ever done. We have lived too much to ourselves, and it may be

that we have not held our young people because we have not kept pace religiously with educational progress. In reaching out to help others we get away from narrowness and in doing so may save ourselves. Confronted by the searching questions of those unacquainted with Friends it behooves our members to be able to answer those questions and thoroughly know the ground upon which we stand. An old Frenchman after questioning me one day said: "Mademoiselle, you have the better way."

We believe that we have the best way. Then surely we should give it to the world. Our young men proved their mettle when they were willing to face jeers, imprisonment and even death itself. They have earned their right to be consulted and heard in our meetings. Yet I have known of efforts to carry on work that have been discouraged and handicapped by those who could have done so much by holding out the right hand of help and encouragement.

Our own savant, Dr. Rendel Harris, told us in his very first address his idea on the subject when he said, "We have labelled ourselves all over with tags of approval and we live by those tags and by the methods used in a former generation."

That our Norway meetings were appreciated was very clearly shown as we left. The village folk gathered on the wharf, and, as our little launch pulled away, they sang their sweet and parting song, which made it hard to keep back the tears. Then as we sped on our way not only from the wharf, but from the houses and fields, from roads and from haystacks were waved the friendly adieus. No selfish pleasure-seeking party could have touched the chord of sympathy that Dr. Harris and H. G. Wood had been able to touch. In the hushed silence of those two meetings the Divine message had been poured out even as it was of old, and it had helped to link soul to soul. Surely the Quaker message (even though losing something at the hands of an interpreter) that could touch the hearts of unknown brothers and sisters in a foreign country, is a real living message and not the dry bones of formality.

One of the biggest things that Woodbrooke is doing today is along the line of internationalism. Wars would cease if Woodbrookers were PLANTED in sufficient numbers over the globe. I say PLANTED advishly for Woodbrookers are actively growing. They try to find and meet the questions of today upon the broad lines which the Master Himself laid down. They are modest in their own estimate of themselves, but they have obtained marvellous results toward universal brotherhood. The Woodbrooke Club in Norway has five hundred members. Each one represents a focus for work in the community in which he or she lives.

The majority are teachers, but many other professions may be found in the ranks. So interested were the Norwegians in the success of the summer school, that they voluntarily contributed five hundred kroner for its support. There were between fifty and sixty of us who attended for the whole or part of the time. To have Norwegians, English, Dutch, Chinese, Swedish, Lapp and American housed under one roof in perfect harmony, certainly was a practical demonstration that people can learn to know each other in such a way as to make it possible to live in peace.

Woodbrooke is no longer in the experimental stage. Its students scattered all over Europe can testify to its efficient methods. Interchange of education should be one of the fundamentals in any scheme for better national understandings. Why does no young Friend from this side of the water use the scholarship which Woodbrooke has so kindly offered us? Would it not be possible for us to do more than we are doing in this form of service? As we have opened our schools to non-Friends, cannot we also open our houses to foreign young people who wish to come here for study. Mutual understanding would do more to further the cause of peace than anything else could do.

Time will not permit me to tell of the lectures of the summer school. Dr. Rendel Harris has discovered bits of the missing link between the time of Christ and the years that

passed before the gospels were written. Certainly the Testimony Book when he publishes it will be of intense interest to all Biblical students. It goes to prove the Divinity of Christ by Jewish law. It takes up and answers the questions that the Jews were most likely to ask at that time. It does not leave to memory things that under normal circumstances should have been recorded on the spot, to be written up years after they had happened.

There have been many enquiries in regard to Dr. Harris. He was torpedoed both in going and returning from Egypt some time ago. The hardships he suffered have left him in a weakened physical condition. His wonderful grasp of the Scriptures, his chillike faith, and the indomitable spirit which took him to Norway to endure the discomforts in order that he might give his message, endeared him to all of us who did not know him before. His hair is white now, but he has the same kindly twinkle of the eye, the same friendly grasp of the hand and the same way of talking straight to his audience in an intimate and wholly unconventional way.

He, who for so many years, was the leading spirit of Woodbrooke, has lived to see his work a success, and to Dr. Harris and to Woodbrooke I feel that I owe one of the biggest inspirations of my life.

A. GERTRUDE JACOB.

CHILDREN'S CORNER.

HARMLESS AS DOVES (1798).

MAUDE ROBINSON.

Reprinted from The Examiner.

(Continued from page 306.)

Some quieter days followed, only interrupted by the driving off of five young steers to furnish meat for the camp on Vinegar Hill, but to Jane's satisfaction the six dairy cows were spared. She and Biddy, the maid, were kept incessantly busy boiling great pieces from their store of home-cured bacon and baking barley bread, for constant were the demands of passers-by for food and drink. The Williams' little store of beer and mead was soon exhausted, rather to their relief, as the cool buttermilk was less likely to inflame the marauders to work further mischief.

When meeting came again, anxiety for the welfare of their dear friends, the Thompsons of Cooladine, made the family very desirous to get to meeting. The Barry family, whose horses had also been taken, came over to meeting at the mill; but Joe and Jane, being young and strong, walked the long miles to their usual place of worship. Once they were roughly told that they might go to mass, and nowhere else, as all Ireland was now of one religion; but someone who knew them interceded, and they passed on safely for the hour of worship, with their friends, who they were relieved to find, had suffered only the spoiling of their goods.

As the time of Ennischorthy Quarterly Meeting drew on, many were the conjectures if it would be possible to hold it—whether Friends from Dublin and Co. Wicklow would be allowed by the rebels to take their peaceful way through the disturbed district. Joe had quite intended to attempt to go, but he had, in the absence of his workmen, been toiling incessantly in the mill and on the farm, and a neglected blister on his heel made the long walk an impossibility.

Strange as it may seem, that Quarterly Meeting was duly held. Friends from Dublin arrived in their own carriages, and as they entered the streets of Ennischorthy had frequently to alight to drag aside from their wheels the bodies of the victims of the cruel uprising, which no one had dared to bury. They had with them the brave and spiritually-minded American minister, David Sands, who they felt had been assuredly sent for their help and strengthening at this terrible time.

The day after the meeting, a party of Friends quietly set about burying the dead, no one saying them nay. They laid in one large pit the mortal remains of their neighbors, which had been torn by swine in the very streets where they had lived as quiet and respected citizens.

David Sands, driven by a courageous young Dublin man in his own carriage, visited the families of Friends all through the disturbed district, and no one molested them. At Randall's Mill his ministry was particularly acceptable, and a poor Protestant widow who had taken refuge there spoke of him as an angel sent from Heaven in their hour of need.

From Jane Williams he heard the history of all they had suffered, and when she spoke with horror of a gun having been pointed at her brother's breast, David Sands turned to Joe with a smile. "I had a similar experience once, and thou may'st like to know that the man who held that gun, now preaches the gospel of peace as a Quaker minister."

"How could that be? Have you had a rebellion like this in America?"

"It was private greed that put us in jeopardy. Some wild young military students at West Point, when mad with drink, came to my store at night and stole all my money. They were armed, and threatened us, but the hand of the Lord restrained them, and this one, who had been decently brought up, became deeply convicted of the sinfulness of his ways, left the army, and joined Friends. Most of the dollars were returned to me also," said David Sands, and after kind farewells, he drove away on his errand of hope and mercy.

At last came the news that the King's troops had retaken Wexford, and had swept the camp on Vinegar Hill with terrible slaughter. Reprisals of the cruellest description were ruthlessly carried out. A whole street in the town of Carlow was burnt, the inhabitants, innocent and guilty, being driven back into the flames by the soldiery. Through the whole country of Wexford came the troops, treating all alike as rebels.

Joe Williams was robbed of his watch, money, and penknife, in his own fields, by two soldiers, who then followed him to his home, took the watch from his feeble old father and some money from Jane.

Shortly after, Joe was again accused of being a rebel, and a pistol held to his head, when one of the soldiers, who had been apprenticed to his uncle at Waterford, recognized him, and called to his comrade not to fire, for he knew he was a Quaker and would never have been concerned in the rebellion.

The troops were quite as ready to commandeer food and drink as the country people. One day, Jane had procured and roasted a nice loin of veal for the family dinner, when in came a party of arrogant young officers and devoured it all, and also the little store of wheat-en bread made especially for the elderly parents. Their followers made equal havoc on the bacon and barley bread in the kitchen, which had been prepared for the many refugees who were hiding in the woods and rocks and crept out at night to beg for a morsel of food.

(To be concluded.)

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ANNA HAINES WILL REMAIN IN THIS COUNTRY THROUGH FIRST MONTH.

Anna J. Haines, who, since her arrival in this country, has contributed greatly in many important circles toward the development of public opinion in favor of Russian famine relief, has had so many calls for her story that she has arranged to remain in this country through the present month. She will be speaking mostly under the auspices of the Russian Famine Fund, and requests for her time should be addressed to that organization at 15 Park Row, New York City.

Comments of almost superlative praise have been made upon her addresses as she has given them from Boston to Minneapolis. One instance may be cited. It is from *The Continent*, the leading weekly magazine of the Presbyterian Church. In speaking of the address before the Annual Meet-

ing of the Federal Council of Churches in Chicago, *The Continent* says:

"Painful interest was attached to the session given over to the report of the committee on mercy and relief. Russia and Armenia are the themes of this hour. Miss Haines' immediate report of personal observation in Russia told a story of hopeless waiting for death in that vast land which has not yet been put in print anywhere in this country. The heart-wrench listening to the tale she told with studied avoidance of either picturesque or sensational elaboration seemed almost insupportable before she had finished. She said that 30,000,000 Russians are already on a ration so scant that life is a misery, and 10,000,000 of them seem certainly marked for death. Within the famine region the staple food for months has been a flour made from grass dried and pulverized, a substance from which pancakes can be made only when it is given consistency by mixing it with a glutinous product obtained by boiling hoofs from dead horses. Millions have no other food than this, and, of course, from the time of snowfall it is impossible to gather more grass."

THE *New York Times* declares that the Russian Relief Bill is not adequate.

The Bill appropriating \$20,000,000 for the purchase of corn, seed, grain and condensed milk for the relief of the millions of starving Russians, has passed Congress and has been signed by the President, and the Government has promised that food will be moving within a week.

This sum seems so stupendous that at first thought we are led to feel that everything has been done that is needed. It seems impossible to think that \$20,000,000 will not feed all the starving people there are in Russia. The sum seems so huge, so vast; but we have only to divide \$20,000,000 by 15,000,000 people to understand how little, after all, the relief will be for each individual person. Would you, for instance, want to have your chances for living through this winter depend upon \$1.50?

A LETTER OF GRATITUDE FROM POLAND.

Have you forgotten that there is a need in Poland? There is no doubt that Russia has overshadowed the need of all the other European countries, but it is well to stop and listen and hear the cries of the needy in other places.

The Polish Mission is helping 76 training colleges in Poland with gifts of clothing, furniture, beds, blankets and other necessities of which these colleges are painfully destitute. The following letter of gratitude needs no comment. It is a literal translation.

TO THE FRIENDS:—

The Director of the State School for Teachers, at Chelm, is in possession of your letter, and wishes to express in the name of the Administration her gratitude for the gift.

It is always difficult to accept gifts and if we are decided to accept them, it is because we see the difficulty of our present situation, and also because we feel that those who offer them are doing it out of love for humanity.

Our economic and cultural life is being very quickly built up through the intense work of our people. When that life returns to its normal state, and when we have no longer a need for your help, the memory of the good you have done will always live in the hearts of our people.

We shall never be able to pay you back, as the mighty English and American nations will never be in need of our help. But I think it will be the best reward for the work which you are doing, the work of sacrifice among ruined and oppressed countries, that you will have some day Polish Friends standing beside English and American Friends to help other nations whom the cruel hand of fate has not spared.

And through this deed our nation will be able to pay a little of its debts and at the same time co-operate with you in your work. For the importance of your work is that it teaches not only that man must help man, but that nation

must help nation, and thus you have shown that there is a new future for the nations, when on their banners shall be written the watchwords of Fraternity and Co-operation.

Accept from these "strangers" from this "foreign land" the words of brotherly affection, reminding you of the great family of nations, for the establishment of which you are working so hard in Poland.

With expressions of profound esteem and reverence,

V. TYRANKIEWICZ.

SHIPMENTS received during week ending Twelfth Month 24, 1921—172 boxes and packages received; 4 for German relief; 8 anonymous.

Cash for the same period, \$38,400.34.

A SPRING BY THE WAY.

I want to relate a little incident which has touched me very much. A short time ago my telephone rang and I found myself called up by a stranger. The person at the other end—a lady—told me that her sister had just died and that one of her last requests was that I should be asked to attend her funeral. She had said, "He does not know me nor do I know him, but I know that he does not believe in war and that he held this faith when many other Christians were preaching in favor of it. I do not want any minister to speak at my funeral who preached in favor of it. I want some one who followed Christ's way of love."

I went to the funeral and spoke the words of comfort which I felt upon my heart to say. A few days later I received a letter from the sister asking me to let her know what my fee was, that she might send me a check for the amount. I quite naturally replied that I desired no fee and could not accept one, as the simple service which I had rendered had been given in love and sympathy and for no other reason.

A few days ago I received in the same handwriting a check for five hundred dollars, "to be used for the relief of little children who are suffering in Russia." It was likewise a gift of love and sympathy.

RUFUS M. JONES.

The following item from *The American Friend* will bear repeating:—

Fascinatingly interesting and illuminating are the running comments on men and events by the great American preacher, J. Fort Newton, who occupied the pulpit of the City Temple of London during the last two years of the war, the comments being given in his diary covering that period, which is published in the "August and September" numbers of *The Atlantic Monthly*. Friends will be particularly interested in his reference to a sojourn at York, in which he speaks of his visit "to the grave of John Woolman, the Quaker, a brief biography of whom I had once written." "Reverently we stood by the grave of that simple man—daringly radical, but Divinely gentle—who was the incarnation of the spirit of Christ, and whose life of love and service, of pity and prayer, made him a kind of sad St. Francis of the new world." Continuing, he writes: "York is a stronghold of the Society of Friends—the noblest body of organized mysticism on earth. Aye, the war is making men either skeptics or mystics, and wisdom lies, methinks, with the mystics."

HORACE BUSHNELL says: "I fell into the habit of talking with God on every occasion. I talk myself asleep at night, and open the morning talking with Him;" and Jeremy Taylor describes his praying as "making frequent colloquies and short discouragements between God and his own soul;" and Sir Thomas Browne, the famous physician, says: "I have resolved to pray more and to pray always, to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God."

THE WASHINGTON CONFERENCE.

VIII.

The fifth plenary session of the Conference and its settlement of the submarine and other naval questions, which has been anxiously awaited during the past ten days, has not yet been held. The British proposition of last week to abolish submarines for both offensive and defensive war was promptly followed by a demand from France to be permitted to build 90,000 tons of submarines, and by a proposition from the United States to restrict the submarine tonnage of Great Britain and the United States to 60,000 each, and of France, Japan and Italy to 31,500, 31,500 and 21,150, respectively. Japan and Italy were ready to accept this proposal, approximately; but the French delegation referred it to the French Cabinet, which insisted on its original demand of 90,000 tons, or at the least on an equality with Great Britain and the United States. Since this would be greatly in excess, for submarines and other auxiliary craft, of the ratio agreed upon for capital ships, Great Britain and the United States would not yield to the French demand, and Italy too was wholly adverse to accepting either naval inferiority to France or the necessity of increasing greatly its own submarine and other auxiliary tonnage. Italian spokesmen said that they were willing to cut their submarine preparedness down to a single torpedo, but as a Mediterranean power their country deemed it necessary to maintain equality with France.

Thus the Conference was face to face with a grave crisis, and was obliged to choose between the alternative of adopting an agreement which would leave France in isolation, or of deferring the whole question of submarines and other auxiliary craft to a future conference. It was the latter alternative which France naturally desired; for, having failed to secure an American guarantee against Germany, by refusing to reduce and limit her armies, she has left no stone unturned to secure a British guarantee against Germany, and has put forward, first her capital ship, and then her submarine demands, hoping to secure by their surrender either a British naval alliance or another Conference in which the supreme French demand for an anti-Germany alliance might have a better chance of being granted than in this Conference at Washington.

During the animated debate in the Conference over the question of submarines, two British spokesmen, Lord Lee, the first lord of the admiralty, and Arthur J. Balfour, the head of the delegation, presented a powerful argument and appeal against all submarine warfare which have made a profound impression upon American public opinion and, through it, upon the American government. In response to this two-fold pressure, the United States has not yielded entirely to the British proposal, but it has cut down its original limit on submarine tonnage from 90,000 to 60,000, and has proposed drastic rules for the curbing of these "demons of the sea."

The British argument and appeal are to be repeated *in extenso* at the next plenary session of the Conference, the British spokesmen say; and this will greatly strengthen the campaign of publicity and education which is being carried on. The Advisory Committee of the American Delegation reported, prematurely, that the American public favored the retention of submarines for defensive war; but the National Council on the Limitation of Armaments, under Frederick J. Libby's energetic guidance, is endeavoring to convince the Advisory Committee that it was mistaken in this judgment. Numerous evidences have come through my hand to show that Friends, individually and in their corporate capacity, are taking an active part in the campaign of education against preparations for submarine warfare. This campaign will be necessary for some years to come; for the French are insisting on their right to build a great submarine fleet and America and other powers have not yet been entirely converted to a belief in the futility and wickedness of submarine warfare. The Washington Conference has therefore come most regretfully to the conclusion that a drastic reduction and limitation in submarine building is not possible at this time, and will probably

refer the question to a future Conference to be held at the expiration of, say, seven years.

The British are emphasizing the competition which will doubtless set in meanwhile between submarines and an infinite variety and number of anti-submarine devices. The pecuniary cost of this competition, they are glad to admit, will be far less than that between capital ships, and, they are glad to reflect, will be less for them than for any other country. This latter fact is due to the very large number of steel-built, steam-propelled trawlers and other craft which are engaged in the British fisheries, and which can be equipped with anti-submarine devices. Far worse than the expense of this competition, of course, is the atmosphere of suspicion and hostility which it will increase between France and Great Britain and, to a less extent, between other countries as well.

To mitigate in some degree, this deplorable condition, the Conference is working today over proposals made by Secretary Hughes for the curbing of submarine activities when engaged in actual warfare, and for the limitation of the size of auxiliary warships to a maximum of 10,000 tons' displacement, of capital ship guns to 16-inch calibre, of auxiliary ship guns to 8-inch calibre, of airplane carriers to a maximum for each of 27,000 tons' displacement, of airplane carrier guns to 8-inch calibre, and of total airplane carrier tonnage to 80,000, 80,000, 48,000, 28,000 and 28,000 for Great Britain, the United States, Japan, France and Italy, respectively.

If these proposals are adopted, there will be at least some reduction and limitation on auxiliary battleships, airplane carriers and submarine activities. But the outstanding achievement of the Washington Conference, as far as checking preparations for war is concerned, is the great blow struck at dreadnaughts and superdreadnaughts. Other instruments of naval warfare, air warfare, chemical warfare, economic warfare and land armaments, still stand like mountains in our path. Fortunately, we have set our faces resolutely towards them, "the first great step" has been taken, and if we proceed steadily on our journey, "sustained by faith and matchless fortitude," we will find these mountains also dwindling into mole-hills and will leave them too behind us in the great upward march of civilization and Christianity.

In welcoming the New Year, shall we not all turn over another new leaf and write upon it continued devotion and redoubled effort in behalf of the Great Cause of our time?

WM. I. HULL.

WASHINGTON, D. C., Twelfth Month 29, 1921.

"THE great dividing line, it appears to me, is that which marks off all those who hold that the relation of Jesus to God—however they describe or formulate it—is of such a kind that it could not be repeated in any other individual—that to speak in fact of its being repeated in any other individual is a contradiction in terms, since any individual standing in that relation to God would be Jesus, and that Jesus, in virtue of this relation, has the same absolute claim upon all men's worship and loyalty as belongs to God. A persuasion of this sort of uniqueness attaching to Jesus seems to me the essential characteristic of what has actually in the field of human history been Christianity."—EDWYN BEVAN, in "Hellenism and Christianity."

FRIENDLY NEWS NOTES.

Dr. Tatsunosuke Ueda, the gifted Japanese Friend, from whose letters to Edward C. Wood we published extracts early in the autumn, continues to write most entertainingly from London. His shrewd comments on England, the English people and especially English Friends, comparing his impressions of those gained during his years in Philadelphia, are of unusual interest to those whose privilege it has been to share them, though the letters are rather too personal for publication. He describes visits to the home of the Cheal family, well-known Friends and horticulturists, to Frederick B. Meyer, minister emeritus of Christ Church, Westminster Bridge Road, and to other famous persons and places. One

letter says: "As soon as I finish this I am going to meet a gentleman from my own country—a high official in the Japanese Government, who some day will occupy the portfolio of the Minister of Education in Japan. He and his friends want me to lecture to them upon Quakerism. I am glad of this God-sent opportunity to impress upon him the spiritual need of young men and women who study at schools and colleges. Education without spiritual foundation is null and void — this is the message I wish to convey to him, with reference to the aspirations of a true Quaker."

We are indebted to C. E. Wright for this item in regard to Pittsburgh Friends:—

The members of the Quaker Round Table were privileged to hear Anna Haines at a special meeting on the evening of the 10th instant, and listened with interest to her graphic description of life (and death) in Russia. She spoke also at various other and larger gatherings in and about Pittsburgh.

The Round Table met at the home of Carol Tomlinson, in Swissvale, on the 17th instant. The resignation of Carol Tomlinson as Treasurer was accepted with regret, as he and his family are soon to move to Philadelphia. R. A. Smith and Harriet Eck gave interesting accounts of the rise of non-conformists in England, and of the early Quaker preachers and their message.

The Friend (London) reports that Elizabeth Rotten of Germany and Carolina Wood of Mt. Kisco, N. Y., were at the Meeting for Sufferings on the second of Twelfth Month. Both spoke briefly. E. Rotten said: "We want a demonstration of Quaker spirit and principles after the relief work is ended." Carolina Wood, after saying, "Friends were standing for a great deal in Germany," recited this instance: "A child connected with the Frankfurt office had seen a little boy very nearly run over in the street, but said the child, 'A Quaker saved him and it was all right.' But how do you know it was a Quaker? 'Why, of course it was a Quaker: they are the people who take care of little children,' was the answer."

THE constant demand for "Friendly" stories for children means a sure welcome for the new volume of stories by Maude Robinson, "Nicholas the Weaver," which is now going through the printer's hands. Like her previous book, "The Time of Her Life," the tales centre round Quaker personalities, and show up the romance and adventure in homely lives in days gone by.

H. W. PEET.

NOTICE.

DURING the tourist season Friends' Meeting for Divine Worship will be held at the Oceola Hotel, Orlando, Florida, every First-day morning at 11 o'clock. Friends and all interested are cordially invited.

ELIZABETH ABBOTT CHRIST.

DIED.—Twelfth Month 21st, at Media, Pa., IRA J. PARKER, in his eighty-third year; a member of Muncy Monthly Meeting, Pa.

—, on Twelfth Month 23, 1921, WILLIAM C. SHEPPARD, in his ninety-fifth year; a member of the Monthly Meeting of Friends of Philadelphia.

—, at Trenton, N. J., on the twelfth of Twelfth Month, 1921, DALLAS REEVE, in the eighty-second year of his age; an overseer and member of Trenton Preparative and Chesterfield Monthly Meeting, N. J.

—, on Twelfth Month 19, 1921, FRANCES TOMLINSON EVANS, aged 87 years; a member of Haddonfield Monthly Meeting, N. J.

—, at Westchester, Pa., Twelfth Month 28, 1921, ENOS E. TRATCHER, in his 77th year a member of Birmingham Monthly Meeting, Pa.

—, on Tenth Month 3, 1921, at Ohio Valley Hospital, Wheeling, W. Va., LORENA STARBUCK, aged fifty-four, daughter of the late John and Sarah Starbuck, of Colerain, O.

—, at Masonville, N. J., on Twelfth Month 4, 1921, VIRGINIA H. JONES, infant daughter of Nathaniel B. and Emile L. Jones, aged twenty-three days; a member of Evesham Monthly Meeting

READINGS FROM ENGLISH POETS

I am proposing to give eight readings from English poets at the Arch Street Centre, Room 1, during the winter months. The purpose of the readings will be to bring home to the hearers the beauty of poetry; to recall to them the invigorating ideas that underlie all great poetry; to offer, in these days of hurried living, a few quiet hours of the company of writers who have permanently enriched the literary and spiritual treasures of humanity. No effort will be made to be learned or original. Most of each lecture will be devoted to reading poetry; such comment as is made will be confined to historical and biographical matters and to the introductory background that seems essential to the understanding of the poems. The readings, if successful, will sustain courage rather than add to the stock of information. Sincere effort will be made to refrain from the maudlin sentimentality that always haunts interpretations of poetry.

The following prophets will speak in due order: John Milton, William Cowper, William Wordsworth, John Keats, Robert Browning (twice), Matthew Arnold, Alfred Tennyson. No, I do not think that poetry died with Tennyson.

The readings will come on successive six-days from 4.00 to 5.00 P. M., from the thirteenth of First Month to the third of Third Month, inclusive. A charge of \$2.50 will be made for the course. Tickets, good for any person, may be had by writing to the undersigned. Admission to a single lecture will be fifty cents. As few as six, and as many as fifty, persons will constitute a good audience. Please tell your friends about it.

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THE FATAL THIRD.

We are indebted to our friend, Walter Penn Shipley, for the following clipping. It is taken, we understand, from one of the responsible financial journals. We welcome it especially, because it fits in so well with some considerations to which the above seems a suggestive if not accurate caption.

Chewing gum, candy and other minor luxuries take more from the pockets of the American people than the entire governmental expenditures for the army and navy. Against \$418,000,000 spent for the army last year, the country consumed \$750,000,000 of candy and chewing gum, spent \$834,000,000 for soda and other confections, and \$959,000,000 for perfume, jewelry, silk stockings and other articles of personal adornment. Smokers spent \$1,151,000,000 for tobacco in various forms, while baseball fans, theatre-goers, cabaret-frequenter and those attending concerts paid \$897,000,000 for their entertainment.

The comparison in this excerpt of the vast expenditure for "minor luxuries" to the sum of the "army and navy bill," is what particularly arrests the attention. Instead, however, of being impressed with any contrast in the figures the point of telling moment to some would be that both these items of expenditure belong in one class. In the final analysis war and luxury are first cousins. The late Caroline Stephen in *Quaker Strongholds* failed to satisfy Friends that she accepted the Quaker view of war. In substance what she said was that the stock arguments used against war even by Friends, did not fully convince her, as much as her nature revolted from the barbarities of warfare. Like many others she found it difficult to accept a mere negative presentation of a subject. She must grasp her convictions positively. Years after *Quaker Strongholds* had become a classic, she was led into a careful analysis of luxury and wrote an essay on War and Luxury that indicts not only the military profession, but also the spirit in many professing non-militarists. She was able to show that insensibly this spirit contributes to the anachronism of war. That spirit was defined by John Woolman as the *spirit of oppression*.

He discovered it—Caroline Stephen re-discovered it, in *Luxury*. The cold logic to them and to many, fortunately, in this day is that the axe must be laid at the root of this spirit of oppression on which warfare lives, if the evil is to be actually uprooted.

We have applied the term "the fatal third" to the astronomical figures that result from the aggregate of the outlay for war and for luxury. In the list furnished by our friend it appears that only "minor luxuries" in our own country are included. So great would be the whole world-bill, if every item properly belonging to it were put in array, that we may well believe that it would amount to a third of the annual expenditure of the billion or more people in the present estimate of world population. Is it not indeed a fatal outlay for them? Fatal we mean in the sense of being at once futile and harmful. In any event the outlay for war is destructive. The economic aspects of this waste have put the world of business the past year in dire extremity. But is not the luxury expenditure often more than waste? It very generally saps physical, intellectual, moral strength. It spells decadence and makes prophets like Arthur Balfour (see his essay on *Decadence*) and Dean Inge cry aloud in warning tones of modern Jeremiahs. Of course the cry is largely unheeded. One actually wonders in the face of such heedlessness, whether calamity is a necessary instrument of national salvation. It worked as such again and again in Old Testament times, and the world may not have advanced beyond that necessity yet.

There is, however, still another side to this great aggregate expenditure for war, and for that part of luxury that actually contains the *seeds of oppression*. The attempt to think in world terms and especially to indulge in world statistics is so new, that one needs to be cautious in using the figures even of professional economists. It may be no better than a guess, but it is soberly stated in some quarters that about one-third of the population of the world to-day, in face of war conditions and of famine, is underfed in body or in mind or in both. There can be no question that the aggregate number is appalling. It makes a background to our abundance in America that ought to arrest the sober attention of every one. It may be easy to challenge the figures in either case—we trust the aggregate is much less than is represented. Be that as it may, the two groups of facts, the military and luxury expenditure, surely shame the good feeling and the intelligence of the twentieth century. Vast sums of money are spent for destructive purposes, and for indulgence that tends directly to destruction! Vast numbers of people are hungry and forlorn, who could be lifted out of this deplorable condition by the sum of that expenditure! Cannot enough intelligence be marshalled in world conference or in the leadership of some really good Samaritan government, speedily to end such an anomaly? What if the present Conference at Washington were to address itself to this positive note? The transition is not so difficult as might appear. Warships might be loaded

with grain for the famine districts; soldiers very often have been almoners of good. If this positive side of peace-making were rightly put to the imagination of a war-weary world we feel sure there are incalculable possibilities for practical development.

And what is the alternative if this is not done? Is it not the painful process of agitation—revolution, and again revolution, the barely recognized “step by step” of the poet toward the “Golden Year?” This slow process will go on, does go on. We must be blind to the lessons of history and of life if we cannot see “the steady gain of man.” But Christianity has power greatly to accelerate this progress. It can make the same change in direction for nations as for individuals. In other words, it can convert the world,—convert it in the sense of turning it toward the light. That usually does not at once eliminate every item of evil from one’s life. It starts one in the direction of right. Our habits of thought, the manner of our acts, even our tempers and temperaments change by degrees as we live in the light. Let us courageously believe that nations can thus “face about.” Our believing it has something to do in the Divine economy with bringing it to pass.

A recent book from the pen of a famous German has the title “In Days to Come.”* It is his vision of the social evolution by which the destructive and harmful elements of national and human life are to be transformed into universal well-being, the very problem indeed involved in eliminating the two groups of facts noted above. But Christianity is infinite in power as a social force. It does all and much more than social evolution and does it much more quickly. The golden rule is said to contain the best political economy in the world. And we stand helplessly by and hardly catch the faraway whisper—“Oh ye of little faith.”

J. H. B.

BOOK REVIEWS.

“THE QUAKERS: THEIR STORY AND MESSAGE.”†

A. Neave Brayshaw’s book has more than once been mentioned in these columns, but we feel it could hardly be called too frequently to the attention of our readers.

It is an astonishing little volume. We have all known of houses “so much larger inside than out.” This is precisely the impression one gets from this book; when one has completed the reading of its 148 pages one is amazed that so much could ever have been told in so small compass.

Nowhere is there anything suggestive of the “compendium.” Nowhere is one conscious of condensation or of matter closely packed in the way common to nearly all books which aim to give much in little. The whole period is covered, from before the birth of George Fox down to the great London Conference of 1920—and after; three centuries in all, yet not once is there the slightest sensation of being hurried along. There is always time for happy anecdote and pithy, leisurely comment, illuminating detail, and shrewd, whimsical observation. Of course, the secret lies in an almost incredible skill in determining just what shall go in and what shall be left out. What does go in is treated amply and with leisure.

The “Rowntree History,” in its seven great volumes, is monumental. Yet it is safe to say that there is scarcely a phase developed in those, approximately, 3500 pages, which is not somehow touched on in this little work, not one-twentieth so large.

* “In Days to Come,” Walther Rathenau.

† Published by Robert Davis, Harrogate, for the 1905 Committee of Yorkshire Quarterly Meeting of Friends, 1921. To be had at Friends’ Book Store, 302 Arch Street, Philadelphia.

And many, who would gladly own and assimilate the great history, will be able to find neither the money for the first nor the time for the second. For these Neave Brayshaw’s book is invaluable, as indeed for all others; for a handbook such as this is of use to even the profoundest scholars.

The Table of Contents, with its analysis of the four chapters, is illuminating:

I. The century preceding George Fox; early life of Fox and rise of the Society of Friends; the early messengers and the bond of fellowship; the central teaching and its bearing on worship, truthfulness and war; persecution; organization.

II. The eighteenth and early nineteenth centuries; quietism and seclusion; training as pioneers; the inner history of the Society; anti-slavery trade and other philanthropic activity; social and family life.

III. The nineteenth and early twentieth centuries; emergence into the wider world; historical sketch of Quaker ministry; effect on Quakerism of the Evangelical and Methodist movement; the Beacon separation; the evangelical period; foreign and home missions; adult and junior Sunday Schools; change of outlook in scientific and religious thought; the Manchester Conference; concern for religious teaching; philanthropic activity and examination of the causes of social evils.

IV. Service during the war of 1914-1918 and after, Friends’ Ambulance Unit; War Victims’ Relief Committee; Emergency Committee; conscientious objectors to military service; All-Friends’ Conference, 1920; the relation of the ‘Peace Testimony’ to other parts of life; the message of Quakerism.

It will be seen from this that the book is written from a very definitely English point of view; indeed, were an American asked to criticise and suggest, one would ask whether a second edition might not be made even more valuable by being inclusive of Quakerism in America and other parts of the world. This could quite conceivably be accomplished by a deft touch here and there which would probably add less than a score of pages to the book. But while there have been separations in this country that London Yearly Meeting has been able to avoid, the same problems have presented there as here, the same varying types of Friends exist, and it is astonishing how parallel has been the development of Quakerism in England and here, despite the three thousand miles of ocean that separate us. So that the fact that this book was written by an Englishman about English Quakerism makes it really scarcely one whit less important for Americans or Canadians or Australians.

One of the finest passages of the book is to be found in Chapter III, being the ten pages entitled in the Table of Contents “Historical Sketch of Quaker Ministry.” Space forbids quoting it *in toto*, and to quote in part would be to garble it, and might lead to misconstructions of Neave Brayshaw’s position. Those who know his “Life that is Life Indeed,” first published ten years ago (I shall always be grateful to Thomas Davidson of Fritchley, who first brought it to my attention.) will be sure that his views are sane and sound on this subject. He deplores the “*excess of fear*,” as distinct from a holy sense of responsibility, which has so frequently accompanied a call to the ministry, and the “*embarrassment*” which is so often felt in mentioning the subject or discussing it.

“In all this [he says] we see the concern of the true minister that his life shall commend his words; but Quakerism has suffered from an over-cautiousness, slipping at times into lethargy and even into excuse for drawing back from service. A genuine desire for correspondence between life and ministry will be more concerned with elevation of the former than with suspicion of the latter. Unworthy the preacher may feel himself to be (in fact, what preacher does not?); grieved at his inconsistency in his falling short of the ideal which, having seen, he sets forth; and strong (and not always unwelcome) is the temptation to withhold his offering under plea of avoidance of hypocrisy. Nevertheless, it is an abuse of language to call “hypocrite” the preacher, or any other, who, notwithstanding failure, is honestly set in the right way, pressing

toward the goal even though he cannot count himself to have attained. Inconsistency is not the same as hypocrisy."

The brief sentence from George Fox, appearing on the title-page, characterises, I feel, the whole spirit of the book and its author: "Always feel a growing in the power of the Lord God that is universal and everlasting."

A. L.

GEORGE LLOYD HODGKIN.

I have just been reading the beautiful story of a beautiful life—"The Life and Letters of George Hodgkin" (1880-1918) edited by his gifted sister, L. Violet Hodgkin. His life, his ideals and his Quaker faith were formed and shaped under the immediate influence of two of the most remarkable Friends of the nineteenth century—that of his father, Dr. Thomas Hodgkin, and the famous "Nun" of Cambridge, Caroline Stephen. He visited America in 1912 as a representative of the English Young Friends and he attended the Five Years' Meeting of that date, followed by a memorable tour of the Friends' colleges of the eastern and middle western States. This American visit had been preceded in 1908-09 by a still more important one, in company with his parents and his sister, to Australia and New Zealand. This journey left an ineffaceable trace upon his life and prepared him for the part he was to take in the great test of 1914-1918.

In 1912, George was married to Mary, the daughter of Henry Lloyd Wilson, and the couple settled in a simple little home of joy and radiance at Banbury. The story of George's pacifism is one of the most interesting Quaker cases which the war called forth, and in the story of it one sees vividly what "absolutism" meant. Finally, the door opened for a real service in which George felt free to engage. This service took him into Russia, Persia and Armenia in 1916 and on a second eastern journey for the purpose of carrying medical relief through Bagdad into southern Russia and Armenia in 1918. He died in the hospital at Bagdad Sixth Month 24, 1918, at the age of thirty-seven. The book contains extracts from his Letters and Diaries and a few short papers and fragments giving his written thoughts. It is a good book for young Friends in America to read and to meditate upon, and it should come to many as a fresh inspiration to be faithful to vision, light and leading.

RUFUS M. JONES.

THE INCARNATION AND THE INWARD LIGHT.

The Christian Church is intended to be the pillar and ground of a twofold truth; the fact of the divine Incarnation and of the divine Immanence. These two great truths are intimately connected, and no end of confusion has been caused in many minds by pitting the one against the other, as if they were mutually exclusive, instead of being, as they are, complementary to each other. And it certainly is not without significance that the chief exponent of the divine Immanence should have been the great apostle of the Incarnation also. I refer, of course, to the writer of the fourth Gospel, the disciple who was able to look deeper into the mystery of the coming of God in our nature than any other of the apostolic band.

The Incarnation was in the mind of God from the beginning. The revelation of God made to the nation of Israel, with the accompanying teaching of man's relation to God, prepared the way for the truth of the Incarnation, *i. e.*, God-manifest in human nature. God taught the Jewish people by their unique history that their nationality, recognized by God as His "son," should one day be summed up and represented by one wonderful personality, who should crown her history and bring in the kingdom of God.

Israel witnessed to the divine origin of humanity on the very first page of her sacred writings, and through her long and checkered career uttered the instinctive cry of humanity, as no other people has ever done, for the coming of a Deliverer, who would be both divine and human.

The ancient Scriptures declare that Man stands at the head

of creation, being made in the image of God, so that there is nothing inherently inconceivable in the union of God and Man. In the earliest Gospel story we have a life presented more perfect than the mind of man ever could have conceived, of which our deepest instincts must confess that it is the most God-like thing that has ever been seen; a life of inscrutable mystery, unless we regard it in the light of the explanation which its eye-witnesses gave of it—namely, that it was the invisible God breaking forth into visibility in the terms of a human life.

How glorious must be the ultimate destiny of our race if the Incarnation be indeed a fact of history! We can never get back where the world was before this new chapter was opened. Through Christ human nature has been dignified. He took it not only to the cross as an oblation of sacrificial love and obedience to the will of God, but He also took it through the gates of death into resurrection life and victory. He has taken it to the very throne of God.

The Incarnation has made the whole of life sacred. Service, however menial, becomes glorious, and the meanest specimen of humanity is now "a brother for whom Christ died."

But the truth of the divine Immanence is the necessary corollary of this glorious fact. The Gospel message takes up the ancient *Hebrew* conception of the creative and all-enlightening "Wisdom," and says Christ is that Wisdom incarnate. It takes up the *Greek* conception of the all-informing "Logos," or Reason, and says, what men have more or less dimly felt in themselves to be a voice more reliable than their noisy passions and fleshly desires, is now embodied in the pure and unselfish humanity of the Christ. It can take up the "inner light" philosophy of ancient *India*, and by making it to be the insining of the living, and glorified Son of God, who has fought man's battle and has come off victorious; who has grappled with the threefold problem of sin, sorrow and death, as a Man, and for Man; and who can make it by His spiritual appearing good in man also; change a cold and inoperative philosophy into a world-conquering Gospel, bringing healing to the nations.

The Light to which the Church of Christ is called to bear witness; to which her ministers must turn all men everywhere is not a mere quality of human nature. It is Christ Himself in His inward and spiritual manifestation. It is no mere philosophical speculation or mystic dream. It is the secret of repentance, for it shows us our hidden sins. It is the secret of faith, for it opens up to the penitent the glory of the Person and work of the Redeemer. It is the secret of regeneration, and of resultant holiness of heart and life, for it is the seed of the kingdom, powerful in every one who welcomes it as a little child: a kingdom of righteousness, peace, and joy in the Holy Ghost. And all who are "children of the light" are led by it in the footsteps of Jesus, in the way where they learn to deny themselves, and to learn of Him, the meek and lowly in heart.

"That was the true Light," says John, and by that he also declares that every other supposed light is a counterfeit.

M. I. R.

"We cannot save the people unless we teach them, and we cannot teach them unless we reach them," and we cannot reach them unless we go after them!

Again: "How shall they hear without a preacher? and how shall they preach except they be sent?"

But, if we are sent, let us be tremendously quick to obey!

WM. C. ALLEN.

Ask a monk like Brother Lawrence what praying means to him, and he answers, "That we should establish ourselves in a sense of God's presence, by continually conversing with Him;" and ask the question of so different a man as Carlyle, and the reply springs from the same idea, "Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its Eternal Father, and with or without words, ought not to become impossible, nor, I persuade myself, need it ever."—From "*The Religion of Fellowship*."

EXTRACTS FROM LETTERS OF WILLIAM BACON EVANS, RAS-EL-METN, SYRIA.

Kindly selected by Mary Harlan Rhoads.

We live in a four hundred-year-old castle (with three to four-foot walls) overlooking the rest of the village, which stands upon a "hog-back" between two deep gorges. Life conditions here retain a good deal of the old elements. Daniel Oliver receives callers not only from this village, but judges, princes, and high "muc-a-mucs" from other places come also—some stay to meals; others have their little cups of coffee and depart.

With regard to the care of the orphans, if it is right to judge by their bright, healthy faces, the rather primitive arrangements are highly successful. They (the seventy boys) sleep in three rooms—their mats covering the floors about as thickly as they can lie. By day, the mats are rolled to one side (or put out to sun) and said rooms become school-rooms, with nothing but the simplest of furnishings—some benches and blackboards.

All three rooms have light and windows on both sides—the old castle stands on an eighty-foot hill—and the hill is three thousand feet above the sea—so that we have good air and exposure.

The boys' dining-room is an arched vault opening to the south. The protection from cold wind or damp air is furnished by a gate of iron bars. The stone walls of the room have been whitewashed and we hope to do it again. The boys sit on benches, with a higher bench opposite for a table. They file in, stand while they repeat a little Arabic prayer, drop to their places, and begin functioning immediately at the "Amen." *Pièce de resistance* is commonly a round Arabic loaf with upper and under layer, the whole not over one-quarter of an inch thick and about eight inches in diameter.

If one wants a bit of work done, they jump and seem very glad to come, and generally they do their work quite well. When not in school, they usually play on the open space to the south and east of their quarters, . . . the ground falls away rapidly in terraces, and one has to be careful not to tumble over!

"Marbles" is a favorite game just now and there are often lively discussions in Arabic (of course) about disputed points. In clear weather they have always before them a magnificent view of rocky gorge and snow-clad mountain with green pines and blue sea "thrown in!"

There is also "the pass" on the road some sixty feet below, where one may see young men galloping on Arab horses, or occasionally a few laden camels, but more often donkeys or mules, with richly decorated harness and tinkling bells. Automobiles, which come occasionally, are still objects of much curiosity. Some of the boys have soft balls and enjoy playing catch. The boys also watch the chickens to see that no jackal or fox creeps up to carry away a dinner for himself.

Many of the older boys have picked up enough English to understand what one wants and some of them speak quite well in that tongue. They still enjoy football. They understand the rules pretty nearly and call "out!" when the ball passes the bounds.

The older boys come to "Meeting," held on First-day in a small building in the village below. They seem to pay close attention when anyone is speaking. The smaller boys and girls attend a "Meeting" in the "seriah" or castle which Emily Oliver attends. Here the children sit on matting on the floor.

There are now (Tenth Month 31, 1921) five teachers and they have large classes, for day-scholars are now also admitted. The orphanage children of course pay nothing, as they have nothing, but day-scholars are charged ten Egyptian pounds, about forty dollars a year, which helps with the teachers' salaries.

The thirty girls are housed in a separate home one-eighth of a mile away, with two native women. All drinking water is carried, generally on the horse, from the spring near the Girls' School. Rain water is collected from the roofs here for

washing purposes in great underground cisterns, one of which used to be a dungeon. The present "laundry-room" is part of a former Maronite (or Roman Catholic) chapel.

The people here are generally of dark complexion. Some of the older men are in long "Biblical" robes, others with baggy trousers (almost skirts) and some in European dress. Some of the women are handsome, but want of care of teeth and too much *want* and *care* of other kinds (with hard work) makes the young women look prematurely old.

From the "seriah," as the old castle is called, one descends a crooked, steep path or succession of steps, past dwellings on different levels, some occupied and some in ruins till the "one street" is reached. It is very narrow and winding, ill-paved, muddy in places. Little asses or sheep may be seen tied at house-doors—more rarely, lordly looking camels with their burdens.

Five minutes' walk and the rug factory is reached by a narrow side street. The house is red-tiled, of Italian style and quite roomy. The inside or smaller room has fine broad windows toward the south and here are the two Armenians in the red tarboosh or fez. And Druse girls with blue-white veils, sit on little cushions on the stone floor, two girls at a loom. Women have been furnished with wool which they spin at home into the yarn, which, after being dyed by the Armenians, is made into rugs.

A motherly woman named Mariam oversees the girls' work. Fortunately for me she speaks English. The Druse girls wear white veils which fall below the waist. It is quite important to cover the hair, otherwise they are not particular about the veil when working. For the most part they are of the impulsive lot, of Italian-volcanic temper, but soon over it. Many of them have been cheated of school by the war. So far, way has not opened to supplement this need, except by the discipline and experience which their work affords. We have hung some pictures and have a few books about. At the recess times (fifteen minutes) morning and afternoon, we try to have some game for the little girls, generally tossing the "football" from hand to hand, into which play they enter almost too vigorously.

Now (Seventh Month 24, 1921) we have finished about fifty-three rugs, large and small. The carpets have warp and woof of cotton, with the wool tied on stitch by stitch. The smallest are 2½ by 4 feet, and the largest 5½ by 7½ feet. The designs are either creations of the Armenian teachers or copies of rugs we like.

(NOTE.—At the latest word from Ras, the rug factory was still closed owing to lack of funds, only the orphanages being kept open.—M. H. R.)

The present government in Syria is military. Complaints are heard from many quarters and the Oliviers lost heavily in purchased supplies which disappeared in transit between Philadelphia and Ras.

As regards our currency, it is practically all paper, either Egyptian or Syrian. The Syrian is the legalized money, but the Egyptian, owing to its greater stability, is commonly used to found prices which are then translated into Syrian, whatever the current rate. This varies from time to time, the Syrian pound having been as low as 33½, and as high as 42. Small change is difficult to get up here, and in paying the carpet-factory workers we commonly have to group three or four together and hand over the note to one of them, to divide as best they may!

(To be concluded.)

"PRAY for a greater spirit of hopefulness. I think a bigger ideal of what our country stands for is the thing to ask for. And then the element of hope and restfulness and eagerness to work will follow."—GEORGE LLOYD HODGKIN.

"If the Christian Church wants to convince the world of the supreme value of its ideal of love, it can only do so by steadily confronting the world with the actual thing."—EDWYN BEVAN, in "Hellenism and Christianity."

ASLEEP.

We are asleep—sleep! The bright hours stream away;

The vineyard fruits grow overripe and fall;

The rich grain wastes and shatters day by day;

Yet listless hands hang down; and over all,

A dense and heavy atmosphere of sleep

Hangs still and deep.

We are asleep—sleep! Forgotten is the guest.

Forgotten is the zeal with which we went

Alert and free, to give our very best,—

The joy with which our primal strength was spent.

And so we sit and drowse and sleep and dream,

Nor see the gleam.

Nor see the gleam—the golden gleam that shone

With such compelling fervor that it drew

Strong men and earnest women out alone,

And eager little children, not a few,

To strive and toil and serve, and follow still

The Heavenly will.

Still glows the gleam, still sounds the trumpet call,

Still cries the need for earnest workers strong;

But sleep has dimmed our eyes, and over all,

The dreamy hush hangs dense and deep and long.

Sometimes we stir and murmur, "we must rouse,"

And still we drowse.

O, leave us not to dream our lives away!

O, flash Thy burning beacon in our eyes!

Thunder a booming call to us this day,

That shall compel us to awake and rise!

O, snatch us from our sleep at any cost,

Or we are lost!

—MABEL C. SATTERTHWAITE, in *The Olney Current*.

LETTER TO HADDONFIELD AND SALEM QUARTERLY MEETING.

HOTEL VENDOME, San José, Calif.,
Eleventh Month 30, 1921.

DEAR FRIENDS:—

We desire to tell you how much we appreciated the *Quarterly Meeting Messenger*. We are so far away from the activities of our Friends that such information as it contains is most interesting to us.

The subject of amusements is agitating many of the sober people of the other denominations. The need of the hour is a higher concept of our spiritual obligations to Jesus Christ. It is distinctly affirmed, and facts are produced supporting such affirmations, that dancing and some other amusements wound the spiritual life, loosen the ties to the Christian religion, and tend to lead others than ourselves into associations that damage their own souls and the moral status of the community. I would have our members seriously to reflect on the effect of their example to others. These are days when, as patriots and Christians, there is need that we sometimes forgo our own pleasures and follow a course that will lead toward a stronger National life. The way will at times seem lonely, the difficulties not a few but personal peace will attend it. We are never sorry, when past actions have been reviewed, because we "have endured the cross and despised the shame." It pays!

We were also much interested in the report regarding membership. Probably my wife and I have seen as many sorts of Friends, in many lands, as others. We have been observing the practical results of attempts to substitute associate or other forms of membership for birthright membership and observe that, unless there is an exceedingly live overship, the results are not favorable. Again, there is no substitute for the new birth into the Kingdom of God which a birthright membership must know; nor can we deputize to others the ministry, the zeal, the exercise of courage which an hereditary

communion rightfully demands of us. We are living in an heroic age—every quality of the Christian hero is required of us, now is the time to give up all for our Saviour, now is the time to strike fire!

In southern California we recently were glad to meet with our dear young friend, Richard R. Wood. He reminded us of his grandfather, that ideal of a Christian and business gentleman, the late Alexander C. Wood. We are pleased to know that Anna J. Haines is again with you and her family. We follow her with our thoughts and prayers.

We have been very busy in connection with peace work on the Pacific Coast. I have for years not done much among Friends in that department of Christian labor, and for a few years, while the country was engaged in war, we both suffered much abuse and not a few trials because we could not support it with approval or money. But things are different now. (A prominent churchman of California, when recently conversing with me referred to how the preachers were swept by the passions of war in 1917 and how they told their young men they were going out to fight for ideals, which have since been proved to have been propaganda to cover up the real object and intent of putting America into the war, and this churchman exclaimed, "We lied to them!") Effort has recently been made to place me on the executive committee of the State Church Federation, and give me my old position of chairman of the peace work connected with it. I have delivered numerous addresses to church and other organizations. Besides the twenty-five church papers I write for, I have been contributing to nearly 500 newspapers on this subject, and we have been able to finance a program which we understand has resulted in about 600 meetings being held over the State in behalf of the disarmament conference. In spite of this there is much anti-Japanese sentiment in California which is a national menace. I simply tell you the above with the hope that it will encourage my young Friends to grip this reform—it is worthy of all their chivalry, skill and patience on behalf of the Master who has poured out upon them so much of the bounties of the world.

We both send you a message of our love and sign this,

Your friends,

WM. C. ALLEN,

ELIZABETH C. B. ALLEN.

JAPANESE NOTES.

EXTRACTS FROM E. F. SHARPLESS'S LETTERS, WRITTEN AFTER HER RETURN TO MITO FROM HER SUMMER SPENT BY THE SEA.

Ninth Month 3rd there was a wonderful celebration in honor of the safe return of the Crown Prince of Japan. There was a flag procession in the morning of the Primary School children, and a lantern procession in the evening of the upper schools, and fire works and a great calling of "Banzai" and shouting. Our English newspaper here prophesies great changes in the conduct of the court as a result of the trip, and it would seem inevitable.

The Kindergarten begins to-morrow. We had our first First-day School and Meeting to-day. We had sent word to very few of the children so I was pleased to see so many—fifty—get together.

Ninth Month 11th-12th.—One of our little kindergarten children was very ill during the summer; they thought she would not live. But she kept saying: "No, I am not doing anything naughty, so God will help me." And the only way they could get her to take her medicine was by reminding her that God was looking. The mother laughed as she told about it, but the tears were not far off, and she was pretty much impressed by the child's faith. I had another rather touching talk with a man a few days ago. He is in a hospital and is probably going to be a cripple the rest of his life. He said he had a dream. He dreamed that he went up to Heaven in a thing like an aeroplane, and he was told to go back, that there was still work for him to do. It was at a time when everyone thought he was going to die. Since then he has brought about

the reconciliation of two members of his family whose quarrel of long standing has upset the life of their whole village.

Ninth Month 25th.—It has been a good day for our classes. This morning at First-day School we had sixty-eight children. It began in the thirties and has gone up and up. I remember when it passed the fifty-mark and when the sixty, and such good, attentive children, and such earnest, interesting teaching (I am speaking for the other three teachers of course!). Then we had meeting with a "visiting Friend," a railroad man, who spoke to us very earnestly. The girls have learned a good bit about settling down into silence since we began to meet. This afternoon we had a class up-town, of which my division is the kindergarten one. There were twenty-three of them to-day.

My bicycle has come and been set up, and has already become quite indispensable. Its first job was to go all over town to the homes of the W. C. T. U. ladies collecting their approvals of a message endorsing the disarmament council from the women of Japan to the women of America. An old lady of eighty-nine (Kaji Yajima) is sailing this week to carry them across. She can't speak any English, but she has the spirit of world brotherhood. So I think it was a good christening for that bicycle.

Isn't it wonderful the way the people of America are back of that Disarmament Conference?

FROM THE ANNUAL REPORT OF THE JOHN WOOLMAN MEMORIAL ASSOCIATION, 1921.

During the year just closed, while the record is not filled with anything startling, yet we can report a gain in some of our material, and still more in our spiritual interests. Taking the latter first, the bi-centennial of John Woolman brought evidences of interest in his life and work from all over the country, and still more from abroad. Letters came from all parts of England, and there were many celebrations, of which we can speak only in passing. That at the grave of John Woolman, however, in the old *Bischoff* ground of the Friends in York comes most closely home to us. C. Walter Borton, who had visited the graveyard, mentions the impressive character of the occasion, and he has taken the trouble to bring us home, with much inconvenience in travel, a bit of ivy from this hallowed spot. The twig had great care given it during last winter; it was set out beside our little porch in specially prepared soil this spring, and has grown at least a yard during the summer.

We may be pardoned a feeling of great satisfaction when we regard one aspect of our material affairs, in contrasting the surroundings of this house with its condition six years ago, when we first opened. The great dump, with its mountain of tin cans and ashes across the way, has disappeared. Two shabby houses opposite have become the property of persons of taste and refinement. One of them was recently acquired as her private property by a well-known social worker in Philadelphia, who will use it as a rest house, and call it from its chief feature, "The Green Pump." We hope much for co-operative service and appreciative expression from our neighbors. In recognition of the fact that we are a public and not a private enterprise, the town has placed us on the tax-free list, as has been stated in a previous report, but our hearts are gladdened with signs of further appreciation, as stone and materials piled along the side of the road indicate the early improvement of the surface of Branch Street, in fulfillment of many of the Street Commissioners' promises. A brick walk laid in the old way, from bricks which were being discarded by a mason, who was tearing out his old colonial pavement to have a brand new cement one, leads now from our gate to the kitchen door, and retains the atmosphere of the place. Such brick are not to be had today at any price.

The prospect of obtaining a grant from the State Legislature becomes more hopeful to us, as our friend, Emmor Roberts, has promised to present our case before the Appropriations Committee of the State Senate. One of our strongest

arguments is the fact that some years since the State undertook to buy this property to preserve the memory of John Woolman. This failed at the time, through lack of sufficient proof of its identity. This is all now in our hands. We cannot use the \$10,000 now asked for as an endowment, but it will place our property in good order, and move over the original home of Woolman himself, now used as a barn on the adjoining property (generously placed at our disposal, if we replace it). It will also work wonders in our gardens and within the house.

Our other endeavor at the present moment is to raise as much as possible to meet the offer of our kind friend, William Bancroft, of Wilmington, Del., of \$1,000, if we can make up the remainder of the \$25,000 needed. We have received a little over \$1,000, and it will take the effort of every interested member to raise such a sum as \$25,000 before the coming of the new year, the date set for our accomplishment of this task. For all the unique charm of the place, and the many visitors, most of these do not remember our straits for support, and precious associations need to be upheld with definite financial aid. May we not claim this, not only as a Memorial to a Quaker worthy who merits continual remembrance, but as a public institution, with ideals for service in the community, worked out on lines that would be approved by John Woolman?

We are an incorporated institution, prepared to receive bequests and care for them, and we would be glad if some of those to whom John Woolman's service to the world, now so needing his memory revived, is precious, might remember us in their wills.

AMELIA M. GUMMERE,
President.

CHILDREN'S CORNER.

HARMLESS AS DOVES (1798).

MAUDE ROBINSON.

Reprinted from The Examiner.
(Concluded from page 320.)

One day, Jane was in the meal room, when she was startled by a whisper from the trap door above her.

"Jane, Jane, mavourneen, couldn't you give us dhrup of buttermilk? 'Tis perishin' with thirst we are."

"Who is up there?" asked Jane.

"Only us—Bess and Norah Byrne and our cousin, Peggie O'Brien. Our mother could not leave poor Mike, who is dyin', and Morgan is taken prisoner, and she would not have us girls at home to be insulted by the soldiers, so she sent us here three days since, knowin' the Quakers wouldn't turn us out. We brought bread and some blankets, and pulled the ladder up after us, but do give us some drink."

Jane fetched a large pitcher of milk and handed it up to the thirsty girls.

"That is good. May your bed in heaven be aisy, if you are a heretic, Miss Jane! And now can't you get us some yarn and needles, and we'll knit you some fine stockin's. Sure, we've nearly worn out our beads with prayin', and little the saints seem to heed—may I be forgiven for saying so!" said Bess, the older of the two pretty Byrne girls, whom Jane knew slightly, but being Roman Catholics, had never been intimate with.

"Try praying to God Himself, the Lord and Master of all the saints," she said; and soon a basket was handed up with mighty skeins of the yarn she had spun for winter stockings for her father and brother. She added two books—"The Life of William Edmundson" and "The Pilgrim's Progress"—her whole library, except the Bible, which she did not dare offer.

So in the dreary weeks that the poor girls hid in the loft, often, when they heard the military about, not daring even to whisper, they had some employment to wile away the long hours, and no one but their faithful friend had any suspicion of their whereabouts. Other refugees came constantly for

food. As dear old Rachel Williams would say, it was wonderful how the barrel of meal and the cruse of oil held out. Joe ground the coarse meal for cakes, and Jane, having no market for her butter, could afford a little of that, so no hungry body was sent away empty from the mill.

Early one morning, Joe was dealing out food to a group of wild, unkempt men, whom he well knew had been leaders in the rebellion, when the sound of many horses' hoofs on the road alarmed them, and in a moment they dashed under the arch of the bridge, standing knee-deep in the water that fed the broad, mossy mill wheel. Grass and rushes hid the entrance, and as the poor men cowered together as much out of sight as possible, they heard the horses clatter above them, and a loud voice asking Joe if there were any fugitives about.

"I daresay there may be," said Joe, composedly, "but I am a Quaker, and go about my business, taking no sides, and desire to be at peace with all men."

"Well," said the officer, "if you see any such, tell them of the King's clemency. A Protection will be given to all who come to the military headquarters to apply for it."

"That is good news," said Joe; "I will tell all it may concern."

Away clattered the troop, and when the wet, scared men crawled out of their hiding-place, he earnestly advised them to avail themselves of this offer, and go back to their homes and their work in peace.

It was three Friends—Abraham Shackleton, Ephraim Boake and John Thomas—who undertook to be mediators between the King's troops and the rebels in County Kildare.

Disapproving of all violence, they were trusted by both sides, and although for many months there were robberies and threats and sore anxiety, gradually the reign of terror died away, and it became possible to live a normal life again.

In spite of many moments of terrible danger, when their Protestant neighbors were being slaughtered all around them, not one Friend lost his life, except one young man, who, in a panic, joined the King's army and was almost immediately killed by the rebels.

In worldly possessions they suffered sorely. A few had their houses burnt as well as rifled. Both sides of the combatants stripped them again and again of foodstuffs, of cattle and of horses. Money was demanded by desperate men at the pike's point, clothing and bedding were stolen; for the chance to spoil their more thrifty neighbors was irresistible to the greedy, ignorant and idle among the country folk.

Money to aid the Friends was freely supplied by the fellow-members in Dublin and England, and a considerable sum was put into the capable hands of Joe and Jane Williams. Their power to distribute was much helped by a pleasant surprise. One night there was a familiar whinny under their windows, and there stood grey Dennis, the good horse that had been stolen from them months before, who had found his way home. He looked starved and hard worked, but Joe soon provided him with the warm bran mash that he loved, and in a few days he was fit to be driven into Wexford, where cloth, linen and other necessities of life were still to be bought.

The military in charge of the town told Joe he must take out a "Protection," but he stoutly refused, having had neither part nor lot in the rebellion, so a free pass was given to him, with which he went all about the country on his errands of mercy and healing.

He lived at Randall's Mill all his life, for neither he nor his sister ever married, and at the age of ninety he dictated to a relative the story of his experience of the protection of God for His trusting people during the terrible days of 1798.

WAR is not merely an exercise of force. It is the use of force under conditions which for one thing imply deceit and a doctrine of calculated and systematic perversion and obscuration of truth. And even worse, the conditions imply a contempt of personality which is a concrete rejection of the law of solidarity and the principle of fellowship.—RICHARD ROBERTS.

FRIENDS' HISTORICAL SOCIETY.

ANNUAL MEETING.

The Annual Meeting of the Friends' Historical Society was held in the Twelfth Street Meeting House on the evening of Eleventh Month 28th. The Treasurer's report showed a balance of \$82.40 on hand in the General Fund.

The President, Lucy B. Roberts, in her report of the activities of the Society for the year, drew the attention of the members to the very complete index of the first ten volumes of the Bulletin which has been prepared under the careful superintendence of Dr. Rayner Kelsey. Desk space has been offered the Society in the Friends' Library, Sixteenth and Race Streets, so that we shall hereafter have a permanent address and headquarters. She also touched on the generous offer of Hannah Fox to give the custody of "Wakefield" near Logan to the Society as Trustee and to endow it with sufficient funds to keep the building in repair and as a meeting place or neighborhood centre.

When the business had been finished the meeting turned its attention to the entertainment which had been organized by a committee under the chairmanship of Walter Brinton. Members had been solicited to bring with them heirlooms or articles of historic interest more than one hundred years old, and from the offerings a list was selected and the exhibitors asked to explain their choice in five-minute talks.

Jennie C. Saunders read from a letterbook of Joseph Saunders dated 1766 many interesting and illuminating comments on the non-importation agreement of the colonists and the stamp tax.

James G. Biddle exhibited the marriage certificate of John Biddle and Sarah Owen in 1730.

Anne T. Scattergood read many sprightly extracts from the diary of Mary Wheeler in 1806, describing a journey to New York to attend Quarterly Meeting.

Richard T. Cadbury exhibited a Bible belonging to one of his ancestors, traditionally believed to have accompanied this ancestor to prison in 1683 when he suffered for the cause of Truth. He had also the diary of Ann Warden and a pipe box for holding church warden pipes.

Samuel C. Eastburn brought a collection of deeds, autographs and books which might have held the interest of the gathering for several hours and whose study would take months.

James Emlen had a beautiful glass "tumbler" with cover which stood about eighteen inches high and was almost ten inches in diameter.

Henry D. Paxson produced the tomahawk presented to James Logan by one of the Indian chiefs in token of amity. This relic came from the collection of Watson, the author of the Annals.

George Vaux, Jr., showed us two walking sticks, one belonging to Daniel Smith who came to this country in 1691, and the other belonging to John Head, the latter, those present were eager to believe, being the cane on which he stamped away from Robert Morris, throwing back over his shoulder the directions of how to find the key and unlock his strong box. His conscientious scruples not permitting him to encourage war by loaning or giving money to the Continental Congress, when he returned, Robert Morris and 60,000 pounds had disappeared.

Albert Cook Myers exhibited a bronze handle of a knife, a figure in Dutch costume of the seventeenth century, which had been found in an Indian grave.

Margaret Jenkins held up to the admiration of the meeting a wonderful sampler of a pastoral scene, worked by Elizabeth Guest, in which the figures were particularly life-like and in which a great variety of complicated and beautiful embroidery stitches were used.

Joseph B. Turner exhibited what may be the unique surviving copy of an indenture by which William Penn conveyed to his creditors at a time of financial stringency the Province of Pennsylvania. Fortunately, as the happy possessor of this instrument remarked, the conveyance was never completed.

Walter Brinton exhibited a handsome surveyor's compass

made by Benjamin Rittenhouse, the brother of the famous David.

The following officers were elected:—President, Lucy B. Roberts; Vice-Presidents, Charles F. Jenkins and Amelia M. Gummere; Treasurer, Mary S. Allen; Secretary, Joseph H. Haines; Councillors to serve two years—Walter Brinton, Elizabeth B. Jones, Arthur N. Leeds, Sarah E. P. Mickle, Albert Cook Myers, Francis R. Taylor.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*.

ANNA B. DUDLEY, *Women's Work*.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

WHAT A PAIR OF BOY'S PANTS WILL DO.

Quite an ordinary man appeared one day in the Clothing Department of the Friends' Mission in Vienna. His face was thin and anxious, his manner helpless and depressed, and he wore the remains of a military uniform. By one hand he held his five-year-old son, and in the other a bundle of clothes which had just been given to him. The helper in charge of the counter took the bundle and began checking the garments from the list made out by the Austrian helper. Counting, "Eight, nine, ten—two garments for every person—have you got what you wanted?" she asked mechanically. It is difficult not to become mechanical, when the same thing has to be said three hundred times a day.

"I had hoped," said the man in tones suggestive of despair, "to get some trousers for my little boy, but the *fräulein* says that there are none left."

"Yes, that is right, I am sorry there are no more today," said the woman hastily.

She was well used to the tragedy of being out of stock of some particular garment, and hated to enter into a discussion that could only lead to nothing.

"What we have not got we cannot give," she said, a truism that she had carefully learned in Germany to be used for these occasions.

The man picked up the little shirt and knitted scarf that were the boy's share of the family bundle.

"I would willingly give up all the other things for a pair of trousers," he said; "my wife has made shirts for the children out of an old one of mine, but she has no stuff for their suits. If she were here she would know how to explain; but she is in the hospital and I am afraid I do not know about the making of children's clothes. The gracious lady may see for herself that Franz needs trousers very urgently."

He took his son by the shoulder and turned him around for inspection; and the young woman leaning over the table was at once convinced of the urgency of the need. Patching and darning are arts more practiced in Vienna than in other countries today; and the young lady had had ample opportunity to study much mended clothes; but such a marvel of patch-work as she saw upon the trousers of the boy had never come to her notice. It was impossible to see the original fabric of Franz's knickerbockers, for every pattern of cloth and serge seemed to be represented on them. The patches varied in size also from a walnut to a melon, and their shape was fantastic. The sight called up a vision of a careful mother, setting her house in order before going to the hospital, judging and contriving and using every shred of her little store of scraps of cloth.

The helper went to the Austrian *fräulein*, who unpacked and sorted the second-hand clothes from America, and laid the case before her. "Um Gottes Willen," said that lady when she saw the boy and his patches, and she fell upon her orderly piles, turned them all over, dug into half-unpacked bales, but all in vain. Every sort of other garment was there, but no trousers.

"The rush is over," said the helper; "could you find time to go over to the other depot and see if they have anything there? No new trousers have come in today, you know, but perhaps among the second-hand bale—" the *fräulein* waited for no further encouragement, but went.

The man still stood by the table, as though prepared to remain there forever, and Franz waited beside him, equally patient and quite unconcerned. It was near the end of the day and the work of tidying up the room went on.

At last *Fräulein Schmidt* appeared in triumph, bearing in her hands a pair of small blue serge knickerbockers. The people in the other depot had hunted through everything, and nearly in despair had found these at the very bottom of a bale. A look of intense relief came over the father's face as though the burden of life had been suddenly lightened. He began some broken thanks and gathered up his bundle. He bent over the hand which had given such a treasure to his boy. Franz carefully shook hands with the two women, and they went out into the late afternoon together.

Somebody in America brought that unspeakable happiness to that father's heart. Is there, after all, much that can bring more gladness to a father's heart than to be able to provide for his children's needs? Would you like to feel that glow of happiness which would come to you if you knew you were the cause of helping fathers to help their children like that? The way is very simple. Send to the Friends' Store-room at Fifteenth and Cherry Streets, Philadelphia, the clothing you will not let your little boy or girl wear any longer. You may not know whom you have made glad, but that makes no difference. You will create the happiness and it will live in the world.

X-RAY OUTFIT IS SENT FROM GERMANY TO RUSSIA.

In accordance with instructions from Philadelphia, Francis Bacon, of the German Unit, has purchased an X-Ray equipment and sent it to Arthur Watts in Russia. The equipment is the product of the Sanitas-Werke, Friedrichstrasse 31, Berlin. Although it was manufactured in 1914 it has been used very little, as its owner was in war service the entire time; and Francis Bacon purchased it directly from the former owner, Professor Fossbender, of the Technical School of Charlottenburg.

MURRAY KENWORTHY ILL WITH TYPHUS IN RUSSIA.

A cable received at the Service Committee headquarters Twelfth Month 28th, stated that Murray Kenworthy, of Wilmington, Ohio, who sailed in Eleventh Month to become a member of the Russian Unit, was taken with typhus in Buzuluk. A cable received at headquarters First Month 3rd, stated that on the eighth day of his illness his condition was favorable. A nurse was sent down from Moscow, and every possible care is being given him.

When Murray Kenworthy reached Russia the Philadelphia headquarters appointed him the Acting Chief of the American Friends' Unit; and he immediately began the organization of feeding 50,000 children in Buzuluk. His wife and three children are now at Wilmington, Ohio.

Dr. Mary McCollin Tatam is also ill with typhus. Two others of the Unit in Russia have already had typhus since Eleventh Month, they being Anna Louise Strong and Nancy Babb. Both of these are now entirely recovered.

HELP POLAND.

Three cents will feed a child for two days with fresh milk.
Three dollars will feed a child for six months with fresh milk.
Twenty cents will buy a spade.
A dollar and a-half will buy a plough.
A dollar will buy enough barley for an acre.
A dollar and a quarter will buy enough oats to sow an acre.
A cent will buy three bricks for a stove.
Five dollars will buy enough bricks for a complete stove.
A cent will buy a tile for a roof.

Fourteen dollars will buy a whole roof.

Forty cents will buy a window.

A cent will provide a starving refugee with bread for a day.

TWENTY-FIVE CENTS WILL FEED A FAMILY FOR A WEEK.

Mark your contributions for the destination you want, and send them to The Service Committee, 20 S. Twelfth Street, Philadelphia.

CLOTHING WANTED AT ONCE FOR POLAND.

"The supplies of clothing at Baranowice are completely exhausted, especially clothes for women. The refugees are reaching our outpost stations with very insufficient clothing. The weather is now quite severe, and the lack of adequate clothing is causing many deaths. We can save lives provided clothing comes."

So wrote Oscar Moon from Warsaw, last week. Have you ceased to send your old clothing to the store-room? Has it seemed that by this time all human need for clothing must have ceased? But the reverse is true. Today, because the mills of Europe have no raw materials from which to manufacture cloth, and because the money of Europe has less buying power today than even in the winter of 1918-19, every bit of your old clothing can be used. The force of workers at the store-room has been increased, it can handle all you send. Look your old clothing over-today, and wrap up everything you can, sending it to our store-room, care of Elizabeth Marot, at Fifteenth and Cherry Streets, Philadelphia.

SHIPMENTS received during week ending Twelfth Month 31, 1921—104 boxes and packages; 1 for German relief; 2 from Mennonites.

Cash for the same period, \$64,715.46.

THE WASHINGTON CONFERENCE.

IX.

Submarines: Shall they be increased and unlimited in number and size; or reduced and limited; or totally abolished? This is the question that has been the subject of animated debate within the Conference Committee during the past two weeks. France has demanded the right to increase her submarine fleet to 90,000 tons' displacement (the limit proposed by Secretary Hughes for Great Britain and the United States), without any limitation on their size; the United States has proposed a reduction in the present number of submarines of all nations and a limitation upon them in future; Great Britain has urged their entire abolition. The French have been victorious in the committee, and the Conference at its next open session will doubtless confirm this result. The American proposal, a compromise between the French and British positions, has not been successful; but, on the other hand, our delegation has succeeded in securing unanimous consent to the adoption of rules designed to curb in as drastic a manner as possible the operation of submarines when engaged in warlike activities. The British have served notice on the whole civilized world that they will carry their attack upon any use of the submarine into the open session of the Conference and on to success in the future.

The debate has been an illuminating one, with the balance of logic and humanity inclining to the side of the British. The arguments of the French are thirteen in number. They claim that public opinion, in the discussion of the Treaty of Versailles, during the League of Nations' discussion of the question, and in the Report of the American Advisory Committee, has shown itself in favor of the retention of submarines; that they are pre-eminently a defensive weapon; that they are the natural defense of nations scantily supplied with capital ships, that is, of the weaker and poorer nations; that the number of submarines possessed by any nation should be proportioned only to its national needs; that large submarines are more in accord than smaller ones with the dictates of humanity, since

they can rescue the crews of torpedoed ships; that submarines of large cruising-radius are needed to defend distant colonies, and to maintain the lines of communication between these and the mother-country; that submarines can be used under honorable conditions just as *any* weapon can be used either honorably or dishonorably; that they cannot gain control and domination of the seas; that the recent war proved the utility of the submarines as a weapon against warships, since the Germans torpedoed three French battleships and five cruisers; that by necessitating a large defensive system, they can weaken the enemy's offensive; that as wireless stations they are very useful for scouting purposes; that the German submarines proved themselves useful auxiliaries to submarine mines in protecting the German and Gallipoli coasts from bombardment; that it is justifiable to wage war against the enemy's merchant marine, and even more humane than more direct means of using force.

The British met these arguments,—or rather foresaw and answered them in advance,—and stated arguments of their own, as follows: Submarines are not adequate to the defense of coasts against bombardment and the landing of troops, since these operations are conducted by swift-moving and powerfully-armed ships fully equipped to nullify submarine attacks. The ineffectiveness of submarines against war-ships is proved by the experience of Germany which, with 375 U-boats during the war, had 203 of them sunk and was unable by means of them to sink a single ship of the British Grand Fleet; to prevent British light cruisers from sweeping through the North Sea unhindered; to prevent the crossing and re-crossing of the English Channel by 15,000,000 British troops, without the loss of a single life; or to prevent the transport of 2,000,000 American troops across the Atlantic with equal safety. As for the defense of coast lines, the British argued that theirs are four times the circumference of the globe,—almost as long as those of the other four great powers put together; but that so convinced are they of the ineffectiveness of submarines for defending coast-lines that they are willing to give them up. As for defending maritime and other communications between colonies and mother-country, submarines are much stronger in attacking than defending them, and this is especially true when the defending country does not possess the command of the sea on the surface. From the point of view of defense, also, submarines are useless for defense against other submarines; hence, since Great Britain could also build submarines and possesses a large share of the control of the sea on its surface, she could launch a more effective submarine attack against the communications of other nations than others could launch against her.

Both reason and experience show, the British contend, that it is against merchant ships alone that the submarine achieves real success. During the recent war, German submarines sank 12,000,000 tons of merchant shipping, while achieving practically nothing against warships. Admittedly, Great Britain is most exposed to the menace of submarines against merchant-ships, and especially against food-supplies; for Britain's soil produces only two-fifths of Britons' food, and not more than a seven-weeks' supply can be maintained. Hence, starvation faces Britain in submarine warfare; and this is as grave a danger as any that can confront France. It is not an insuperable one, as Great Britain proved during the recent war. But it is ingratitude, to say the least, for the nations present at the Washington Conference to hint at "starving Great Britain into submission." Without the British navy, which was almost the keystone of the Allied arch, France and Belgium would have been ruined, and even the United States would have been impotent to intervene, or might have been obliged to abandon its army in France. Can France, of all nations, run the risk of a disaster to her near neighbor and only certain ally, should the circumstances of 1914 occur again? But other nations, too, have merchant ships and the need of food imported from abroad, which British submarines could attack. Hence Great Britain's desire to abolish submarines is not a purely selfish and unworthy one; for the British believe that

they are fighting against submarines in behalf of the whole civilized world.

All the Allied world once believed, and the British still believe, their spokesmen say, that submarines engage in cowardly and inhuman war. Twenty thousand non-combatants, men, women and children, were drowned in the recent submarine war. This was in violation of laws, both human and Divine; but the excuse was then, and will always be, that necessity knows no law. Officers and crews of submarines may be honorable men, but they must obey their governments; and submarines by their very nature cannot rescue the passengers and crews of torpedoed ships. The submarine, then, is a weapon of murder and piracy. The Treaty of Versailles forbade Germany to construct any more submarines, whether for military or mercantile purposes, and it was intended thereby to banish all submarines from the sea. For it is not to be assumed that Germany is always to be bad, and other nations are always to be good; it is not logical to have one rule for Germany, and another for the rest of the world.

It is argued that "submarine warfare is cheap and within the reach of all." Even though this were true, warfare should not be made cheap; for when cheap, it is both easy and continuous. But, on the contrary, submarines may cause a very heavy expense to both the offense and defense. For example, there were only nine or ten German submarines at sea at one time, during the recent war, but Great Britain was required to maintain 3,000 anti-submarine craft to deal with them. Let us not, then, expend upon submarines and anti-submarine craft what we save on capital ships. Great Britain, with its very large number of steam-propelled, steel-built fishing boats, which can readily be equipped with anti-submarine devices, is already best equipped of all nations to cope with submarines. She probably has also the largest and most efficient submarine fleet. But she offers to scrap them all and disband their highly trained personnel, thus offering, she believes, a larger sacrifice than any made by her sister nations, and contributing to the cause of humanity a greater boon than even the reduction and limitation of capital ships.

Finally, the British argue, the menace of the submarine can be gotten rid of only by total abolition. Limitation is not sufficient; for submarines are essentially a weapon of offensive war, and a fleet of them can be rapidly expanded if the submarine industry be kept alive and a nucleus of trained personnel be maintained. Unlike poison gas and aerial bombs, the submarine is not the by-product of any industry; it can and should be unconditionally abolished.

The Italian delegation repeated some of the French arguments in favor of submarines for defense, and added that only five nations were represented in the Armament Conference, while many others could build submarines. To this argument, Chairman Hughes added the statement that the five nations represent the potency of competition in capital ships, but not in submarines, for in the building of these, other nations could compete with the five. To forestall this objection, Lord Lee, speaking for Great Britain, had said that the other powers were not likely to defy the opinion of the civilized world, if the five powers in the Washington Conference would abolish submarines; but should they do so and begin to build, the five great sea-powers would surely find some means of protection against the other, smaller ones.

The result of the long debate has been to place no maximum limit on the submarine or other auxiliary tonnage of any nation; and we may expect to see either a competition in the building of these instruments of war, and of devices designed to cope with them, or the development of "the public opinion of the civilized world" which will put an end in some future conference to the competition, and perhaps to the building itself. Friends, applying to the question their principle that all war, all agencies of war and all preparation for war, are wrong, will have no difficulty in deciding where they stand on the much-debated question. But it is well for us to know and sympathetically consider the arguments on both sides, so that we may do our share in bringing about the right decision.

The American proposition to restrict the size of auxiliary ships to 10,000 tons, the British proposition to restrict the size of their guns to eight inches, and the rules proposed for the curbing of submarine activities (including the outlawry and treating as pirates of any submarine crews who violate these rules) have been adopted in committee; and a new debate has just begun on the American proposition to abolish chemical warfare.

WM. I. HULL.

WASHINGTON, D. C., First Month 7, 1922.

FRIENDLY NEWS NOTES.

A small audience responded to the invitation of the Social Order Extension Committee to hear Dr. Gregory Zilboorg at Friends' Select School on the evening of First Month 5th. The lecturer was one time Secretary to the Minister of Labor in the Kerensky Cabinet. Although speaking a fluent English his accent was unfamiliar, and not a few of those present could not follow him. He made it clear, however, that in numerous details Russian affairs demand a Russian experience for a full interpretation.

PRESIDENT ARTHUR MORGAN of Antioch College, Ohio, held a large audience for an hour and a half on the evening of the 6th, while he explained the "Antioch Plan" in education. Under this plan students spend five weeks at the college in academic work and follow it with five weeks in practical work in shops or business or professional offices.

THE Yearly Meeting's Extension Committee would encourage individual Friends to attend other American Yearly Meetings of Friends. We believe an interchange of visiting will help very much to spread a true knowledge of the principles of the Society of Friends. Some funds are available for traveling expenses. Please address William B. Harvey, Secretary, 304 Arch Street, Philadelphia.

THE law of friendship is communion, and prayer is the fulfilling of the law. The thought of prayer as communion with God makes praying an *habitual attitude* and not simply an *occasional act*.—From "The Religion of Fellowship."

NOTICE.

FRANK D. SLUTZ of the Moraine Park School, Dayton, Ohio, will address a general meeting of the Friends' Educational Association at Friends' Select School, First Month 21st, at 2.15 P. M. His subject will be "The Creative Impulse in Education." He was the one chosen from the two thousand who offered to conduct this unique experiment in education which has for its aim "the mastery of the arts of life, which is education according to the Moraine Park conception." What he says about the Moraine Park School will be of great interest and worth hearing.

The afternoon meeting will be preceded by a conference on College Board Examinations, held at 10.30 in the morning. Speakers invited from colleges and private schools in Philadelphia and vicinity will state their experiences. This expression will range from the point of view of those who make out the examinations to that of those who prepare students for them. Such an exchange of ideas and experiences will be of much interest and profit.

Lunch will be served at Friends' Select School at 12 o'clock to those who notify Walter W. Haviland before First Month 20th. The cost, fifty cents.

FRANK D. SLUTZ gives an address at Friends' Central School, Fifteenth and Race Streets, at 10.30 A. M., First Month 21st. Any who cannot attend the P. M. meeting or who wish to attend both meetings are cordially invited. Subject:—"The Fundamentals of Progressive Education."

DIED.—At Moorestown, N. J., First Month 2, 1922, SUSAN P. LEEDS, aged seventy-one years; a member of Chester Monthly Meeting, N. J.

—, at Miami, Florida, First Month 3, 1922, ROBERT R. HULME, in his seventy-second year; a member of the Monthly Meeting of Friends of Philadelphia.

READINGS FROM ENGLISH POETS

I am proposing to give eight readings from English poets at the Arch Street Centre, Room I, during the winter months. The purpose of the readings will be to bring home to the hearers the beauty of poetry; to recall to them the invigorating ideas that underlie all great poetry; to offer, in these days of hurried living, a few quiet hours of the company of writers who have permanently enriched the literary and spiritual treasures of humanity. No effort will be made to be learned or original. Most of each lecture will be devoted to reading poetry; such comment as is made will be confined to historical and biographical matters and to the introductory background that seems essential to the understanding of the poems. The readings, if successful, will sustain courage rather than add to the stock of information. Sincere effort will be made to refrain from the maudlin sentimentality that always haunts interpretations of poetry.

The following prophets will speak in due order: John Milton, William Cowper, William Wordsworth, John Keats, Robert Browning (twice), Matthew Arnold, Alfred Tennyson. No, I do not think that poetry died with Tennyson.

The readings will come on successive Saturdays from 4.00 to 5.00 p. m., from the thirteenth of First Month to the third of Third Month, inclusive. A charge of \$2.50 will be made for the course. Tickets, good for any person, may be had by writing to the undersigned. Admission to a single lecture will be fifty cents. As few as six, and as many as fifty, persons will constitute a good audience. Please tell your friends about it.

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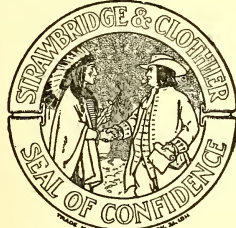
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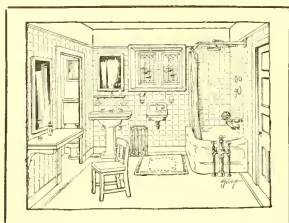
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and

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HOWARD E. YARNALL, JR.

FRANCES R. TATNALL

Associates

EDITORIAL.

No one moving about in this world of ours can avoid stumbling sooner or later upon the word "economics." Turn in any direction one meets men who continuously conjure with the words "economical," "economies," "economic." What is it that makes these words so full of human interest?

As I pondered upon this matter the street car in which I rode came to a gliding stop. A door was whipped open by unseen levers, people dismounted and the vehicle moved forward with an evenly accelerated speed. Suddenly the reality of the laws of economics burst upon me. I was literally trapped by the innocent act of riding in a trolley. As one of the passengers on this large moving platform, I was traveling over rails not as an individual but as part of the public, humanity, transported from one portion of the city to another. Not only had invisible forces produced this movement, but they had built, fashioned, equipped and propelled the conveyance, a long green electric tram, producing the maximum public service at the minimum cost.

The thought of the street car brought me suddenly to the realization of how ramified and intensive are these influences. There is no escaping them in the simplest activity. A public service corporation, however, only partially represents the factors that make "business," industry, in fact most of our waking life, what it is.

Not long ago a traveling salesman exhibited a sample book of unusually attractive, embossed labels. The clearness of

the impressions, the striking use of fine colors and the skilful workmanship that was reflected from the samples impressed one at once. When I learned that these labels were to be sold for what seemed next to nothing I was amazed. Either the German firm producing them was a hoax or else in most necessitous circumstances. The war and its economic dislocations, a violently disjointed exchange, the abnormal value of American dollars and the abnormal worth of the American market trooped before me like actors in a pantomime.

The above are two illustrations, accidental incidents, that show how intimately the economics of life really concern us, if we but see through the superficial screen of exterior appearances. Economics is a harsh clinking word. We should do well to refer to it as the knowledge of the activities produced by certain invisible forces of our life. Those strange forces which are responsible, first, for the movement of portions of this earth's crust, ores and minerals, to places where these rough inert rocks are converted, as if by magic, into metals and then into tools. Secondly, these same forces shift a vegetable and animal matter from places where it is un-reproductive and of no use to places where it is reproductive and useful to man. These movements are indeed great tides moving across the surface of the earth, with each human being adding a tiny share of work and consuming a tiny bit of goods.

The subject is obviously a vast one and any comments that may appear in this or later numbers must be confined to some special feature or particularly interesting phase. We suggest the serious consideration of: What makes value, The purpose of property, What determines wages, How foreign exchange indicates the flow of goods from one country to another, Capital—what is it, Why capital is the core of our current system, Labor,—the work of human hands, Why it can be considered the weather-vane of the future? If we venture upon an impartial discussion of wages, rent and profits, we shall strive for clearer ideas on such personally important matters.

There is one phase that we cannot afford to omit. We must never forget that the proper object of such study is genuine human welfare. If we are serious in our interest in the common weal we must be serious in gaining an accurate knowledge of economic fact. We must study the forces and the movements that affect mankind. For, after all, our world is not a world of mills, machines and money, but a world of human beings.

H. W. E.

"We must learn to commune with Him in prayer if we are to serve Him in action."—*From "The Meaning of Prayer."*

"I AM getting to believe that a true sense of proportion is everything—with it you can have your peace even in a slum: without it there is no peace because we are all striving after wind."—GEORGE LLOYD HODGKIN.

OUTLINE OF BUSINESS.

If one is seriously intent upon correcting the faults of modern life it is essential to understand what actually happens in business. In order to make any such analysis helpful the meaning of certain words must be clearly understood.

Utility may be defined as the power to satisfy want. If a thing is intensely desired, it is said to possess great utility. Potatoes and diamonds in their way are much desired. They each possess utility. Utility maintains a close relation to time, form and place.

Value is the esteem man gives an article or the measure of the sacrifice he is willing to make to obtain an article. To illustrate, air has utility, but, in an economic sense, no value, because it is so plentiful that it requires no human sacrifice to obtain a satisfactory amount. An article possessing utility, as defined above, and existing in a quantity insufficient to supply a demand will necessarily have a value.

Fundamentally, a community acquires wealth when as a whole it produces more articles of value than it consumes. We must ever remind ourselves that the value of such apparent wealth is always shadowy. Esteem is, in a sense, unreal and intangible. Yet it is this esteem (placed for purposes of exchange) of material and immaterial objects that creates a real value. Values continually fluctuate because men esteem things differently at different times and under varying conditions. Note the enormous decline in value, the change of esteem, that articles possessed under the Czar's régime experienced under the Soviet. As esteem rises and falls the value of any fixed object rises and falls. In this connection it is interesting to observe how value attaches itself to the service and character of individuals.

In every community we see some men richer than others. How is this condition explained? Is it not the result of the supply of talent, personal service or ability of the several characters in answer to the community's demand for these things? If this claim is true then the wealth attached to this man or that man is a conditional, invisible wealth and not a fixed material possession. Sometimes people speak as if this condition, supply and demand, were a physical object, or a voluntary action which could be removed or prohibited from the life of a community. Reflection will show that the esteem one individual or a group of individuals may have is quite intangible and as difficult to prohibit or inspire as the love in one's heart.

There are certain interesting conditions that affect our sense of value. For instance, an article may be intensely desired by a few people, or again, very, very many people may desire it moderately with the same result in either case—namely, that the supply is insufficient for the complete satisfaction of those desiring the article. If the supply lags too far behind the demand the value rises to the place where some no longer want the article. These two conditions occur continuously, and we as individuals are continually concealing our desires—we speak of it in a very matter-of-fact way—Oh, such and such a thing is entirely too expensive.

Another strange characteristic of people is that their wants apparently have no limit. This is one important reason why so many of us find it so very difficult to save. It also means that general overproduction of wealth is impossible. This statement may be misunderstood unless it is explained that although one thing may be too abundant there can never be too much of every thing. Why? Because man never fully satisfies his many, many wants. Yet we often see individuals, who have amply satisfied a particular desire, turning their wants in another direction, thus giving value to the new object. Looking at this matter in another way, whenever the available supply of an object or service increases without a simultaneous increase in demand the value drops. On the other hand, increase the demand without an increase in supply and the value rises. This operation is not only automatic but inevitable. Thus values are produced by things being supplied to meet the wants of you and me.

Consider the matter of wages. Within a community, for

example, Philadelphia, the workers who supply a given type of talent secure in wages that proportion of the community's total income which represents the value of the service they render in comparison with the community's esteem for its other possessions. During the war period artisans were comparatively scarce. The talent they supplied was quite limited, hence we paid in wages to carpenters and plumbers relatively high wages. At the present time the artisan ranks are being rapidly refilled and the demand for their labor has slumped considerably with the inevitable reaction—a reduced relative esteem for their services—this is reflected by lower wages.

It is always possible for individuals or groups of workers to meet the new conditions and to readjust incomes either by stimulating a demand for their services or by limiting the supply of their service or limiting the number of workers offering the particular service in the given community.

The human tragedy cannot be overlooked, for we see people of great ambitions and desires born into communities where there is an abundance of the producing talent which they may represent. Education will partly remedy this mal-adjustment. It will dissuade men from entering crowded trades or professions and at the same time help those rendering a particular service to render it more helpfully, intelligently and ably—conditions increasing a demand and raising a value with the happy result of higher wages.

Industry as it exists today reflects endless examples of these conditions. Not only do we see the astounding production and trade of goods, but we can also detect disasters caused by an improper comprehension of the laws that underlie what we call business. We see, on the one hand, a union endeavoring to set the price of labor above its value; on the other hand, a corporation by monopoly trying to set the price of merchandise above its value. Both attempts are equally suicidal. The union by inflating the price of labor merely changes an apparent value, the wage, but it does not alter the community's esteem for its services. The result is obvious, wages go up, prices go up, and the worker is in the same relative position. There is always a period before the ultimate rise in prices, when an artificially attractive wage will attract extra workers who, if really not needed, will soon find themselves unemployed by the community. The monopoly that sets an artificial price on goods will promptly induce an excess of supply which will entail the inevitable boomerang reaction—the slump of the value of the merchandise. We must remember that these operations work sometimes slowly and sometimes swiftly, causing suffering amongst the victims who are taken unaware. A great deal of the success of our economic future will depend upon whether in appreciating these fundamental conditions we can so lubricate the operations of these forces that unnecessary suffering will be avoided, and at the same time the helpful and inevitable function of supply and demand be maintained.

J. PASSMORE ELKINTON.

"THE WAY TO INDUSTRIAL PEACE."

SYNOPSIS OF ADDRESS DELIVERED AT THE UNIVERSITY OF PENNSYLVANIA, BY B. SEEBOHM ROWNTREE.

Just as the policy of the balance of power between nations makes the world's peace a mere contingency, so the policy of federated capital on the one hand and federated labor on the other, each trying to become so strong that it can dictate its own terms, has resulted in appalling instability in industry. Better methods must be devised and there never was a more favorable opportunity than the present for finding and adopting these.

The only effective way of dealing with industrial unrest is to get down to its root causes, and then seek to remove them.

An unbiased examination will show that there are certain minimum conditions which any satisfactory scheme of industry must provide for the workers. These are:

1. Earnings sufficient to maintain a reasonable standard of comfort.

2. Reasonable hours of work.
3. Reasonable economic security during the whole working life and in old age.
4. A reasonable share with the employer in determining the conditions of work.
5. An interest in the prosperity of the industry.

1. The first condition implies the payment of wages to workers of normal ability which, in the case of a man, will enable him to marry, to live in a decent house, and to bring up a family of average size in a state of physical efficiency, leaving a margin for contingencies and recreation. A woman should be able to live in accordance with a similar standard of comfort, providing for herself alone. To fulfil this condition will involve a considerable advance in wages in some industries.

At a time like the present, when employers everywhere are trying to get wages down in order to reduce the cost of production, it may appear Utopian to suggest that wages should be increased. It is not suggested that it is possible to increase wages at once. The important point is that employers should do everything in their power, by improving industrial processes and organization, to render industry so efficient that such wages can be paid in the near future, and not rest content until this has been achieved. It would have a striking effect on the relations of capital and labor if employers on their own account took the necessary steps to enable them to pay minimum wages on the scale proposed above.

2. **REASONABLE HOURS OF WORK.**—The workers should have sufficient leisure for recreation and self-expression outside the factory, and their working hours should not be so long as to prejudice health. On the other hand, if they are too short it will be impossible to raise the wealth production per worker to the point necessary to enable adequate wages to be paid. A working week of forty-eight hours proved to be a satisfactory general standard, and any deviation from it either up or down should be justified by special circumstances.

3. **REASONABLE ECONOMIC SECURITY.**—(a)—*Unemployment.* Until the menace of unemployment is removed we can never hope for industrial peace. After the State, the municipalities, and employers have done everything possible to reduce the volume of unemployment, there must still remain a considerable and fluctuating amount of unemployment which is unavoidable. This can only be dealt with by a system of insurance. In order to remove the menace of this involuntary unemployment from the minds of the workers the benefits payable must be adequate. B. S. Rowntree suggests that these should be fifty per cent. of average earnings for unemployed workers, with an addition of ten per cent. for a dependent wife and five per cent. for each dependent child, with a maximum of seventy-five per cent. of average earnings. This insurance may either be undertaken by the State, by industries, or by individual factories or small groups of factories, or by a combination of these methods. The advantage of action by the State is that its application is universal. The advantage of organization is that administration will probably be less costly, and the responsibility for avoiding unemployment is placed directly on the industry. Insurance by individual factories or small groups of factories would only be undertaken in default of any more general system. It is, however, quite a feasible scheme, and is being applied successfully in B. S. Rowntree's own works which employ 7,000 people. The match industry in Great Britain has adopted a scheme on these lines, and other industries are considering it. Experience in Britain points to the fact that it is possible to introduce administrative checks which will keep abuse of an unemployment insurance scheme within small compass. B. S. Rowntree estimates that the cost of providing benefits on the above scale universally would amount to about three and one-half per cent. on the wages bill, and suggests this might be shared between the State, the employers and the workers. Against this added burden on industry must be set the important reactions which would result from removing the menace of unemployment from the workers.

(b) *Sickness.*—Probably it will be possible for workers to make their own arrangements for insurance against loss of wages through sickness. There is, however, a good deal to be said in favor of a national system of insurance against sickness. In Britain the benefits are 15s. a week for men and 12s. for women, and the contributions 10d. for men and 6d. for women, of which the employer pays 5d. in each case. Even where there is a national scheme, it will probably be necessary to develop a system of sick clubs for paying supplementary benefits.

(c) *Old Age.*—No system of industry can be considered satisfactory under which a worker who has been reasonably thrifty all his working life finds himself nevertheless in want in old age. Action either by the State or by individual employers should be taken to insure against this risk.

4. *Giving Workers a Share in Determining Working Conditions.*—Everywhere workers are demanding a greater share in the determination of their working conditions. Probably this movement has advanced further in Britain than in America, which may partly account for the different attitude adopted to trade unionism in the two countries. In Britain the right of workers to collective bargaining is never questioned, and a vast number of employers regard it as an advantage that workers should be organized in trade unions. Experience shows that as the employers' opposition to trade unionism has been removed, so the antagonism of the unions to the employers has disappeared. Besides the universal recognition of trade unions, employers in Britain are feeling their way towards methods of giving the workers in their own factories a greater share in determining their working conditions. It is necessary to move cautiously so that the efficiency of industry may not be lessened. Satisfactory results are being obtained in many cases. It is essential that the workers shall have a share in determining matters which are of real consequence—not just welfare matters. They should have a share in the legislative and judicial functions of factory administration.

5. The last conditions of industrial peace is that the workers shall have an interest in the prosperity of the business in which they are engaged. It is important to be clear as to what it is expected to gain from the introduction of a system of profit sharing. It will not be an effective substitute for payment by results, nor must it ever be introduced in order to undermine trade unionism. Its purpose is to create a psychological atmosphere in the works favorable to harmony between capital and labor.

If the antagonism between capital and labor is to be replaced by co-operation, the five conditions outlined above must be met. Some employers may argue that the workers are never satisfied, for they have tried sometimes one and sometimes another of the methods referred to above, with unsatisfactory results. The mistake has been in not applying the whole remedy.

The present situation calls not only for bold action for imagination and sympathetic insight on the part of those who conduct industry, and the first step for dealing effectively with the problem of industrial unrest must be taken by employers.

TOWARD THE COMMUNITY OF LOVE.

[Feeling that there is much of the most vital Quaker spirit apparent in the work of the small group of people, Christian experimenters, mostly members of the Fellowship of Reconciliation, who have been working in the neighborhood of Chrome, N. J., and that Young Friends ought to know more about this endeavor so similar to the ideal of many of us, we asked them for an article and received the statement of their principles which follows. While some of us may not be able to agree with this expression of service, we ought to admire the spirit of love, of abandonment, of consecration. Let no one turn away from such an experiment without asking in his own heart: "Am I as willing to serve with my whole life, with the same determination to make Christ's way of love real on earth?" We feel that it is a strong and sincere ex-

pression of a dynamic Christian faith such as one hundred per cent. Quakerism ought to be, and as such deserves the sympathetic consideration not only of all younger Friends but of all our senior partners also.—EDS.]

People have not ceased to dream of a new world, although they are saying less than they did about the "present crisis." Men are always longing for freedom to live in the presence of the beautiful and the true and the good. All the consciously upward striving people are dreaming of a world in which they will be related to each other in amity for the accomplishing of life's purpose. They dream of a world in which no nationality, no race or no class will be disinherited; in which there is no false distinction between brothers; no fear of poverty and no desire for wealth to turn men from seeking to walk the path of good; no desire to be masters over other men, and no necessity to obey anything but the voice of God in the heart. What they want is the brotherly world and all the people in it, with love toward each other, seeking truth as they now, with love for themselves, seek for good.

We, with the rest of the dreamers, have foreseen that Community of Love which some call the New World and some the Kingdom of God. Having seen it we have loved it so well that we wanted only to live in it and so have dared to begin. Our desire for God, our love for the good in men had been cramped in the old unhappy ways of life. Our love longed to go out to all freely, unhindered by any desire for self or any of the materialistic considerations which ordinarily bind people to the ugliness they resent but are helpless to accept. So we set out on the career of love resolved to follow it wherever it might lead us. It has led us to give away all our property, the desire for which separates people from each other's love. It has led us to give everything freely, our labor as well as any product of it. We would work to satisfy human need—not thinking of our own first, but remembering and answering lovingly to the needs of all, as if they were our own. It has led us to entrust all our needs to this same love in other people, which rises in response to our belief in it. We make no appeal to our own or any man's desire for personal gain by buying or selling. That an exchange of goods should be the *condition* of people's relations with each other is foreign to universal love which seems always to go forth regardless of a return. So we have found ourselves gradually discontinuing the use of money and losing our dependence upon it. This love has led us to live much of the time with the most forlorn of the earth, sharing their homes and giving them our labor and our love in the hope that suffering might not be their only teacher. Most of all it has created in us a spirit of search which is never satisfied and before which things that other people never question stand self-revealed. And it is probable that all of these things, part though they are of living true, are less serviceable to the good in men than the hunger of soul which has thus been sent among people. If indeed we serve at all, we serve by this, that we are learners, learners who would build on what we learn not only a philosophy but a life.

There may have been in the beginning a possible thought that we were proposing another solution to social ills—that we would take love and with it create a new world. But we have learned that we cannot "use" love for any purpose. We may just love. Then a new world is brought to birth—though few enough people see it.

That, of course, is the secret. We have felt the folly of trying to fit a new world to the people whose hearts belong to the kingdoms of this one. Dreamless they are and fearful, and they think of life in the terms of its material possessions. And we lovers of that hidden good in them know that until it stands revealed and revered no outward creation can last. For that buried love is the true creator and it fashions its own pattern perfectly. The Community of Love comes by releasing that spirit of God in the hearts of people. We began on ourselves who were the people first at hand. We want that Spirit of God. We want to liberate it so that it will live in us and grow. It will grow if we take off the chains and let it go free of our scattering, disintegrating personal wishes. And in

their place we would take the wish of God and try to learn more about that for the purpose of living God's way more fully.

We feel that God must be the spirit of all life—and so *in* all life whether it is God-conscious or not. It seems that the universe of which we are fragments, has a soul which is God, just as we have souls which are part of God. We are united with God in proportion as we yield ourselves to universal love and the desire for universal good, which makes unity and harmony in all life. The thing which frustrates our unity in God is our desire to be personally and individually significant, and to save something for ourselves. As we grow in devotion to the community we are more wistful for its beauty and would pour into it all that is ours, and would make none of the old, old excuses; That we have bought land or oxen or have married a wife and so cannot come.

We speak much of the spiritual, the inward reality. Confuse us not with the people who dream true, whose faces are turned upward and whose lips speak for the Community, but whose hands give the lie to the song in the heart. We know that the invisible principle of life demands that it be made visible in our lives. It seeks integrity. The outward must be as the inward. Any effort to provide for one's own security must be recognized for what it is and turned into effort for the common good. It is larger. Any activity which does not accord immediately with the love which "seeketh not her own" is to be given up, for there is a greater. Any affection, any comradeship, any love which has in it any seed of self-seeking must be lost for there is a higher devotion, which is to the Kingdom of Love. Jesus was unafraid when He said that all we need will be added if we seek the true way of life.

Much of this way of life would be beyond all reach save for a conscious summoning of the love of God. Much is coming to us slowly as we long for it and live for it only, and wait for it with eager patience. But we are given no hunger which cannot be satisfied if we hunger enough. Remembering that God is within us all, we look for a miracle. But we have not forgotten that perhaps the greatest miracle of all is in the slow growth of life through love toward union with God. We are all called—one no more than another—to share in that miracle and to perform it. Of that miracle is the Community of Love toward which we are going, and of which all men will finally be citizens.

ALICE EDGERTON.

OLD PHILADELPHIA

There is something very adventurous about showing a stranger Philadelphia. There are obviously things of interest that a visitor wants to see and there are the reactions on the side of a tourist that a guide loves to witness. In this respect a recent trip through old Philadelphia with a Japanese journalist from San Francisco, was a peculiarly delightful experience. A more sensitive and appreciative visitor has not fallen to my lot to conduct.

Carpenters' Hall is a most excellent start. There is something mysterious about the Hall tucked in between great buildings which grudgingly leave a narrow lane of approach. That in itself shows progress and tragedy. A good bit of time can be spent examining its niceties, most of which are visible outside, nevertheless go in, inspect a few marked pieces, such as the Windsor Chair and the presiding officer's desk; omit the detailed scrutiny of the various framed documents that hang on the wall; evade as graciously and as quickly as possible the guardian and all will be well. Three things always stick in my memory as burrs. First, Carpenters' Hall is the purest example of Georgian (Colonial) architecture in America. Why? Because the carpenters and builders imported from England by the Colonists to build the handsome houses of the colony constructed for themselves a meeting-house correct in line and detail to the careful legend of their trade. The modillions, cornices and above all the tower on the roof bear witness to architectural orthodoxy. Secondly, the hall being a hall of persons in no way connected with the government,

it was just the place for the insurgent radicals of the time, the fathers of our Revolution, to meet. These gentlemen were not invited to use the buildings of the Crown. The third thing which has always touched me is that at the time of the Separation in the Society of Friends, 1827, those seceding sought a hall to meet in. "Carpenters' Hall served their purposes very well.

The best exterior view of the Hall can be had from the corner of Orianna Street and Stock Exchange Place, but this plunges one into the very heart of Harmony Court. A powerhouse now occupies all of the court, leaving just enough room for men to squeeze by on one side and sufficient space for the imposing sign of Bank Avenue on the other. If the sign-maker had arisen to the situation he would have dubbed it Bank Boulevard, insisting on enough room for a wheelbarrow. Few visitors will believe that the sorry lot of buildings that now greet the eye stand on the site of the banking centre of the United States. A good look at the Girard National Bank building from the corner of Third and Dock Streets gives much strength to this historical fact. It is still a very substantial bank and could very well have been considered the finest building in the Colonies when it was built.

Then the best part of the journey begins. Sauntering down Third Street one leaves the rattle of traffic quickly behind, allowing chance to inspect the detail of old houses, the degeneration of store fronts and above all the interesting iron work which is visible at almost every doorway. This was a matter of much interest to my Japanese friend, as craftsmen of great skill prosper in his country. Philadelphia was well noted in the early days as the city of wrought iron. It still holds laurels in this respect and retains abundant examples of most interesting cast and wrought iron hand-rails.

At Pine and Third the story of two rival churches comes up for recital. It is evident that St. Peter's rests upon a hill at the foot of which is or was Dock Creek. Directly opposite on the far hill stands Christ Church, two edifices that claimed the church element in the Quaker town. Between them at Second and Market, Friends erected an ample meeting-house seating two thousand. It, alas, has vanished. Christ Church has the honor of having had George Washington as a worshipper, while St. Peter's certainly ranks as the most dignified and beautiful house of worship.

It is only a step to the old Second Street Market. To appreciate this market one must go back to the time when Second Street was the spine of Philadelphia, running from south to north along the high ground overlooking the river. It was the period of the three markets, South Second, North Second and High Street in the middle. The old Market Street (High) Market has long since been swept away by the irrepressible sweep of city expansion. The southern reflection, however, is still extant doing noble duty as an excellent example of Georgian market-house architecture. Because of the substantial sobriety of line, the beauty of detail and the excellent proportions of the old Market House front, it might serve a better purpose than is now assigned to it. But after all the market is a fundamental necessity, witness the Agora of Athens. The builders of Colonial Philadelphia understood this.

The Mecca of Old Philadelphia is Independence Hall. I always like to approach the Independence group of buildings from the southeast corner of the Square. From this angle one can see the fine square block tower that houses the clock, the blind alley archways, and the good lines of the supporting buildings on the respective corners of Sixth and Fifth Streets. Anyone who does not appreciate the beauty of these buildings, especially when the sun smites the soft red brick, releasing a thousand choice shades of grey, brown and red, must have a very blind sense of beauty.

The historic features of Independence Hall are obvious. In fact they are so very obvious that the City of Philadelphia has paid guardians to shepherd the flocks of pilgrims who visit this shrine. My Japanese friend and I happened to slip in the back way, inadvertently stumbling into the middle of a

discourse on the virtues of the Liberty Bell. The guide by a skillful intinnabulation followed the deep tones of the object. He described with accuracy of a practised sexton, his throat boomed out the facts and figures with an astounding evenness and swing. He did not even cease the stroke of his delivery to invite us around front, but pushed it into the middle of his remarks without stop, period or comma.

"The thickness of the bell just above the rim is three inches, the total weight of the casting is three tons. Any questions? Ladies and gentlemen, now we shall go into the next room."

I am sure my Japanese friend had considerable difficulty in cutting the words apart. After a similar recital of all the important features of old Congress Hall, our guide again imperiously demanded questions. A venturesome spirit was inspired to ask about the furniture, with a very marked decline of oratory in the answer. In fact, this austere cicero went so far as to suggest that the radiator grills artfully concealed in the floors of the old fire-places furnished the venerable hall with all the hot-air save that which he himself furnished. But feeling instantly that this bit of wit had overstepped his dignity, he hustled us all, man, woman and child, into the room of the Supreme Court.

The Ferris pictures on exhibit in the Sixth and Chestnut building serve as an excellent reminder of the life, costume and character of the Colonial period. One can show a visitor these paintings as one can read a last paragraph in which all the main points of preceding pages are rehearsed. But a visit to Old Philadelphia cannot stop here.

One step further across Sixth Street up broad marble stairs into the hall of modern life, the hall of the Curtis Publishing Company. As one looks into the mosaic picture of the Maxfield Parrish Fairy Mountain Valley, Old Philadelphia is most certainly to the rear. In front is not only a most extraordinary picture of color imagination and workmanship, but also a pool of water to reflect and intensify this picture. It serves as a sturdy contrast between the romance, tragedy, jumble of an Old Philadelphia that has been a fact, that has left its debris, that has built its fine buildings and the New Philadelphia that dreams beautiful dreams, but is still unformed.

My friend, a son of old Japan, active journalist in San Francisco, new city of a new west, although very appreciative, was very silent over this prospect. He stood a long while looking into the mirror's reflections that hid in the depths of the pool.

H. W. E.

OUR TASK FOR 1922.

We wish our readers a Happy New Year and something more! Five thousand five hundred persons in all the States of the Union and in Canada, England, France, Germany, Austria, Serbia, Poland and Japan are now receiving our little bulletin. The number is not great; the potential influence is incalculable. You are leaders of thought. You are creators of public opinion. You hold important positions in the life of your nation. What some of you think to-day large groups will think to-morrow. If you fail in your duty to think to-day and to think clearly, those who look to you for leadership will falter in the pursuit of the ideal. The success of a democracy hangs upon the wisdom of its leaders.

The Washington Conference has nearly finished its work. Whether or not it marks a turning-point in history will depend upon the way you follow it up in 1922. Public opinion is fickle. It swings from one extreme to another like a pendulum. To-day all America is talking disarmament. The substitution of law for war in the settlement of international differences is looked upon by all classes in America as a practicable goal. Whether this will be the case still in the remaining months of the year that lies before us will depend upon you. You cannot delegate your responsibility to others. Unless you hold with fixed purpose to the ideals that now are clear but to-morrow may be dim in the popular vision, we shall sink back into the militaristic faith in battleships and guns out of which we have so recently emerged.

We cannot stand still. We must go forward. We must

undertake together a campaign of education through schools, libraries, churches, public meetings and private conversation, reaching the smallest community and the remotest streets of the great city, not only in our country but in every country, and cultivating everywhere the "will to peace."

To unite the people of our country and other countries in the movement which is to substitute law for war in the settlement of international differences we must:—

1. Consolidate and organize the peace forces by States and communities.
2. Educate public sentiment for "the new day" through schools, libraries, churches, and all other groups, working in co-operation with our member-organizations.
3. Utilize and extend our Speakers' Bureau for nation-wide and intensive service.
4. Develop internationally by extending to other countries the co-operation already existing with England and Japan; in this the foreign branches of our affiliated groups can aid greatly.
5. Maintain a legislation committee for the study of measures before Congress in the interest of world peace.
6. Continue our bulletin as a bulletin of the world movement.

How much can be done depends on how many people help with work and with money.

—From the *Bulletin of the National Council for the Limitation of Armaments*.

BOOK REVIEW.

"WITH THE QUAKERS IN FRANCE," BY OWEN STEPHENS.

If one is about to paint a picture a very good thing to do is to view the object with half-closed eyes. In this way the important features stand out boldly while the unimportant details drop away. Every picture should be constructed about essential features. After reading a book one can very helpfully practice a like exercise.

To my mind the outstanding characteristics of Stephens' book are, first, the chronicle, the story of the work of Les Amis in France, and, secondly, the views of the author regarding the life that surrounded him and the civilization of which we are each a part. There is no question that the chronicle feature of "With the Quakers in France" stands on its own legs. No similar account has been published to-date. Rufus Jones' "The Service of Love in War Time" appeared as a survey. The difference between a survey and a chronicle is the difference between a Rand-McNally map and a kodak photograph. Both are obviously useful. We have to thank Owen Stephens for the intimate accurate pictures of pen and pencil that are bound between the two covers of his book.

The description of Esmerly Hallon, the people of the village, the work of the boys, the sudden intrusion of the approaching cannonade, the dazed wandering of soldiers, the haphazard retreat of everyone before war, ranks high as descriptive narrative. The Great War was a jumble of terrible and petty incidents. The author has shown much skill in depicting both. Space does not permit the citation of other examples of able description. It is much better to find them at the source.

In regard to views, volumes could be written. If one agrees with another's published opinion one will invariably glow with the realization that wise men are still on the earth and some have managed to write books. If one disagrees then conditions, experience, youth or a hundred other things may have twisted the author about a most misguided finger. It is always thus.

Many subjects of prime importance to our generation are discussed by the author. Pacifism, non-resistance, the creative power of good-will, the function of politics, democracy, the destiny of civilization, these and many other topics receive intimate, frank, honest comment. It is wrong to despise frankness. We should rejoice that there are those who speak out boldly and honestly just what they think.

"With the Quakers in France" not only gives an accurate average experience under the American Friends' Service

Committee operating in France, but it also reveals the searching thought and fine ideals of young men of this generation. Others who were in the French work owe a debt to Owen Stephens.

H. W. E.

CORRESPONDENCE.

ATLANTIC CITY, Twelfth Month 30, 1921.

EDITORS *Young Friends' Number of THE FRIEND*:—

The presence of numerous golf-playing young Friends at our local meeting recently brought to mind a newly invented way of teaching golf through the motion pictures.

The golfer is "shot" by the movie machine while taking strokes. There is nothing unusual in the production of the pictures. It is in the reproduction that one is amazed to see what has happened at the hands of the inventor. Production was made on a "Broadway Limited" scale, but the reproduction came down to "Boardwalk" rolling-chair speed. The player sees his mighty strokes reduced in minute detail to a snail's pace.

By this method the instructor is enabled to teach his protégé to advantage. "See here," he might be heard to say, "You did not hold your stick properly. Keep your eye on the ball. You see you are looking too far ahead. Carry your strokes to the finish. The ball would have gone much farther if you had. Your feet are too far apart in this one. A 'Brassie' would have been better for that stroke. Watch the other players. The ball nearly hit that party down there."

And so we might well reflect upon our daily strokes and drives in "Meeting," while the Instructor points out not the good points particularly, but lends encouragement and suggestion as to how we may improve our playing in everyday life.

Very truly,

PAUL M. COPE.

NEWS NOTE.

MEETING OF PEACE COMMITTEE.—Those who attended the Meeting of the Friends' Peace Committee, the evening of the 16th, were refreshed by reports of work to-date and impressed with the responsibilities of the future. Francis Pollard, representative of the Society of Friends in Great Britain to the Peace Conference and Frederic J. Libby, Secretary at Washington of the National Council for the Limitation of Armaments, both dwelt on the necessity of continued peace work. The Washington Conference and a ten-year naval holiday mean little more than a good start on a ten years' stretch, the goal of which is the substitution of law for war. Finance always appears at most every important meeting as the uninvited god-mother. The Peace Committee meeting was no exception. The National Council needs funds. Friends in supporting it face an immediate emergency that will close with the Conference and the continuous appeal of educational peace work during the coming decade.

We admire and respect the great teachers of the East, but the central fact of Jesus Christ is that He claims to be a Saviour from sin. This may be expressing a theological view in terms which are meaningless to many, but it is only because of His spiritual power—and His "converting" power, that we are entitled to present Jesus as superior to the ancient teachers of the Orient. If, however, we are not ourselves convinced of the reality of evil—in our own lives—selfishness, moral superiority, pharisaic complacency, just as much as gross vice or "notorious evil living" we cannot be expected to care overmuch whether the Good News about Jesus is carried, either to our neighbors at home or to the uttermost parts of the earth. We are all indifferent to the worth of any great man or woman until they touch our lives personally. We are indifferent, also, to the pressing claims of Jesus of Nazareth, unless He has touched our lives and opened our eyes to the greatness of His message.—MAURICE WHITLOW.

"THE LATER PERIODS OF QUAKERISM."

WILLIAM CHARLES BRAITHWAITE.

The present article does not attempt a review of this remarkable book, which lays the Society of Friends, both in America and England, under a lasting debt to Rufus M. Jones. My narrower purpose is to give some expression to the thanks we owe him for his fine treatment of the English side of Quaker history in its later periods. His intimate knowledge of conditions on both sides of the Atlantic, has, indeed, given him unique qualifications for his great task. The history of Friends from 1725 to 1900 could only be adequately told by a man whose broad outlook included both the Old and the New World. The All-Friends' Conference of 1920 gave corporate expression to the vital relations between British and American Quakerism which have existed from the first and have again and again determined the course of our history. We gave America of our best in the founding and colonizing of the Jerseys and of Pennsylvania. In return, America gave Quakerism an utterance impossible under the cramped conditions of English life in the Restoration period. The Holy Experiment of Pennsylvania, in spite of all its imperfections of execution, showed that our principles were equal to the high task of founding a Christian State, and proved the potency of a policy of good-will and fair-dealing in the treatment of native races. During the succeeding generations, as is shown throughout the book under review, there was constant interaction, for good or ill, between English and American Friends. The withdrawal in Pennsylvania from the responsibilities of government in 1756 was largely determined by the advice of London Yearly Meeting. The arousing of the Quaker conscience to the evil of slavery and to the deeper issues of social reconstruction owed its greatest stimulus to the work and writings of John Woolman, and to Anthony Benezet, whose "Account of Guinea," says Clarkson (see page 318) was "instrumental beyond any book ever before published in disseminating a proper knowledge of the slave trade." Rufus Jones rightly says that the itinerant ministers "were without question the makers and builders of the Society of Friends" during the greater part of the period covered by his history (page 195). His chapter on their work (pages 194-242) is one of the most entertaining in the book.

"One natural result of this extensive itinerancy," he says, (pages 236-237), "was the eventual prevalence of a single type of Quakerism throughout the far-sundered communities that composed the Society." It was as though a common pollen fertilized every spiritual flower in the entire garden. There was no written creed, there were no fixed forms or ceremonies, nobody could quite describe what constituted the essential marks and characteristics of the Quaker 'faith,' and yet wherever Friends maintained a group-life . . . there was among them a similarity in ideas, in phrases, in conscientious scruples, in emotional tones, in spiritual perspective and emphasis, in garb and manner, in facial expression and vocal modulation. . . . Some subtle influence, without their knowledge, had transformed them all into one profoundly marked *genre*. That unifying influence is to be found in continuous inter-visitation of the spiritual leaders of the Society and in the moulding force of their Journals."

When we trace the influences that formed the characters of the great Friends of the past, we see again and again the important part taken by ministers from abroad, traveling on religious service. The English Friend, Deborah Darby, greatly helped young Stephen Grellet (page 207). William Savery, of Philadelphia, was the spiritual father of Elizabeth Fry (pages 351-356). William Forster, of England, and other visiting Friends, awakened the eager spirit of Whittier (page 649). John Woolman died at York, and John Pemberton at Pymont, in Germany, while the remains of William Forster lie at Friendsville, Tennessee, and of John Wilhelm Rowntree at Haverford. No less noticeable, though not always so salutary, was the part played by Friends from abroad in the upheavals in America that issued in what Rufus Jones calls

"The Great Separation" and "The Second Tragedy of Separation" (Chapters xii, xiii). In the support of philanthropic causes and of Quaker education, Friends of the two hemispheres have always worked hand in hand, and we can never forget the vast relief work in Europe undertaken by American Friends since the Great War.

It is very significant that one of the great lessons of Quaker history should be to show how closely Friends of all lands and of varying points of view belong to one another. Common traditions kept living by common intercourse, and still more a real community of vital religious experience have held us together as sharers in one great spiritual heritage. The fact that our Quaker history has been written, and could only have been rightly written, as one common history of the whole Society is the last proof of this, and it must be our care to see, as Pennsylvania governors used to say to the Indians, that the chain of friendship between us should never grow rusty, but be scoured and made strong, to bind us as one people together.

I have left little room for commenting on the purely English side of the "Later Periods of Quakerism." I endorse what John William Graham has said in his review in the *Manchester Guardian*—"The work of this history has been remarkably well done. It is a monument of research into facts hidden in ancient and generally dull journals. It is imbued throughout with the spirit of fairness and with a real sympathy for both sides of a controversy. . . . One might have supposed in advance that it would have been better to entrust the English portion of the story to an English writer, but no feeling of that sort remains after a perusal of the volumes. Rufus M. Jones has many English affiliations, and may almost be said to live on both sides of the sea."

Any reader of the book who studies the chapter on the work of the London Meeting for Sufferings, or the account of the Beaconite controversy, or of the influence in England of the Adult School movement will see how thorough is the author's knowledge and how wise his judgments. We, in London Yearly Meeting, have our own parochial tendencies, our own incapacity for seeing the wood because we are so occupied with the trees; and it is because the writing of this history has been in the hands of a man with a world-outlook on philosophy and religion and life that Friends have now the great opportunity of studying their two hundred and fifty years of experience as a great experiment in spiritual religion of world-wide significance.

EXTRACTS FROM LETTERS OF WILLIAM BACON EVANS, RAS-EL-METN, SYRIA.

Kindly selected by Mary Harlan Rhoads.

(Concluded from page 328.)

(NOTE.—Emily Oliver and W. B. E. attended an Educational Conference in Jerusalem in March, 1921.)

On Third-day morning, Emily Oliver, Christopher Naish, two ladies from the British-Syrian Mission and self left Beyrouth by auto. We soon entered a vast orchard of olive trees on the plain, through which we rode for miles and miles, with the blue sea to our right and rocky, shrubby mountains to our left.

On nearing Sidon (where the plain narrows) one passes through orange and lemon groves, filling the air with fragrance, while the matured fruit also hangs. We stopped long enough in Lidon to wander through its narrow, arched streets and buy our lunch of thin bread, rose-oranges (the kind with a tang of pomegranate), cheese and halawie (an oily sweet). The "Ladder of Tyre," a steep pass on account of the projection of mountains seaward, has, during the late wars, been made passable for autos. To visit Tyre itself would have involved a three-mile digression, so we passed it by.

Below Tyre, the country was desolate, but enlivened by bird life and pretty flowers. We neared Acre, where there are some traces of the Crusaders' occupancy. Here we took to the beach. At one point in order to cross an entering stream,

our driver carried us over by turn on his back, and ran the auto safely through. We passed the night at Haifa.

Next morning, turning east, we crossed the immense plain of Esdraelon, bright green with its corn (wheat). This is yet plowed in the old way—a crude, wooden plow, with cattle to drag. Then women must carefully weed the ground. Who will introduce modern plowing, etc.? At one point the plain narrows, where, 'tis said, Deborah *et al.* overtook the army of the unfortunate Sisera, while above on the right is the traditional site of Elijah's altar on Mt. Carmel, where Baal's prophets fared ill.

In front are the hills of Galilee. These we presently climb, and coming to the top of one, we have a wonderful view of another part of the great plain, like a soft, green and brown carpet, and on the north rises Mt. Tabor. Nazareth was hid in a circle of hills. Larks sang and flowers lay in sheets. We reached Nazareth, which is larger than I expected, about eight thousand souls. The spring, which has probably not changed place in 1020 years, was of real interest. Near the town was an encampment of Indian soldiers and it *did* go hard to see *there* the stuffed sacks for bayonet practise.

Turning south we recrossed in another direction the great plain, passing the slight eminence which was Jezreel, and could imagine the watchman looking over the plain to mark Jehu's furious riding which led to Jezebel's untoward end.

Then over the bare hills of Samaria, past Jacob's well, with high mountains on either hand. We passed occasionally a rusty auto truck abandoned in the hasty Turco-German retreat and saw bundles of barbed-wire which marked a line of defense, also a village in ruins from the bombs of an English airplane. The Judean hills are much like those of Samaria, only higher. Sheep and goats fed together in flocks, and the dark-faced shepherds smiled, showing their white teeth (or the want of them) when one waved. At length, to knowing eyes, appeared the two towers set on the Mountain of Olives, and when we came over a hill-crest, there lay Jerusalem.

I have wandered about the city a good deal, visiting the whole, rather than reputed sites. Jerusalem, they reckon, has been besieged forty times, and eight times destroyed, four of these times *razed*. So one can't be too sure of "authenticated sites," etc. All the same one's feeling of the actuality of the history of Old and New Testament is strengthened by a visit,—at least that's the effect on me.

One day our guide—a converted Jew from the so-called American Colony, of which I may say something later—showed us a corn (wheat) field near the city and asked that we notice the ashes mingled with soil. Here had been deposited the ashes from the temple sacrifices. In his recollection the pile was forty-five feet high and four hundred feet in circumference. Nearly all has been removed now for making mortar! So the old order changes.

Jews are flocking in again, and they are *much* in evidence. The most devout (or fanatical) wear long side-locks of hair, generally curled, and broad-brimmed hats. On Seventh-days, the hat is lined with *fur*, and there is generally more color about their garments.

Street signs are generally in English, Hebrew and Arabic. Moslems, of complexion from fair to black-African, shoulder their way along the narrow, thronged streets. Another will clear a small space in the front of his little open shop, and begin his devotions—first on his knees, then bowing his forehead to the floor, again returning to the kneeling position, apparently quite oblivious of the pass in the street, whose elbows almost touch him. Hawk-eyed, thin Arab or Bedouin women, with tattooed faces, walk erect under burdens while their husbands ride comfortably on little tripping donkeys, just high enough to keep their dangling feet from the pavement. Next come three camels in a string, chewing their cud with a side-ways lower-jaw motion, and apparently much bored by all they see and hear.

Fine Fajra oranges sell three for one piaster, *i. e.*, three for about five cents. The fruit is a trifle thick-skinned, but delicious. Olive-colored Indian soldiers with dark beards, and

clad in khaki—on their heads bulky turbans of like color—pass in *companies*; Greek and Latin priests, Franciscans in drab, hooded cloaks; tourists, red Bædeker in hand, etc., etc., etc.

A few words now about the "American Colony" where we stayed nearly a week. In all ninety members, men, women and children, live there, having their money "in common." Founded about fifty years ago by enthusiasts who felt the time for preaching had passed in view of Christ's expected return, they have prospered in material things, and I hope in other ways too. They conduct an orphanage of thirty girls, an industrial school, a farm well stocked with fine breeds, a paying store, a photographic bureau, and one might add a hotel—though they have no charges—you pay what you like. Much of the work the members do themselves. Things are spotlessly clean. Meals not fancy but beautifully served and dishes brought around twice. They have an hour's religious "service" in the middle of every morning, seem to have time to serve as guides to any desired point, or to do any kindness or service. A bunch of fresh flowers is a feature of your bed-room. Writing paper and ink are also provided. During the war, at the request of the Turkish authorities, they took over the care of all military hospitals. They have the confidence of Bedouin sheiks from beyond the Jordan who make the colony their home when visiting Jerusalem.

To-night the bright stars shine down on Palestine and Syria as did that other star 1000 years ago. Still men labor and love, live and die in those Near Eastern countries without recognizing the saving Christ in their hearts, without sufficient bread for their bodies, or labor for their hands. From Ras-el-Metn W. B. E. writes (Tenth Month 31, 1921): "We cannot turn out the orphans." Dare we not give while men, women and children suffer—and wait?

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

"THE FOLLY OF THE NATIONS"—FREDERICK PALMER—A BOOK REVIEW.

This book belongs with the work of Will Irwin and Philip Gibbs. Like their books it is fascinatingly written by a man who is master of his style as of his subject. Like theirs it is a condemnation of war by a man who has seen war. Colonel Palmer has been reporting wars for twenty-five years. He has had more direct experience of war than any now living except a few professional soldiers. As an expert, his testimony about what war is like, what causes it and how it may be avoided, is invaluable.

1. He calls war, the most monstrous, alluring and foolish of human dramas." In the first chapter he relates how he met an old campaigner with one eyebrow scarred, a man who had been in the Sudan, at Majuba Hill, and in the Chilean and Chino-Japanese wars. From him the young enthusiast afoot for his first adventure received the astonishing comment, "There are no good wars. All wars are bad wars." And again, "You reporters of war should be the real missionaries of world peace. So learn war—learn war from war." In the second chapter he goes back to his boyhood and the lady who influenced him as he was growing up. She had lost her husband and brother in the Civil War. She was an idealist who felt that the "world is young yet" and that in time "the war devil" will go in spite of the "stick-in-the-muds" who "try to prevent dreams from coming true and the world from growing up." At first her teachings and the remarks of the old veteran had no place in the mind of the young reporter to whom the folly of war had not yet come as "the acid of personal experience eating deep into my consciousness." Now it is a proud thought to him that he is carrying on for them both.

2. As to what causes war he has an interesting paragraph. In talking to an old Greek peasant he finds that the man regards war as an inevitable thing, like lightning, and he makes the comment—"all around us are his betters who share his

views. They are products of the colleges, who read their daily papers, books, and magazines. War has become absurd to their modern mind. They hate to pay taxes; they shrink at the thought of their sons being sent into war's shambles; yet they say that you cannot stop war. Wars always have been and always will be! I know why the old peasant held that view. Why should they? Why? The question runs down through the ages of suffering humanity. Why? I have asked from dressing stations to headquarters where generals played with human lives as chessmen. As a prospector struggles over mountains and fords streams looking for gold, so on marches and campaigns I have sought the answer."

3. What causes war is very close to how it may be avoided. Frederick Palmer has no special panacea to propose. He suggests something simpler and harder. He makes out that the blame rests with all of us. We must face in the opposite direction spiritually. "We must not allow our minds and emotions to be lured into another international situation which will make such a cataclysm inevitable." He is well aware how much the war spirit is deliberately manufactured. He had charge of the A. E. F. censorship during the Great War. This is his comment: "I commend all to the censor's office who would like to taste the distilled broth of the folly of nations." "There, in obedience to regulations, one must suffer agony as he strangled the truth and squirm with nausea as he allowed propaganda to pass."

This is an honest book. It is a record of experience. It is interesting. Take this review as a taster and read it.

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Arthur Gamble.

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6. The village schools have been developed in a large measure by our efforts, and a gardening school for boys is now running on a firm foundation. Funds are being left in the hands of a local committee to aid in the founding of an industrial school.
7. During the period of this constructive work, the returning refugees, who have arrived helpless, have been given food and encouragement to make a new start by the loan of tools and material and the gifts of medicine and clothing.

WHAT WE CAN DO IN POLAND.

The constructive work which has been done in the district of Hrubieszow, can be duplicated in many other districts as needy as was this one when we began it.

But the great field for service to-day in Poland is among returning refugees. Penniless, half-starved, diseased, these people who have for five years been away from their

homes are arriving from the horrors of the famine in Russia, being pushed farther and farther west in the search of food and finally returning to where the ashes and charred bricks of their homes are covered with inches of snow, and where the fields, unplowed for five years, are covered with a mass of tangled barbed wire.

In hordes of 2,000 a day they are passing through the great disinfecting camp at Baranowicz and with wasted bodies and hardly any clothing they drag themselves over the weary miles of desolate snow and ice either on foot or in broken-down wagons drawn by dying horses.

Will you aid in bringing to these people the life and hope which came to the people of Hrubieszow because the Quakers had money to help them?

Shipments received during week ending First Month 7, 1922—106 boxes in all, 2 for German relief, 3 from Menomonies, 4 anonymous.

Contributions received during week ending First Month 9, 1922, \$80,789.36.

THE WASHINGTON CONFERENCE.

X.

The American proposition to prohibit chemical warfare did not become, as was anticipated, the subject of prolonged debate. On the contrary, the committee adopted it by unanimous vote, the day after it was presented by Secretary Hughes, in spite of the report of ten experts from the five great powers that it is unwise to try to prohibit the use of poisonous gas. The experts agreed that no nation could promise not to use poisonous gas so long as there was danger of an unscrupulous enemy using it; that, since high explosives also produce toxic gases, there will always occur doubt and reprisals; that, because gases are used in peace-time industries and are the by-products of various industries, it is impossible to prevent or restrict their manufacture; that fewer persons are killed by non-toxic gas than by high explosives or any other weapon of war; and that gas warfare, like the use of bombardment, can be restricted to combatants.

On the other hand, the American Advisory Committee presented a report to the American Delegation which pictured the horrors of gas warfare in the past, pointed out its increasing deadliness in the future, and declared the impossibility of restricting it to combatants, since it passes beyond the control of the belligerent agent and may involve a sacrifice of innocent lives over a wide area. The report concluded: "Whatever may be the arguments of technical experts, the committee feels that the American representatives would not be doing their duty in expressing the conscience of the American people were they to fail in insisting upon the total abolition of chemical warfare, whether in the army or the navy, whether against the combatant or non-combatant. Should the United States assume this position, it would be no evidence of weakness, but of magnanimity. Probably no nation is better equipped by reason of scientific knowledge among its technicians and by means of its material resources to use chemical warfare effectively."

General Pershing and Admiral Rogers, the technical heads of our army and navy, signed this report, and were perhaps chiefly responsible for it. The General Board of the United States Navy also coincided with it; and this is especially gratifying, since it is a reversal of the American opposition at the Hague Conferences to the Russian proposal to abolish the use of projectiles exclusively designed to diffuse asphyxiating or other deleterious gases. The American delegation was, in fact, the only one at the Hague Conferences which refused to accept the prohibition, and it did so on the arguments of Admiral Mahan,—arguments which were used by the Germans fifteen years later, and which "the experts" are still insisting

upon. Our American experts, at least, have seen a new light; and this light has evidently come from the terrible experiences of the World War and the reaction to them of an outraged public conscience. American public opinion as thus far registered at Washington is indicated by 306,795 votes against gas warfare, and 19 votes for its retention with restricted use. It may be noted, also, that 395,000 votes have been recorded for the abolition of submarines, 6,300 for their limitation in size and numbers, and 3,700 for restricting their activities.

The Treaty of Versailles (Article 171) forbade Germany to use, manufacture or import gases for military purposes, and the same prohibition was laid by the Allies upon Austria and Hungary; now that this prescription is being adopted for the Allies themselves, there is hope that some more wholesome medicines prescribed by them for Germany,—especially in the reduction and limitation of land armaments,—will be taken by themselves. With the prohibition of gas warfare, for example, the United States can close its gas plant at Edgewood, Maryland, where facilities exist for producing unlimited quantities of the deadliest gases known to science, and can incidentally save \$4,500,000 which are asked for the chemical warfare appropriation for the coming year.

It may be noted in passing that, while submarines were not abolished, the rules adopted for the curbing of their activities provide as a penalty the treatment of crews violating the rules as pirates, but that the prohibition of the use of chemical warfare is accompanied by no penalty on nations or individuals resorting to it. Thus, in another agreement, the Washington Conference is relying upon the conscience and public opinion of the civilized world. There is a tendency to deprecate these agreements as mere scraps of paper, supported *only* (!) by the moral sanction; but here again it is possible that reason, experience and religion will convince men that "cheating does not thrive." At all events, the world is brought face to face with a challenge to its sincerity, civilization, and belief in the righteousness and omnipotence of God.

Submarine warfare having been restricted, and chemical warfare prohibited, the question of aerial warfare was next considered by the Armaments Committee. Its sub-committee on aircraft presented a report which emphasized the great desirability of developing by all legitimate means the science and art of aviation, since this would promote commerce and communications and thereby peace among the nations. The report expressed the opinion that no rules could be devised, or would be observed, whereby civil and commercial or pleasure aircraft can be differentiated from military aircraft, and that to attempt to limit the number and character of any kind of aircraft would interfere with the desirable development of aeronautics. The sub-committee recommended, therefore, that no such limitation be attempted, but that a future conference should be held for the codification of rules designed to restrict the military operations of aircraft of every kind.

This report was adopted without debate by the Armaments Committee which passed a resolution that "it is not at present practicable to impose any effective limitation upon the numbers or characteristics of aircraft." At the same time, Secretary Hughes admitted that "in aircraft there is probably the most formidable military weapon of the future," and he expressed what he believed was felt by all the delegates—namely, "a deep disappointment in being unable to suggest practical limitations on the use of aircraft in war or on the preparation of aircraft for military purposes." This disappointment is bound to be most keenly felt by the world at large, which will look with dismay upon a competition in means of aerial warfare. The Conference will probably refer to a future conference the question of what rules can be adopted for the safe-guarding of non-combatants from aerial attacks. One who is opposed to all war, by whatever means, cannot but hope that when the world comes to appreciate the difficulty, perhaps the impossibility, of devising and enforcing adequate rules for this purpose, and when it envisages the frightfulness which aerial warfare in the future would involve, it may be helped rapidly along the pathway of abolishing all

means of warfare by the abolition of war itself. Fortunately, the ten years' "naval holiday" and the prohibition of chemical warfare should point the way and give a decided impetus toward the goal.

As to the remaining tasks of the Conference, there are various explanations of the delay in their fulfillment. Premier Briand's resignation will probably cause some additional delay, and further progress on Shantung and other Far Eastern questions is desired before another open session of the Conference is held.

WM. I. HULL.

WASHINGTON, D. C., First Month 14, 1922.

BOOKS AT FRIENDS' INSTITUTE.

The books now for sale on the center table at Friends' Institute deserve the attention of Friends. There are books by Friends and about Friends; books on disarmament and other subjects pertinent to the Washington Conference selected by the Secretary of the Peace Committee; books on social questions; and some charming children's books. Friends will find there the little book on Jordans recently reviewed in *THE FRIEND* by Janet Payne Whitney, and A. Neave Brayshaw's latest book, "The Quakers, Their Story and Message," of which "new classic," as she calls it, Elizabeth Fox Howard writes: "It is a remarkable achievement to have condensed into 148 pages the whole story of Quakerism from its rise to its latest developments in 1921, and to have avoided dullness or over compression." "It is so interesting all through that there is no desire to skip any part of it." "—but you must buy and read it for yourselves and lend it right and left." Seeborn Rowntree's last book is there with the story of his experiences and experiments in the Cocoa Works at York; Harry Emerson Fosdick's "Meaning of Service," as remarkable in its way as his much-read "Meaning of Prayer;" also Arthur Gleason's pamphlet describing the Workers' Education Movement in this country and abroad. There is William Littleboy's striking little book, "The Day of Our Visitation," which sheds light on a subject much to the fore in these days, the second coming of Christ; also Canon Street-er's book containing the message of that remarkable Eastern saint, Sadhu Sundar Singh.

Edith Darnell, in the Institute office, will be glad to take orders for any of these books, on behalf of the Book Store, 302 Arch Street.

THESE TWO TERMS—self-expression and self-sacrifice—are the two sides to man's personality. Self-expression is the personal side; self-sacrifice is the social side.—ERNEST E. UNWIN.

FRIENDLY NEWS NOTES.

A NEGRO COMMISSION ON HOUSING, ETC.—The Missouri Negro Industrial Commission is of unusual suggestion and significance. This Commission gives to its colored citizenship their first independent state department and right of investigation with recommendatory privileges. That colored people are reporting on conditions affecting their own race is the significant fact. That bad housing makes for bad morals is evident, and also that the attitude of most landlords in increasing rents and in being unwilling to repair property, arouses a spirit of antagonism in the tenant.

The report uses the expression "homeless houses," there are many such outside of Missouri—contributing to the degradation of life in all classes of society. The aim of the social worker, who is also the rent collector, is to aid in building up the Negro from within, out—not from without, in.

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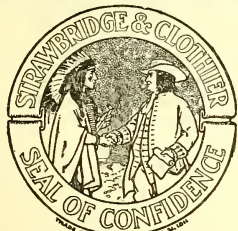
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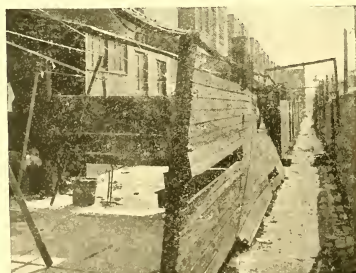
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IS IT VISIONARY?

One, whose use of the superlative is so free as to cause his friends to discount at times his statements, has said that the two most outstanding events in American history centre about, *first*, William Penn's humane plans for the founding of Pennsylvania, and *second*, the return on the part of the United States of its share of \$320,000,000, the indemnity the Chinese government agreed to pay to the allied powers as stipulated in the treaty of 1901, closing the incident of the Boxer rebellion in North China.

Every student of our country's history knows that so long as the Constitution of the United States stands, and so long as any of the great world movements that have been stimulated by the spirit of that Constitution continue to exert an influence, just so long will it be possible to trace back through them to the principles which William Penn implanted in the colonial plan of the government of Pennsylvania.

It is claimed with great assurance by high authority that Pennsylvania has contributed more to the scheme of our federal government than any other one of the thirteen original colonies, and so every republic of Europe and, in fact, every republic that takes the United States as a pattern is under no small obligation to the righteous planner of Pennsylvania.

As regards the Boxer rebellion—the history of the uprising of the nationalist society, the effort to drive out the “foreign devil” of western influence, the assassination of the German minister, the siege of Peking and the imprisonment of two hundred and more foreigners in their city, is common property. Everybody also knows how the affair ended, and how the United States, instead of accepting her share of the indemnity, returned it in full to the Chinese government to be used in meeting the expenses of Chinese students attending at universities and colleges in this country. The influence of this movement has just begun. The good fellowship it has occasioned is apparent in many quarters and there are likely to come from it results of the most salutary character.

As the Washington Disarmament Conference has developed a spirit of mutual consideration on the part of nations and peoples, such as no previous congress or conference has ap-

proached, it is not altogether unreasonable to hope that another statement of our superlative friend may have an element of truth in it which is worthy of some consideration. It is probably not original with our friend, but he has given it shape and has offered plausible arguments in its support.

When the world was ended these astounding figures were revealed:—Great Britain had advanced her indebtedness 27½ billions of dollars, France something more than 39½ billions and our own country 24 billions. At the same time that these immense sums were being piled up as war debts, the United States, the only large nation not in the war until 1917, was offering to its citizens almost unprecedented opportunities for amassing private fortunes.

Until we entered the war, money that went abroad as loans, was from individuals and was in the form of contracts between foreign governments and individuals in America; but with the entering of our country into the war as a participant the United States lent to Great Britain, France, Italy and other smaller nationalities in sympathy with the cause of the allies a sum equal to a little less than one-half our increased indebtedness.

Now here comes in the suggestion of our visionary friend—“Would not,” he said, “a full remission of this great load of indebtedness to the allies be the wise course for us to take at this time; would it not be alike right, honorable and even expedient for us so to do?”

That such a course is likely to be taken, except it may be as a forced measure in the future, is to most of us unthinkable; but it involves certain considerations that can be set forth in a few words.

Of all that has transpired at the Disarmament Conference, so far as the public has known it, has there been anything to compare with the opening address of Secretary Hughes? And what is the feature of his address that has so impressed the public mind? Is it not that he gives expression to his faith in the better side of human nature, that he appeals to that instinctive element in the most cynical among us and tells us that there are things, positive and active at work here and now, that are making for good and not for evil? What a wonderful impetus to the spirit of brotherliness the world over, such a willing surrender of our just rights would yield! The nation, if not in spirit, at least in act, would be putting into effect one of the cardinal truths long ago enunciated by our Lord. As to the honor of such an act, as men measure honor, where can a richer opportunity ever present to practise it than in such a generous regard for friends in distress as the present condition of our late allies affords?

And finally on the economic or money side of the proposition; let it be remembered that during the period of the war prior to our entering it, there was a drain upon the countries abroad, which we who have not seen the effects, can but faintly realize. During this period we were growing rich at an unheard-of pace and let it be remembered also that after we entered the

war, the money we loaned them was in large measure returned to us, it simply flowed back in exchange for the war supplies that we shipped them.

Study this great question broadly and I believe none of us will regard it simply as a schoolboy's dream. It is worthy of serious thought and is even to-day receiving a measure of favorable consideration on the part of some who stand high in our country's confidence.

If the debt is ever paid it will not be for a long time—the burden must fall upon a generation other than our own. If it is remitted from motives of unselfishness it is not possible that this generation will be leaving to the next a vastly richer inheritance than the collection of this great war debt, which not a few wise judges believe will never be collected?

There are surely great possibilities wrapped up in this proposition which our friend has presented, and when it has received a fair hearing on the part of a thinking people who are far more likely to think correctly than falsely, who can foretell what the issue will be?

Since the writing of the foregoing Dr. Eliot's review of the argument hinted at in this paper has appeared in *The Independent* for First Month 7th. It is too brief to be satisfying and hardly carries with it the element of conviction one would expect from such a source. Again in the issue of the 14th six or more judgments are given which compel thoughtful consideration, the reading of which should help clarify our conclusions.

D. H. F.

PROPORTION.

Sometimes I wake, and lo! I have forgot,
And drifted out upon an ebbing sea,
My soul that was at rest, now resteth not,
For I am with myself, and not with Thee.

A larger life needs a deeper faith. Are we "with sloth that slays and torpor that is crime," living on the freedom won for us by others without recognizing that, as freedmen, we have duties and responsibilities of which the slave did not dream? And, more solemn thought yet, do we forget that only by living in the spirit can we hope to have eyes pure enough to look at the whole of life undefined, and that, apart from the life of the Spirit, we lose the sense of true proportion which alone gives value to our knowledge?

It is because we know something of a truer freedom and a larger scope, that we need, more than ever, a firm hold upon those spiritual realities which are the only power that can give directness to our course.

I believe that every earnest soul must recognize the need to strive for the highest life, and the need also of self-restraint in order to be able to wrestle for it.

Spiritual vigor demands of us to renounce some things which we would not dare to label wicked.

The necessity of holding in balance the two sides—that the world is God's and very good, and yet that we dare not wholly give ourselves up to the enjoyment of it—is what constitutes the peculiarity of the problem of today and tempts some of those who keenly feel its difficulties to give up all hope of solution.

Do not the following words of Dean Paget bring into vivid relief this attitude of mind? "Cowardice is evinced whenever a man declines a task which he believes, or even suspects uncomfortably, that he was meant to face, whenever he looks along the way of faith and thinks it will ask much of him, and takes the way of comfort, and security, the way where he can be sure of continuous company and indisputable common sense. It may appear either in acting or refusing to act, ac-

cording as the demand of faith is for the patient waiting, or for the prompt advance; but the central wrong of it is the withholding of the service, the self-sacrifice, a man was born and bred and trained to render; it is the sin of the 'children of Ephraim, who, being harnessed and carrying bows, turned themselves back in the day of battle?' . . . The worldly way of doing things seems sober, unexact, business-like; it keeps in sight of land; there is plenty of company along it. The other way, the way that depends step by step on God, and that goes uncompromisingly by the disclosure of His will, soon brings a man where the ordinary maxims and methods fail; where the advice of men is hard to get, and where he must solve his difficulties by the light of heaven or go back."

It has been well said by an able modern critic that "if we never commit ourselves we never express ourselves," and we need not be in much doubt about the truth of the saying. If we look at this self-committal, in its contrast with the slothful, drifting cowardice just described, we shall see that faith is its groundwork, and courage and effort are its upholders.

Whilst believing, most fully, that no discoveries will ever overthrow the fundamental doctrines of Christian belief, it is also clear that these fundamental doctrines need to be continually expressed anew.

We must strive in life, perhaps also in words, to restate, more fully to grasp in its intensity, the meaning of Christ's life and death. And as we do this, I believe we shall find that one of the great needs of the present-day is a truer appreciation of the spirituality, and therefore the reality of His presence.

It is this freedom to use every good gift, combined with an intense sense of personal relationship—bond-service St. Paul called it—to a personal God, which is the attitude of mind best calculated to overcome the peculiar dangers of the present-day dangers,—on the one hand of critical carelessness, easy indifference, or artistic self-indulgence, and on the other of morbid Puritanism, or the pursuit of an ideal too narrow to fit the facts of life.

Only it is imperative that those who call themselves Friends should remember what membership implies, and forever cast aside the wholly false notion that it makes but little demand upon those who claim it. On the contrary, the true Friend is emphatically committed, not once for all to the consequence of a creed, but to the living of a life of conscious relation to the Divine. His belief cannot be expressed in a few sentences but is not, therefore, a nonentity. Strong, deep and growing, it clothes itself, now in word, now in action, and now in that subtle garment—character, and is ever the thread upon which are strung the varied beads of life.

To some the word "consecration" best brings home the idea, to others, "faithfulness," whilst others again feel that "walking in the Light," or "the Truth" are metaphors which mean most to them; but perhaps we need not greatly fear variety of language, if only we all know something of the unity of the Spirit, something of that directness and power which come to a soul whose petty self-will and ignoble isolation have vanished in an all-absorbing sense of devotion to the Divine Guidance.—From "Drifting" in "The Way of Peace and other papers," by Joan Mary Fry. Arranged for THE FRIEND by Jane W. Barlett.

"Be not afraid to pray, to pray is right;
Pray if thou canst with hope, but ever pray,
Though hope be weak or sick with long delay
Pray in the darkness, if there be no light."

—HARTLEY COLERIDGE.

Our freedom is for service. It is here that we solve the problem of self-expression. Liberty and love are the two aspects of a complete life.—ERNEST E. UNWIN.

"In the spiritual world I cannot believe there is any such thing as suspended animation. I sometimes fear that some Friends are attempting spiritual cold storage.—From "Life of George Lloyd Hodgkin," page 85.

THE EXTENSION MEETING.

We have come away from the meeting, held on the 14th inst., under the auspices of the Extension Committee, feeling refreshed, encouraged and strengthened, and yet realizing that comparatively little was said about Extension.

In the preliminary devotional part of the proceedings, not that any part was not characterized by the devotional spirit, a chord was struck which might have received more attention to advantage, and which strictly was in unison with the concern which brought about the appointment of the Extension Committee.

Inquiries with regard to the Religious Society of Friends are coming from all points of the compass. Never before, or at least since the rise of the Society, has so much attention been called to our mission and doctrines. Using a phrase now current, we are on the map. The thought should humble, not exalt us.

The opportunities now within our grasp were brought before us clearly and vividly by the figure of the building of bridges. If we have ever been inaccessible, now is the time to make the approach more easy of access. There must be no compromise of right principles, but there should be a readiness to go forth to meet the earnest inquirers who are looking in our direction with longing for a message which may satisfy their aspirations. The time may be ripe for the "lengthening of the cords and the strengthening of the stakes." Why not now "lift up the banner for the people?"

It was well that we were earnestly exhorted to discharge our duties within our own borders. We ought to cleanse our own household before we invite others to enter. We discount no word spoken for our purification.

But we must not disregard the call from without. There is a danger in becoming self-centred.

We listened to most intelligent and inspiring addresses on the duties and mission of ministers, elders, overseers. The meeting was solemnized by the presentation of ideals of service to which many may have felt they had not yet fully attained. The following queries are not suggested with any thought of offering criticism.

Have our ministers fully responded to calls to declare the Gospel to those without our borders? Have they realized that our message may at this time be especially needed by a multitude of seekers for righteousness? I am not answering these inquiries. But are we the only people to whom it is necessary to bring the good tidings?

Are our elders concerned not only to foster the spirit of harmony among our members, but also to encourage any well-directed efforts to enlarge the bounds of our influence?

Do the overseers extend the right and proper care to those who are just beyond the border of our membership? Do they take counsel in their meetings how we may best extend the measure of our influence? Do they extend the welcoming hand, and do they say "Come with us and we will do these good?"

All these questions may be answered affirmatively in many individual instances. But have we fully availed ourselves of the many opportunities which have been offered? Are we awake to the call of the hour?

It is fully understood that we must not go forth in the Lord's work in our own strength but are we craving strength to accomplish what must surely be the will of our Heavenly Father?

Some gratifying reports might have been made with regard to the distribution of our literature in response to calls from many sources; however, such information may be confidently expected at an early date. That there is a wide-spread desire to have fuller knowledge of the principles we cherish affords an opportunity we should not ignore. I do not think it is our object to enter upon a campaign for the purpose of making proselytes, but in a simple way to promulgate what we consider to be the fundamentals of the Gospel of Jesus Christ. If any convinced persons should desire a closer union with us, let us be ready to extend the right hand of fellowship.

A. H. VOTAW.

THE GREAT ADVENTURE.

The Great Adventure is open to all. Not to every life comes the happiness of a heart-understanding with another. All are not equally prosperous, educated or content.* But not so with the Great Adventure, from which (except by their own choice) none are excluded. The Great Adventure surpasses all else. It transcends riches, honor and human happiness. It is more than life—more even than the full life. The Great Adventure is the adventure of faith.

Let none turn away disappointed or sorrowful at this. Faith is not a leap in the dark;—it is a turning of the face towards the light. It is not a limiting of the understanding;—it opens the understanding. It calls for no blind and servile submission;—it says only, "Come and see."

The queen of the South had "no more spirit in her" when she had seen the treasures, the glory, the wisdom of Solomon and the appointments of his service, but a greater than Solomon is near. He who spoke in the first century, still speaks.

Perhaps we say, "I have yet to meet with anything very definite or positive,—nothing to compel the judgment or to stir the imagination. It is true that when I did wrong I felt uneasy. I can even see how at times I have been kept from evil. But were these checks more than the results of early training or perhaps the instincts of inherited right conduct? Morning and night I pray,—but never had a definite answer. In brief, I am without the genius for religion which I believe some others have."

Here is a candidate for the Great Adventure! "And the Spirit and bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will . . . But it may be asked, "Come to what?"

Directions for entrance upon the Great Adventure might be stated thus:—Cease to seek the little, even if in the great. Seek instead the Greatest, even if in the little. This is impossible without faith.

No faith worthy of the name is required to follow the glittering lights, the baubles, the sweets that turn to worm-wood, the immediate "heavens" that lead only to hell. Nor is the highest faith necessary to arrive at an estate, an empire, or any peak of earthly fortune. And still further, without heaven-born faith men may discover the poles, new planets and great natural laws.† They may write epics, and found religions which hold millions of men for thousands of years. All this may be accomplished without faith.

But faith is required to enter at "the strait and narrow gate,"—to harken to "a still, small voice,"—to see the glorious promise in an immaterial "mustard seed,"—to be content, for present needs, with the light already granted,—to accept the guidance of an unseen hand. Who will adventure?

WM. BACON EVANS.

WESTTOWN SCHOOL NOTES.

A change has recently been made in the seating arrangements of the meeting-room, with a view of bringing the adult members of the meeting, as well as visitors, into a closer meeting-fellowship than the semi-segregation in the rear of the room permits. In place of the former arrangement of two rows of benches with a middle aisle, there are now three rows toward the front of the room,—full-length benches in the middle with a row of short benches on each side. With visitors occupying this centre row, it gives to the pupils rather more of a sense of mingling with older people as in a meeting-house, and has the added advantage of lessening the distance between the gallery and the adult members of the congregation.

Following somewhat the plan of last year, the Young Friends' Committee at the School has arranged for a week-end Vocational Conference, to bring thoughtfully before our pupils

*A life of Christian adventure, such as was John Woolman's, is a most effective remedy for the evils of the social order.

†Some of these great men were not without heaven-born faith!

‡The idea is not to discredit the great contributions to human knowledge;—it is to call attention to something "that passes knowledge."

the claims of various professions, as well as the opportunities for service which each offers.

Arrangements have recently been made for work in conversational French under Madame Paulette Lacoste of Philadelphia. She spends one day a week at the School, meeting each of the various French classes. Before coming to this country two years ago she had given private lessons in Paris, and she has since coming here done considerable tutoring for college examinations and has had private classes for advanced pupils.

During the vacation Samuel H. Brown attended the convention in St. Louis of the American History Teachers' Association.

The winter has already afforded considerable coasting, together with several days of skating. The tendency in skating at the School is now toward the international style, and as heretofore Egbert S. Cary is very helpful in demonstration and instruction.

Under Albert L. Baily and James F. Walker, work has begun in clearing and improving the "arboretum,"—the piece of woodland east of the soccer field. A large number of valuable trees, with some rather rare varieties, have been planted here in past years, but there is a good deal of accumulation of underbrush and native growth which interferes with the normal growth of the more valuable planting. Quite a number of boys have volunteered to help in this work, and it is hoped that considerable will be accomplished in the course of the winter.

HUMAN RELATIONSHIPS.

FRIENDS' CONFERENCE AT DEVONSHIRE HOUSE.

From the Report in The Friend (London).

The Conference held at Devonshire House, Eleventh Month 24th-27th, was called by direction of London Yearly Meeting. The subject was Industry for Service. J. Edward Hodgkin, who presided, reminded Friends in his opening remarks of the great changes that have taken place since the last big "War and Social Order Conference" in 1916. He suggested that very little pre-war complacency is left to-day, either within or without the borders of the Society of Friends.

Maurice L. Rowntree spoke next on "The Approach to the Problem." Humanity, simplicity, and sincerity underlay his words. He appealed to Friends to take no limited view of the social problem, and especially to those who disagreed with some views expressed to unite in this time of sore need in giving of their best, help that we might all find the right way together. In conclusion, he re-emphasized the way of Jesus—namely, the way of showing love both to the rich man and the outcast, and thus bringing each to a sense of their common humanity—nay, more, of their common divinity—in a way that would impel them to seek a new way of life expressive of that relationship.

C. Delisle Burns, who was a member of the Ministry of Reconstruction during the war and later of the Ministry of Labour, spoke on "The Breakdown of the Present System." The present system is still working in spite of its defects, but there is a general and growing sense of uneasiness abroad. This is reflected in the various Commission Reports which have been issued in recent times. Why does this uneasiness exist? Monotony of toil makes it almost impossible to develop true men and women. Payment is too small. More care is needed in securing an equitable distribution of existing wealth. The denial of cultural advantages under existing conditions is another source of disquiet. These and other points he dealt with were brought out in the Minute of Record at the close of the discussion, as follows: "The discussion has focussed attention upon the responsibility of the whole community for the faults of the present system. Education of all classes is urgently necessary that we may grasp the possibilities of industry as a public service education of taste, of ideals, and above all of will. The cure for over-production is increased and more discriminating consumption, which in

turn depends upon securing for the worker, both manual and technical, a larger share in the value of his product."

More than two sessions were devoted to "Experiments in Industry." Arnold S. Rowntree was the first speaker on this subject. The purpose of industry, he said, might be stated as the production of commodities of such character and under such conditions, and their distribution in such a way, as in the long run, would result in the greatest human happiness. The present was a time for experiments, rather than for dogmatizing with regard to the ultimate structure of industry. A wage sufficient to enable a man to live a full human life was the very foundation of any industrial system. As to hours, the Rowntree firm in 1895 adopted the 48-hour week. In 1919, the hours were reduced to 47 and later in the year to 44, no alteration being made in day wages or piece rates. A plebiscite being taken, it was decided to work a five-day week. Each regular worker is entitled to six public holidays in the year and to a week's holiday in the summer, with pay. The effect of the shorter hours had been varied; where the work was purely hand-work scarcely any reduction of output was noticed, and in some of the machine departments there had been a *pro rata* reduction. Time-keeping had been improved. The Works Doctor and Welfare Officer said that the effect on the health of workers had been good. There was an ethical need for shorter hours, that man might have leisure to develop his personality. He described the means taken to make the position of the manual worker less insecure. These include the Unemployment Benefit and Partial Unemployment Benefit. Details of these will be found in B. Seeborn Rowntree's latest book "The Human Factor in Business." He urged that Unemployment Insurance should be tackled by the whole community on really broad lines. A. S. Rowntree, in conclusion, outlined experiments made in the direction of sharing "control." Broadly, their policy had been, first, to have the widest possible consultation, and, secondly, to give a real share of responsibility in certain defined directions.

William Dent Priestman gave an exposition of the Priestman Scheme of Co-operative Production. The scheme, in brief, is: a standard of output for a given period, working under normal conditions and agreed to by employers and employed, is fixed. Any increase in this output is followed by a corresponding increase in the earnings of everybody employed in the works. The system was formed on the basis that if a number of men in a given time were capable of producing on the ordinary day rates pay a certain quantity of finished machinery called the standard output, then if by greater collective individual effort, without adding to the number of men or working more hours, the output was increased, it was only equitable that the day rates wages be supplemented by a percentage equal to that by which the output exceeded the standard. Up to the present some fifty or sixty firms representing more than a score of different industries have adopted the system entire or in modified form.

Joseph Smithson described a Co-Partnership Trust. The scheme at Halifax (350 work-people) proceeds on the basis of labor remunerated at market rate as the first charge, capital at 6 per cent. (cumulative), being the second charge and interest not paid in a lean year being made up in a fat year. Thirdly, the surplus is divided between capital in the mass and labor in the mass.

Fred Rowntree outlined the nature of industrial experiments in connection with the Jordans Village. The building of the village began early in 1910 and has steadily proceeded until there are now twenty-six workers' cottages occupied, seventeen residential cottages built or in course of erection and four more or less temporary huts. A subsidiary society is the Jordans Village Industries, Ltd. This Society has thus far initiated three industries,—building, horticulture and the stores.

W. H. Close, General Manager of New Town, explained that New Town was no longer a dream but a reality, having fused its interests with Welwyn Garden City. An Agricultural Guild and a Guild of Builders have already been formed. Scientific farming and the introduction of the Guild plan into

agriculture are among the valuable contributions expected from this interesting experiment.

E. F. Wise, who was second Secretary to the Ministry of Food and one of the representatives on the Supreme Economic Council, spoke on War and Post-War Experiments in Industrial Organization. The purpose for which industry was organized during the war was production. Whilst the pre-war motive of private profit was the central force that made the machinery of civilization work, that principle was departed from during the war. A standard of life was reached then higher than before the war and higher than the standard which exists now, and at the end of the war we had a larger capital equipment and stock in hand than when the war began. Industry was largely nationalized during that period, there was central organization and a new motive, for private interest was subordinated to a common purpose, that of service to the community. Whilst the keynote of industry during the war was production, the post-war keynote is, give labor a greater share in the management and control of industry. In conclusion, E. F. Wise stated that his main purpose was to indicate that the whole experience of the war is that if you get the right motive in industry it is certain that you can get the results, the actual delivery of the goods.

Henry J. May, the Secretary of the International Co-operative Alliance, spoke on the Co-operative Movement. The previous speaker had referred to experiments, but the co-operative movement had long ago passed out of the experimental stage. It was not only national but international, and there was something like twenty-five million co-operatives throughout the world. He claimed that it was the only industrial system that had established and justified itself in this country besides the capitalist system.

Canon Hewlett Johnson spoke on "The Redistribution of the Purchasing Power." By way of illustration, he suggested that half Lancashire was unemployed and wanting boots and half Bristol was unemployed and wanting sheets, and there seemed no way to set them to supply each others' needs.

Malcolm Sparkes was the last speaker. He said that the Yearly Meeting had already declared that "service not private gain should be the motive of all work," and the purpose of that Conference was to discover the real meaning of that declaration. Industry organized for service he took to mean, first, that industry must be organized to give service and not to get it. Surely the true conception of industry is that of self-governing public service?—a great union of science and skill to do the work better than it has ever been done before—to transform a sordid scramble into a great adventure, in which all sections pull together for the common object—the organized service of the community, and no longer to pull in different directions for the division of the surplus product.

He asked for a great decision. The Society was rightly unwilling to give its corporate approval to Guild Socialism—to the Co-operative movement—to the Douglas Scheme of Economic Democracy or to any other specific plan. But believing as we did in the splendor of human personality, might we make up our minds upon this fundamental question. As followers of Jesus, could we continue to sanction the government of industry by the owners of its property merely because they were the owners? Must we not declare that the ownership of industrial capital must not confer the right to control the lives of men? Management must become leadership, and derive its authority from the whole personnel of the service. If that principle were accepted, it must be worked out in different ways for different industries.

In the Building Guild the experiment was already well advanced, and was demonstrating by the quality, speed and cost of its work that it was beginning to realize the great possibilities of a real self-governing comradeship of service. The Guild was only a year old, but it was a lusty infant. It started without any capital of its own. The Co-operative Wholesale Society Bank advanced 2 per cent. on the value of each contract, a loan which was being steadily reduced, and would be entirely cleared off on the completion of the contracts.

The annual pay roll of the Guilds now operating was £600,000. The whole endeavor was an attempt to swing the motive of production from the acquisitive to the creative: its watchwords are: Service, Adventure, Comradeship.

The last three sessions were devoted to general discussion, final considerations, and the opportunity. The Report passed for Yearly Meeting was in part as follows:—

"As Christians we believe that we must make service rather than self-seeking our chief aim. Life is of infinitely greater importance than property. Our deliberations have led us to the following conclusions, which we believe to be in the direction of a true industrial order:—

"(1) The industrial system must aim at the satisfaction of the needs of all before it supplies luxuries to any. The worker should be supported, even when there is no work for him. The responsibility for unemployment insurance must fall ultimately upon the community, either through industry or through the State.

"(2) To every man and woman should be secured the fullest opportunity to use, in and through his work, the facilities given him for the service of all.

"(3) If the worker is to do this he must be given such educational assistance in his own branch of industry as will enable him to assume an even larger share of responsibility.

"(4) The ownership of the means of production should not, as is largely the case at present, carry with it the control over the lives of the workers.

"(5) The present serious conditions in which many willing workers are unable to find employment or to obtain the bare necessities of life, coupled with the existence of large stocks of unsalable commodities, point to the urgent need for a public inquiry into the whole system of finance and industry."

ADVANCEMENT OF COLORED PEOPLE.

A DEPARTMENT CONDUCTED BY JOHN T. EMLEN.

TWENTY YEARS AFTER.

A Letter From Agnes L. Tierney to Leslie Pinckney Hill.

[The following letter, written by Agnes L. Tierney, after an interesting visit to the South, has been adapted to our columns by the kind permission of the writer.—Eds.]

118 WEST COULTER STREET, Germantown.

When I read thy poem in the *Ledger* this morning my heart thrilled to its message. It was written in a moment when thee walked and talked with God and thy heart burned within thee. But alas! hard it is to go on and keep courage when the Master seems to have departed and the scorpions pierce and sting by the way.

I just last week returned from a Southern trip with my cousin, Caroline Hazard, formerly President of Wellesley College. First to Hampton, where the usual delightful hospitality was extended. Then to Atlanta, where we spent a pleasant and interesting day and a half with prominent members of the Inter-racial Commission. Its spirit and work are beyond praise. Dr. Moton told us he looked upon it as the most important work being done for the Negro at present. The educated Negroes, and the educated whites have never come in touch with one another in the South. Education for the Negro has proved a separating rather than a uniting element, as far as association with the whites is concerned. So the record of work already accomplished by the Inter-racial Commission under the consecrated leadership of its Secretaries is full of compelling interest. It is sad it is so hampered by lack of funds.

On First-day evening we were taken to the famous Big Bethel Church to hear Dr. Singleton preach. My cousin and I agreed that it was one of the best sermons we ever heard. As you [at Cheyney] know, they are trying in Atlanta to pass a law forbidding white people to teach Bible classes of colored people or to preach to them or even in their churches. The Mayor vetoed it, but the Council is trying to pass it over his veto. It can't succeed because public sentiment is against it.

From Atlanta we traveled eight hours on a slow train to Albany in south Georgia. The school there is the one my cousin is specially interested in. Her father helped the principal, J. W. Holley, to get his education, and our great-aunt, Anna Hazard, of Newport, R. I., gave the first money for the school. Like Cheyney, it has just been taken over by the State, but alas! Georgia is so poverty-stricken that no schools, white or black, are getting their appropriations. Albany's was the only appropriation not cut, however, so the funds will undoubtedly come in time. The school has strong friends in the legislature. Two Representatives and a Senator met with the Board while we were there, and vowed eternal fidelity to its interests. To our amazement when the silent Senator at last opened his lips, he spoke in the mellifluous accents of the City of Cork. We found he had won his seat on a good and just local issue which was so bound up with hoary tradition that no native had dared to touch it. His defeated rival, a fine-looking Union man, was one of the Representatives present. The President of the Board is an old type Southerner. I was delighted to see in the flesh what I had so often read of in books—the genuine old-fashioned Southerner with his flowery phrases, his Greek and Latin quotations, classical allusions and, from our Northern point of view, exaggerated gallantry toward the "fair sex." I was limp with mirth (which he seemed to appreciate) whenever he honored us with his presence. When we were called out to see the drill, he arose and in his most courtly manner announced "Venus will now gaze upon Mars." Humor, delicacy and the milk of human kindness were so mixed in him that we loved him and admired the Christian nobility with which he and his wife in their declining years had taken reverses which compelled them to sell their fine ancestral mansion.

Dr. Holley is highly respected by everyone in the beautiful town of Albany. He came into the hotel to greet us on our arrival, which, as you know, is an unusual liberty. His strong religious faith has made a deep impression. The editor of the *Albany Herald*, a fine type of man, to whose influence, personal and through his paper, a great deal of enlightened sentiment is due (he, too, is a member of the Board) said Holley had strengthened his own faith. A conductor on a train sat by him the night before we arrived to ask advice on a problem of Christian conduct.

Albany is in the centre of the newly-started pecan nut industry. The editor and his wife took us out to a great orchard which has just begun to yield returns. The picturesque wagon-loads of pickers were just coming in—whole families of colored folk, with their bags of nuts, the last of a 400,000-pound crop. Next year they expect over 1,000,000 pounds. The owner says he pays his taxes from a few scattered trees on his front lawn. Over \$4000 from one acre is his record at present.

Then on to Tuskegee, where we had a royal welcome. My cousin is very musical and a fine critic of music. Her address to the students on the qualities of Negro singing and its contribution to musical art was a gem. Tuskegee was delighted. The choir gave her an ovation and the next morning when dawn's rosy fingers were just fluttering above the horizon, the men of the choir gave us a wonderful serenade. We visited Prof. Carver in his laboratory and saw some of the peanut and sweet potato products which so amazed the Senators and Representatives at Washington. He has several fortunes locked up in his cabinet and every mail brings requests from capitalists asking leave to manufacture one thing or another. He intends gradually to "release" his secrets. I sent for a *Boston Post* which tells of his work, but every copy had been sold. My cousin had to leave for California on Seventh-day afternoon, but I stopped on until Second-day morning.

On Second-day morning the ever-attentive Colonel Wolcott, whose kind ministrations made our visit doubly pleasant, accompanied me in the motor to Chehaw, where I took the train for Montgomery. I spent the afternoon at Montgomery Industrial Training School. It is a little bit of New England

dropped down in the middle of Montgomery. For thirty-five years the principal and her colleague have carried on this school for colored girls. She is a survival of the old-fashioned New England school-mistress and should be preserved in alcohol for the enlightenment of future generations. She reminded me of my own beloved New England teacher, and irresistibly recalled "Miss Ophelia" in "Uncle Tom's Cabin." Those two hundred and fifty little Alabama girls are receiving a full-strength baked-bean and brown bread course instead of their native diet of "hog and hominy." They told me every detail of the Pilgrim and Puritan history of Massachusetts. I wondered if they knew a thing about the history of Alabama. She took me to a cupboard and showed me the little bean pots and the one-quarter pound baking powder tins in which the children prepare the orthodox baked beans and brown bread to take home to their parents as an exhibit of what real food is. It is all perfectly delightful.

The children were attractive in their uniforms of blue percale with white dots and white turn-over collars, each child and uniform as clean and neat as a new pin. You can imagine what the school has done for the colored homes of Montgomery. The able and charming Dean of Women at Tuskegee attended this school.

The Principal has a wonderful parrot named "George," who has one hundred words in his vocabulary and sings a hymn. I used every blandishment to get him to speak to me, but he was dumb until I was leaving, when he called "good-bye" as I went out the door. His mistress keeps him with an uneasy conscience, feeling she ought to sell him for the benefit of her cause. I begged her not to part with her dear deliverer from monotony. She can get one hundred dollars for him, so I wish someone would send her that amount to be, as it were, a ram caught in a thicket.

The next morning before sunrise I took the only train to Calhoun, the 6.50, and joined some of the children with their shining morning faces on the mile walk up the hill to the school. What a beautiful spot it is, all those green-shuttered white houses among the trees. They were just finishing the installation of electricity, and the formal pushing of the buttons the next day was to be accompanied by an illuminating and appropriate celebration. The huge engine had to be snaked up the long mile from the station with skids and mules. It took weeks. Once it broke through a little bridge. When the colored man who had charge of it was asked how he felt when that happened, he replied, "It's jes' tamperin' with my religion." Isn't that a choice phrase to save up for a moment of exasperation?

In the afternoon I was taken for a drive in an open buggy (the roads are impossible for motors) to see the pleasant little homes of the colored people round about the countryside. The school bought up large tracts of land and has been selling it off in little farm lots to colored people, who are allowed to pay for them gradually. The result is that from one of the most degraded country neighborhoods in the South it has come to be one of the most moral and self-respecting.

Wherever we went I made it a point to ask every man and woman, colored or white, how the race situation stood, compared with twenty years ago, when I made practically this same trip with that beloved friend of us all, Emily Howland. One and all responded instantly, "Things are far better now." To me the change seemed extraordinary. Terrible things still happen and unnecessary segregations, petty oppressions and insults abound, but the educated gentle-folk of the South are beginning to see a great light, and when it fully breaks they will, I believe, be far wiser than we in the North. I could give you many instances to back up my impressions. Dr. Moton had been in Mississippi just before our arrival at Tuskegee, and in the course of his speech to a colored audience, turned to the white group present and told them just how the Negro felt about lynching and Jim Crow and other injustices. They told him they had never thought of those things before from the point of view of an educated Negro. The Mayor of Albany presided over the meeting

given at the School in honor of my cousin. The Mayor of Cuthbert, another Georgia town, had a few days before gone to the meeting of a Negro Convention, welcomed it to the town and expressed hopes for better race relations. Two Negroes were lately empaneled on a jury in Savannah for the trial of another Negro. Governor Kirby, of Alabama, had recently motored over with his wife to call on Dr. Moton to explain certain legislation to him. These things couldn't have happened twenty or even ten years ago.

So let us take courage and in the spirit of your beautiful little poem go forward with faith. A race which everywhere sings with so much feeling, "Lord, I want to be more loving—in my heart—Lord, I want to be like Jesus—in my heart," must eventually conquer its enemies, not with its enemy's weapons, but with the sword of the Spirit.

CHILDREN'S CORNER.

FOUR BOYS WHO BECAME DISCIPLES.—If boys had a chance to select the place where they were going to grow up and pass the period of their youth, most of them, I think, would prefer to have their home on the shore of a lake. The four boys about whom I am going to tell you now were born where they had this happy privilege without even choosing it. When they first opened their eyes on the wonder of the world, they saw the many colored lights reflected from the ripples of the lake, and the first noises they ever heard were the noises of great waves breaking on the rocky shores. The first thing that attracted their notice in their homes were the catches of fish which their fathers brought in—fish still alive and flapping.

These boys were named Andrew, Simon, James and John. Andrew and Simon were brothers. So also were James and John. The two pairs of brothers lived in homes close together. Their fathers were life-long friends and fellow-fishermen. James and John were twins. Andrew was the same age as they were, while Simon had been born a short year after they were born. Their homes were little houses with flat roofs near the edge of the lake of Gennesaret, just outside the crowded town of Capernaum. Still nearer the lake their fathers had a large boat-house in common, where they kept their boats, oars, sails, anchors, nets, fishing-tackle, and a multitude of other things which interest boys. Here the four boys had played ever since they could remember anything, and most of the great events that had come to them had happened in this same boat-house.

These four boys were very different from each other. James did not seem like a twin brother of John. Simon was not a bit like Andrew. Their mothers found out very soon that these boys were not *made* the same way. Each one had his own peculiar disposition, set and fixed. What pleased one did not always please the other. They all loved the lake, but they had different ways of showing their love for it and different ways of acting under all circumstances.

John was from the very first the sweetest natured of the group. He was a lovely child, beautiful to look at, and always happy. His mother, who was named Salome, knew when he was a tiny baby that "there never was such a child." He didn't cry, except when something "real" was the matter. He smiled so beautifully that he seemed like a little cherub that had strayed away from heaven. Simon was quite the opposite. He cried over the least bit of trouble. He got angry and broke things. He passed from one scene of difficulty to another. All the accidents seemed to happen to him. Nobody ever called him a cherub. He meant well but he was unlucky. He had a way of doing the wrong thing and of having even his good intentions turn out to be bad blunders. When he appeared, a storm was expected to follow soon. James and Andrew, on the other hand, were somewhat alike. They were just ordinary boys. They were neither very good nor very bad. They did not stand out like the other two. Of course James had an easier life at home than Andrew did, for it was much easier to get on with John than it was to get on with Simon, who always wanted to play but who was sure to make

trouble before any game was over, because he always wanted to play the leading part.

At first they were not allowed to go out in the boat because they did not know how to sit still and keep quiet while their fathers were fishing. So they played in the sand on the beach, splashed and paddled in the water, caught minnows and tadpoles, ran races, made sand forts, and helped sort the fish when their fathers landed and pulled in their boat. They tangled each other up in the immense nets and little Simon found plenty of things to cry about.

As they grew bigger first one and then another was allowed to go out in the boat on the fishing excursions, though they were never taken out *together*. John was the first to go because he was sure to be good in the boat. It was a wonderful experience and very thrilling. They used the sail to carry the boat out to the fishing grounds, but when they came back with the wind against them and the boat loaded with fish Zebedee and Simon's father both rowed with all their might. Little John sat in the stern of the boat and was taught how to steer with the rudder. You can imagine how the other three boys felt when they saw the boat coming in with John, quite wet with spray, proudly steering the boat to its port as the two strong men sent it forward with their powerful strokes.

Soon each one of the boys had a lesson in steering, then in rowing and finally they were taught how to handle the dangerous sail, and how to throw out and pull in the small nets. The big nets came later. Simon was the littiest, but he was never behind the others. In fact he pulled in the small net full of fish before any of the others had made a catch. The time soon came when they were allowed to go out all together and to take regular part in the management of the boat and in the work of fishing. It was hard work, but it was at the same time the greatest possible fun. It was full of excitement. There was often danger about it and there was always something new happening.

These boys quickly lost fear. At first the big waves frightened them and the tipping of the boat in the trough of the sea scared them, but this sense of fear soon passed. They came to love the motion of the boat and they cried with delight when the big waves broke over the boat. The element of danger added something to their joy. After they had learned to swim they gained a sense of power over the water. Occasionally, however, they had terrifying experiences. Gennesaret was a treacherous lake. The hills and steep shores acted like great funnels through which the wind rushed down and plowed the water into furious furrows. Sometimes the lake would change in a few minutes from almost calm to the wildest scene of turmoil, and the boat would seem like an egg-shell swept along at the mercy of angry billows. Sometimes in these sudden squalls the boys were forced to throw all their fish overboard to lighten the boat and enable it to ride the mighty waves. John never showed the least sign of fear in these times of crisis. Sitting at the rudder, as he usually did, with a fine color on his face, he held the boat as well as he could across the waves so as to avoid the dangerous hollows, and showed the nerve and spirit of a man.

RUFUS M. JONES.

HAVERFORD, Pa.

(Reprinted with the author's permission.)

(To be concluded.)

IDEALS of the Gospel of Christ are "astir, passionately, in the little houses in mean streets, in peasants' hovels, in city slums, in revolutionary committees, in Red armies, in literary and debating societies, in the private apartment of the Pope of Rome."—SIR PHILIP GIBBS.

"A GREAT many Friends live by putting too low a value on the sacraments and then talking very glibly about all of life being one big sacrament. But until we *have* gone as deep as the Church we cannot dispense with their teaching.—From "Life of George Lloyd Hodgkin," page 118.

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THE WASHINGTON CONFERENCE.

XI.

The topic of most interest in Conference circles this week is China. Secretary Hughes proposed to the Committee on Pacific and Far Eastern questions a series of four resolutions designed to "open the door" into China and to keep it open; or, as the Secretary himself phrased it, "to make the open door in China a fact, and not merely a motto." The resolutions define the open door as "equality of opportunity for the trade and industry of all nations." When asserted by our Secretary of State, John Hay, twenty-two years ago, it was designed both to secure this equality of opportunity for foreigners and to prevent China from becoming dominated, politically as well as industrially, by any one or more outside nations. This

two-fold object is sought by the four resolutions of Secretary Hughes; and to secure both the opening of the door and the keeping of it open, the resolutions provide for the creation of a Board of Reference to which any question regarding the open door may be referred for investigation and report.

This Board of Reference is a concrete plan for carrying out in practice what is agreed upon in principle; and it forms an interesting development of the plan adopted at The Hague for the creation of International Commissions of Inquiry. It was argued at The Hague Conference that if you investigate before you fight, in nine cases out of ten you will not fight at all. Hence commissions were agreed upon for international, impartial investigation of international disputes. A number of these commissions were resorted to, in the years preceding the World War, and met with complete success in the settlement of several difficult and dangerous disputes. When the Austrian Archduke was assassinated in the fateful summer of 1914, and Austria accused Serbia of inciting the crime, efforts were made to have the question of fact submitted to an international commission of inquiry, in order that the truth could be arrived at, published broadcast, and allowed to prevail. But the nations believed themselves by that time to be "armed to the teeth" and, consequently, "invincible;" hence the appeal to the Sword instead of to the Word. Once more at Washington, this promising device for securing justice and maintaining peace is resurrected for specific application in the Pacific; and as this time it is to be accompanied by a reduction and limitation of armaments, it should meet with a constantly increasing measure of success.

The fourth resolution proposed by Secretary Hughes provided that there might be submitted to the Board of Reference those concessions already made by China which are inconsistent with the principles of the open door. Since these concessions date back to 1842 and continue down to 1915, and are of grave importance to the political and economic life of China, as well as to the amicable relations of the outside powers with China and with one another, this fourth resolution was at first considered of great significance. The Italian and British delegations at once accepted it; but the French and Japanese delegations opposed it, and on the suggestion of the Canadian delegate, the American delegation withdrew it. This withdrawal was featured in the daily press as a defeat for American diplomacy. Secretary Hughes explained in an interview yesterday afternoon that the unanimous acceptance of the first three resolutions, embodying the principles of the open door and the creation of the Board of Reference, was evidently dependent upon the withdrawal of the fourth resolution; and that in his opinion the first three resolutions were of far greater importance than the fourth. Governments, of course, could not be compelled by outside force to live up to any of their agreements; and the fourth article provided simply that past concessions *might* be submitted to the Board of Reference. Hence, the frank, free, definite acceptance of the principles of the open door was the chief essential. As for the past, every nation would reserve intact its right of protest, and every other right that it has heretofore possessed, in face of whatever it may consider an infringement, past or future, of the principles of the open door.

In order to drag out into the full light of publicity all the concessions secured from China by the other powers, Secretary Hughes further proposed that a complete list of these concessions should be prepared by each of the nations concerned, and laid before the conference and the world. This proposal was unanimously adopted, as were also the three resolutions embodying the principles of the open door and the creation of the Board of Reference. This result was preceded by a long debate in which the origin, history and meaning of the open door was very fully and unmistakably set forth; so that in future there can be no dragging forward of secret treaties, past or future, as a bar to justice, and there can be no room for misunderstanding or evasion in regard to the open door, while the solemn acceptance of the agreements regarding it should

solve, if they are lived up to in good faith, the most serious of China's foreign problems.

The problems associated with Shantung, such as its railroads, mines, and telegraphic connections, are now on the eve of satisfactory settlement; but Manchuria, Mongolia, Thibet, and Siberia are still to be grappled with. As a by-product of the Conference, the questions relating to the Pacific cables, and especially to the much-disputed one connected with the island of Yap, have also been answered to the satisfaction of all concerned.

The completion of the treaty relating to the reduction and limitation of armaments still hangs fire, and for two apparent reasons. A strong difference of opinion has arisen between Japan and Great Britain as to whether or not the agreement to discontinue the strengthening of fortifications in the Pacific applies to the important British naval base at Singapore and to the Japanese islands of Bonin. The two governments are trying to come to an accord on this question; and meanwhile, the fall of the Briand ministry and the accession of the more militaristic Poincaré as Premier of France has caused some anxiety lest France should repudiate the agreements on armaments which Briand promised at Washington to accept. Poincaré is determined to exact from Germany all the reparations provided for in the Treaty of Versailles, and to maintain and use for this purpose, if necessary, the army of 800,000 Frenchmen and colonials now under French colors. If this great army, with the materials offered by Germany, could be set to work at the task of reconstruction, in the spirit and effectiveness of the young men and women who worked in France under the star of the American Friends' Service Committee, for example, there would be far stronger hope of the speedy reconstruction of France, the pacification of Europe, and the reduction and limitation of all kinds of armaments on land and sea, and in the air.

The new Premier, it is true, has written to Secretary Hughes that "we are earnestly desirous of collaborating closely with you, as did our predecessor, in the work of peace being carried on at the Washington Conference." It is greatly to be desired that the French statesmen would follow up their acceptance of the American proposals "in principle," by applying the principles they profess to the actual needs and duties of our time, and would make their performances square more nearly with their promises.

But, while preparing for the worst, we must hope for the best. How prayer also is coming to the aid of hope in behalf of the Conference, is indicated by the fact that 10,093,845 Americans, out of 13,871,671 who have addressed it, have said that they were sending up pleas for Divine guidance and aid in the accomplishment of its tasks.

WM. I. HULL.

WASHINGTON, D. C., First Month 21, 1922.

FRIENDLY NEWS NOTES.

THE report of the Representative Meeting is held over till next number.

CONFERENCE OF MINISTERS, ELDERS AND OVERSEERS.—After lunching together, which did much to dispel any possible stiffness that might have attended such a meeting, the large and representative group of Ministers, Elders and Overseers of Philadelphia Yearly Meeting gathered in the West Meeting House, Fourth and Arch Streets, on Seventh-day afternoon, First Month 14th. Members of the Extension Committee, under whose auspices the conference was held, were likewise in attendance, and the body of the house was well filled.

A devotional period of half an hour preceded the Conference proper, which was presided over by the Yearly Meeting Clerk, Davis H. Forsythe. The subject of the Ministry claimed our attention first, and was introduced by Alfred C. Garrett. He showed how, in the first days of the Church, the prophetic ministry had characterized their worship. This "prophetic

ministry" included the three groups mentioned in Ephesians as "apostles, prophets and teachers." Alongside of this was the "official ministry" of "elders, overseers and servants," who, when the prophetic fire began to burn low, supplanted the first group. The early Society of Friends had been concerned to revive this "prophetic" ministry, under which we should do well to recognize the several variations.

Ann Sharpless followed, on "The Lack of Women Ministers." She called attention to the fact that this disproportion had probably always existed, so that we should not be too much disturbed about it, and pointed out that a numerical increase in ministers was less interesting than the attainment of a spiritual condition amongst the membership out of which a living, adequate ministry would spring. If we fail in this, we shall be but wanderers in the wilderness.

Max I. Reich bade us consider the "four-fold ministry," as developed in Ephesians iv: 11, 12. (He grouped "pastors and teachers" together.) Is the dearth of anointed ministry to-day due to a more meagre outpouring or to gifts being quenched? The true evangelistic ministry is one form almost absent from our meetings to-day, nor do we have much teaching. What we hear is mostly in the line of exhortation.

Alfred Lowry next spoke, touching upon some aspects of the itinerant character of Friends' ministry, and the important part that "traveling in the ministry" had played in the Society's history. Meetings should be quick to encourage every right concern of this character, once they are convinced it is right.

The next general subject was that of the Eldership. Sarah W. Elkinton felt especially that Elders ought to be open to new aspects of truth and to fresh kinds of ministry, not feeling that the Divine current must flow down certain set channels. Carroll T. Brown contrasted the popular idea of eldership twenty years ago with to-day's conception. Then it was considered to be largely negative, now it is regarded as something constructive and positive. A minister, he felt, is not one commissioned to speak to a group or to go to a certain place, but rather a channel by which the collective yearning and aspiration of the meeting finds expression. The ministry is soundest when it is voicing this united spiritual aspiration, and the elders should do all in their power to further and encourage this sort of expression. Eldership should mean the creation of the spirit of Christian fellowship in groups, out of which arises the true ministry. (This, in a way, linked up with Ann Sharpless's thought, as outlined above.)

Anna Rhoads Ladd felt that individual ministers, elders and overseers are often lonely in their own lives. They feel their duty to the flock and strive to fulfill it to the best of their ability. Elders should seek to encourage other members of the three groups. Walter T. Moore called our especial attention to some of the implications of the brief paragraphs on eldership in our Discipline. We hope to be able to print his paper in a later number.

Paul D. I. Maier, of Western District Monthly Meeting, spoke on the functions of the Preparative Meeting of Ministers and Elders. He felt that the period of worship, while it ought to be a time of serious retirement, should not be too long, so that the business of the meeting could be taken up while the members were still spiritually fresh. To "labor harmoniously for Truth's honor" means that ministers and elders should look into the problems of the Monthly Meeting and its best life. He outlined, by way of practical suggestion, some of the questions which his own meeting had thus examined. This does not trespass upon the work of the Overseers or other committees.

Mary C. Roberts, Francis R. Taylor and George Vaux, Jr., spoke on the problems of the Overseers. The Book of Discipline was quoted, with its clear, forceful wording on the subject. Suggestion was made that the burden and privilege should be shared, and the overseers be changed oftener, instead of being re-appointed after every three-year period. Should the positions of Elder and Overseer be held simultaneously? One speaker outlined the duties of the Overseers,

calling attention to the fact that they are not a "Board of Managers" to whom is exclusively assigned some special work. But the third speaker felt that Overseers should make a report of their activities to the Monthly Meeting, because they are, after all, administrative officers. Overseers should accept the appointment with gladness: "I will gladly be a door-keeper in the house of the Lord." Ministers, Elders and Overseers should, all three, "revamp" their conceptions of their functions.

In the general discussion which followed many valuable thoughts were expressed. Mary J. Warner felt we must be willing to venture our faith more, to stand alone with God, when necessary—in spite of being misunderstood, ridiculed, persecuted. "We must push out our frail barks into the river." Susanna Kite referred tenderly to the experience of Edward Burroughs and John Woolman. Bernard Waring felt we were too "socially crystallized" and instanced a newly-established meeting where no one is allowed to sit in the same place twice in succession! Edward Wistar, Benjamin S. DeCou, E. Maria Bishop (of England), Susan Mendenhall, Hanson Holdsworth and William H. Zellely likewise contributed to the discussion. The value of the now almost extinct practice of "family visiting" was dwelt upon by two or more of these Friends, in the hope that it might be revived.

Arrangement had been made to adjourn shortly after four o'clock, so, although discussion might have continued for some time longer, after a brief pause, the meeting concluded. However easy it might be to point out weaknesses in the Conference, the outspoken frankness of expression was refreshing, and there was, uniting those in attendance, the strong bond of a deep, common interest: the best life of their "beloved Society" and the extension of the Kingdom of God.

A. L.

SOME of our members continue their interest in the Housing problem as a ready-to-hand avenue of expression of community interest and real brotherliness. We are indebted to Harriett J. Randolph for notices of six weekly lectures (on Third-days until Second Month 21st, 2.15 to 3.45, at No. 1222 Locust Street) on Housing. Such subjects as "Renovation of Old Houses," "Model Houses" and "Garden Cities," should have a wide appeal.

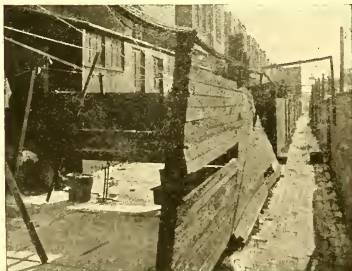
WE are indebted to a member of William Lloyd Garrison's family for an unexpected item of Friendly News. Westtown scholars of the '70's will have grateful memories of "Master" Isaac N. Vail. His wide range of knowledge seemed equal to every problem that was carried to his desk in the "Study Room" by perplexed youth. Occasionally he let individual students in conversations, or the whole school by lectures, into his theory of "annular evolution." He believed the rings of Saturn to be water and that similar rings once surrounded the earth. The fall of these rings caused the flood, and accounted for numerous unsolved geological riddles. In addition the theory was, to our enthusiastic friend, a key to numerous difficult Scripture passages. All this was fully set forth in a large book circulated after Isaac N. Vail's retirement to California. We are disappointed not to find a copy of this book in the Westtown library.

The point of present interest called to our attention by F. W. Garrison, is that a weekly journal, *The Equitist*, published in Bay View, Skagit Co., Washington, quotes Professor Vail's theories and recognizes them as authoritative. The editor, W. E. Brokaw, is evidently a well-convicted advocate of a theory that some of us have not heard mentioned for thirty years.

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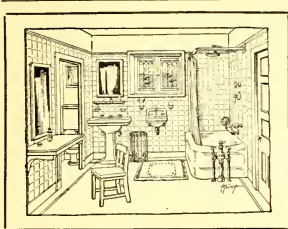
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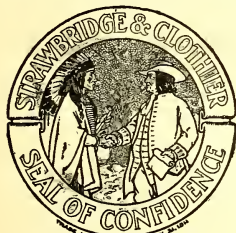
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DOERS OF THE WORD.

When some weeks ago a prominent German was quoted as saying that in all the sad débâcle that had befallen his country the Quakers only had proved to be "*doers of the Word*," we were inclined to look upon the statement as one of those very natural exaggerations, sure to come in the wake of self-sacrificing food-relief. Since that time, however, there has been some reason to conclude that this imported observation was actually a product of a carefully analytic mind. If, then, we make such a choice, it may be in a helpful way self-revealing to us. Indeed, it may assist to an understanding of certain implications of "our profession" from a new point of view. Doers of the Word, then, as intended by our German Friend, did not mean merely "doers of good deeds." Even at this distance we know that in Germany Quakers as elsewhere have no monopoly of good deeds. The characterization, so far as it is valid at all, has reference to a method rather than to a motive or a result. On the negative side Quakerism has been in protest for more than two hundred years against the expression of the Word in ritual, dogma or creed. Any Quaker, however, that goes no further than a negative position is at best a reproach to Christianity. To be vital Christianity must have positive expression. It cannot live otherwise. And what is it that Christianity must express? Naturally enough we say Christ. To very many that means the Christ of history, the Christ of the Gospels. And in order to express Him those who make this the starting-point construct theories of salvation, systems of organized church life, and of personal service in accord with these. The real Friend, we take it, would not wish to belittle such processes. He might be brought to a place where he could heartily co-operate with them. But he does have a different starting-point. "The Word" is a "lamp to his feet," for every act of every day. He lives enough in the "light of His countenance," the countenance of the revealed and revealing Christ, to know how often and how miserably he fails in this expression, but the "Word is his life," and leads him safely step by step, as he surrenders to "the safe guidance of His witness." This divine vision or Word has an inexhaustible potency.

It turns back to the Christ of history with adoring discipleship, it turns forward to the Kingdom of God, in the making of the doers of the Word, with recognizing fellowship. It is after all the rock upon which Christ said He would build His Church.

The necessities of these latter days—these unprecedented war times and post-war times, have greatly emphasized the need of what is commonly called "group functioning." Against calamities like the Russian famine, or the economic collapse of Europe, what does an individual count—the whole of his wealth, the whole of his life? Only as multitudinous units become appreciable aggregates, mobilized by Associations or by the nation itself, can one see a ray of hope. Even then millions must perish—the sum of miseries must be incalculable. At such a time when the call to be, individually, doers of the Word, seems to be lost in the necessity for corporate action, the personal obligation actually has an increased value.

All the necessary machinery of organization to give food to a million hungry German children, did not conceal from one on-looker at least the fact that so far as the Friend was concerned it was done to express God. He was a *doer* of God's Word. So it may well be in all the minute details of everyday life. Only so can Christianity retrieve its lost prowess. The organization may become an instrument of service, but it cannot absorb nor release the individual from personal responsibility.

What the Society does may seem to cover us with some glamour of satisfaction. We may point to relief work in Germany or in Russia with pride, but just across the street, or next door (at times under our very roof) are those who know, and who are saying, we are or we are not "*doers of the Word*." We must administer a sacrament of life or of death, whether we have taken "Holy Orders" or not.

J. H. B.

THE MEETING FOR WORSHIP.

Now silence broods o'er all. With one accord
All lowly bend to hear the Inward Word.
The worshippers within Thy shrine behold,
Without a veil, what never can be told.

With kindred spirits, yet alone with Thee,
We feel the pulse-beat of eternity,
Where deep calls deep—let images depart—
Thou'rt art the satisfaction of the heart!

In mystic fellowship with saints in light,
Whose lonely quest has melted into sight,
We hail the nearing consummating grace,
The crown of all, the vision of Thy Face.

M. I. R.

FIRST MONTH 21, 1922.

"Is the symbol of our prayer the open hand or the open heart? . . . Our prayer life will be creative just in as far as our whole life is charged with the creative energy of God."—From "*Creative Prayer*," by Herman.

ELDERSHIP.

[This paper was read at the Conference on the 14th ult., at Fourth and Arch Streets. It is printed at our request.—Eds.]

In approaching the subject of the Eldership, it is well to bear in mind that the Religious Society of Friends is founded on the principle of a pure democracy. We find Spiritual power and Church organization are closely inter-related. Organization, however, is subsidiary and not an objective in itself.

This means that a measure of responsibility rests upon each individual member. We cannot all be apostles, we cannot all be prophets or teachers, but each one can contribute something to the common welfare of the body and the advancement of the Kingdom. Herein lies our great opportunity and privilege.

We are members one of another and are enjoined to watch over one another for good.

The strength of a meeting rises or falls according as this Gospel order is observed, and as diversified gifts are cherished and brought into action throughout the body. We want to develop and deepen this sense of responsibility in things spiritual as well as in things temporal.

Furthermore, the central and outstanding feature of our congregational life is the Meeting for Worship, and the life of such meetings, if it abounds, finds expression in the ministry of the Gospel which may be exercised in various ways.

Now in all this, the Elder is assigned a real place and one of great value if rightly filled. The Book of Discipline does not present much in clear outline as to the duties of Elders. The words are few, but the implications are large.

Broadly speaking, they are to look after the spiritual life of the meeting and the ministry. In the effort to discharge these duties worthily, we are often brought to realize that we are not sufficient of ourselves, but our sufficiency is of God.

As a vital element in our conception of worship, we want to create an atmosphere conducive to the growth and fruition of the true ministry.

"Feed my lambs," "Feed my sheep"—what a deep meaning is conveyed in these words spoken by our Divine Master! Now as to some practical thoughts by way of suggestion:

1. Elders and Overseers as well should so far as possible attend regularly all of our Meetings not only for their own refreshment, but as a helpful example to others.

2. They should cultivate the personal acquaintance of the members and attenders of their respective Meetings. The visitation of families in their homes opens a wide field for mutual helpfulness and a warm fellowship.

3. Our sympathy and attention should be extended in a special manner to the younger people who by the written or spoken word or by their daily lives give evidence that the hand of the Lord is upon them.

4. As to the ministry, Elders should take counsel together, conferring freely and candidly among themselves as to the best course to follow in the direction of constraint or restraint for the help of those who engage in vocal service. In a multitude of counsellors there is safety when dealing with the affairs of the Church.

Let us then pass on these aims with gladness and singleness of heart, and in that Gospel love which seeks only one another's good, remembering for our encouragement that the promises of God are exceedingly great and precious, particularly to those who turn others to righteousness.

WALTER T. MOORE.

AFTER all, we have to come back to the personal side of the matter (the spread of Quakerism) and ask our own hearts some searching questions. Have I myself given my Quaker faith and practice a fair trial, and thrown all my best energies into it? Have I done anything personally to pass on the Quaker message with enthusiasm to others? If we can honestly say yes to these questions, we are not likely to be among those who look forward with fear and pessimism into the coming year.—ELIZABETH FOX HOWARD, in "Have We a Message for To-day?"

GOOD MEDICINE FOR THE TIMES.

EXTRACTS FROM THE "CONCLUSION" OF THE "MIRRORS OF DOWNING STREET."

It is to be hoped that the children of the present generation of aristocracy may grow up with no taste for the betting-ring, the card-room and the night club, or, at any rate, that a certain number of them may find their highest happiness in knowledge and wisdom rather than in amateur theatricals and fancy-dress balls. The human mind, after all, cannot rest in triviality, and after so long a period of the most sordid and vulgar self-indulgence it is reasonable to hope that our aristocracy may experience a reaction.

If men would ask themselves before they rush out to seek her, What is pleasure?—and consult the past history of humanity as well as their own senses and inclinations, they could hardly fail, except in the case of the most degenerate, to discover that the highest happiness is not of the nursery or of the kitchen, but rather of the living spirit.

Observation of nature, love of beautiful things, delight in noble literature, gratitude for the highest forms of wit and humor, sympathy with all sorts and conditions of men, reverence for the majesty of the universe, kindness to all, love of children, and devotion to the home, these operations of the human spirit bring peace to the heart of man and continue their ministrations to his happiness with an increasing power of joy as his personality enlarges itself to receive the highest revelations of Life.

Religion in these days is obviously too complaisant. To watch the Church in the world is to be reminded of a poor relation from the provinces sitting silent and overawed in the gilded drawing-room of a parvenu. There is no sound of confidence in her voice. She whines for the world's notice instead of denouncing its very obvious sins. She is too much in this world and too little in the other. She is too careful not to offend Dives, and too self-conscious to be seen openly in the company of Lazarus. It is impossible not to think that a coarse world has shaken her faith in Christian virtue. She clings to her traditions and her doctrines, but she has lost the vigorous faith in spiritual life which gave beauty to those traditions and has ceased to set that example of entire self-sacrifice which rendered her doctrines less difficult of interpretation by the instructed. She has ceased to preach, even with the dying embers of conviction, that a man may gain the whole world and yet lose his soul alive.

Where is there now among the possessing classes an example even of simplicity in dress, modesty in behavior, temperance in conduct, and thrift in living. As for any higher example—an example of wisdom, duty, self-sacrifice, and moral earnestness—it is nowhere visible in our national life to those who look upward.

We need the Puritan element in our characters, the Hellenic element in our minds, and the Christian element in our souls. We must set a higher value on moral qualities, on intellectual qualities, and on Christian qualities. We must learn to see, not gloomily and heavily, but with joy and thanksgiving, that our world is set in the midst of an infinite universe, that it has a purpose in the scheme of things, that we are all members one of another, and that there is no grandeur of character, mind, or soul which can ever be worthy of creation's purpose.

QUAKERISM, as we are often reminded, can be as slack and lazy a form of religion as exists. Even if a man still keeps the habit of attending meeting, he need only sit there and occupy his mind as he chooses. The nominal Quaker can carefully keep out of all the activities and obligations of the Society and then complain that it is a dying concern. He can live on a second-hand reputation, and criticize the keener spirits who try in times of war or in matters of social reform, not only to be true to the faith of their fathers, but to strike out new lines for this generation. This type of Quaker naturally has no Gospel for the needs of the day. Has he one to meet his own needs?—ELIZABETH FOX HOWARD, in "Have We a Message for To-day?"

EDUCATION

CONFERENCE ON EXAMINATIONS.

An investigation of the College Board Examinations and the criticism called forth by them was the basis of a most interesting and illuminating conference of the Friends' Educational Association, Seventh-day morning, First Month 21st. The subject was viewed from all angles, Stanley R. Yarnall opening it with detailed information on the preparing of the questions. Work is begun eighteen months before they are to be given, by five examiners in each subject. Months later this work is submitted to ten other experts, generally from the schools, who review it carefully. Only one of the five examiners is changed each year. They are watching with interest the new so-called scientific types of examinations.

Richard M. Gummere welcomes a test that comes from outside the school as being less personal, less subjective. He believes in starting as low down in the school as possible with preliminaries, to stimulate scholarship. More variety in the Latin authors should be allowed, lest too close following of tradition kill the subject. Every type of examination should be given. Dr. Gummere concluded with the statement: "One hundred and twenty per cent, teaching will make for success in any of the examinations."

Emma D. Roberts (Germantown Friends' School), from the standpoint of the proctors, wished the time of year for giving the examinations could be changed, as it was impossible for candidates to do themselves justice writing six or seven hours a day in a room with the thermometer at ninety degrees.

Samuel H. Brown (Westtown) spoke for the Readers of History papers. He noticed the absence of the arbitrary frame of mind. The readers meet and figure on the scale of grading, but the personal equation causes variety in grading, especially in that begun with questions: "Identify, etc." Critics might not be so sympathetic with those who fail if they saw some of the atrocities submitted. Picking out all facts from accepted text books and "pounding these in" seems the only sure way of passing these examinations.

Dr. George C. Chambers and Dr. George W. McClelland spoke for the University of Pennsylvania; the former thinks the new form examination a step in the right direction, but fears a tendency to make teaching too formal; he disapproves of the questions to be answered by "yes" or "no," and thinks no single type should be the test. Dr. McClelland believes the "power to do, without the guiding teacher at his elbow," should be the aim. He considers the comprehensive examinations better because they are less definite, and seconded Dr. Gummere's remarks about more latitude in the classics, saying "they are standing in their own light."

Dr. Eunice Morgan Schenck, of Bryn Mawr College, considers the comprehensive plan better because the papers are read in entirety.

Frederic Palmer, Jr., Dean of Haverford College, believes the difference in marking is largely due to faulty or ambiguous questions. He considers the College Board questions too difficult and not often a test of the candidates' power to do college work.

L. Cheney Smith (Friends' Select School) finds the College Board questions not varying much from year to year in Mathematics—they are valuable as a motive for work.

Ruth S. Goodwin (Friends' Select School) regrets the prodigal waste of vitality for college girls.

Carroll T. Brown prefers the comprehensives as allowing more latitude to the teacher. He suggests that unless the examination seems too easy to the examiner it is too hard, and favors limiting the ground covered in information.

Jane S. Jones (Germantown Friends' School) says the readers gain much by finding what other schools are doing in the same subject. All teachers should try to give children confidence in meeting the test.

The "percentile" instead of the "percentage" method of rating pupils was then discussed, and a table for percentile grading will be available soon.

The excellence of the addresses, which said much in few words, bore witness to the earnest spirit of real education that exists in our schools and colleges to-day.

Reported for THE FRIEND by CAROLINE E. DE GREENE.

FRIENDS' SELECT SCHOOL NOTES.

The School Meeting on Fourth-day mornings this winter has had the privilege of visits from William Littleboy, Dr. William W. Cadbury, Gurney and Elizabeth Binford, and Wilbur K. Thomas, in addition to regular Committee members.

The School of Education of the University of Pennsylvania and the Illman Kindergarten Training School have been sending quite a number of students to us for observation, for which credit is given.

Recent lecturers and speakers before the School have included Kaji Yajima, "The Grand Old Woman of Japan," her companion and secretary, Azuma Moriya; Professor William Lyon Phelps of Yale University, who lectured on "What There Really Is in the Bible for Boys and Girls;" I. B. Stoughton Holborn of Edinburgh and Oxford, who lectured on "The Need for Art in Life;" William Webster Ellsworth on "The Joy of Writing."

Public evening lectures have been delivered by Anna J. Haines on "Russia Now;" President William W. Comfort on "Dante;" President Arthur E. Morgan on "The Antioch College Experiment;" and Frank D. Slutz on "The Moraine Park School."

A number of new pictures have recently been placed in the School. Some of these are enlargements of photographs of Greek and Roman subjects taken by Walter F. Price and H. Arnold Todd.

Alice Owen Albertson has been appointed Alumni Editor of the *Caidron*, the School magazine.

Jacob R. Elfreth of Lansdowne, who was at the School from 1848 to 1854, has recently sent in a list of the boys who were in school at the same time with him. This list includes one hundred and sixteen men, of whom six are still living, Marcellus Balderston, Stephen G. Collins, John W. and Joel Cadbury, John E. Carter, and Ezekiel Hunn. John B. Garrett left the School about a year before Jacob Elfreth entered, and Charles and Francis Richardson were also almost contemporaries. Any information about other men and women who were at the School about the same time or before 1870 will be gladly received by the School.

FRIENDSVILLE ACADEMY.

ELBERT RUSSELL.

Friendsville Academy is located in East Tennessee, twenty miles south of Knoxville. The village of Friendsville lies in the Tennessee Valley, between the Cumberland plateau on the west and the Great Smoky Mountains on the east. It is a favored location, both in its scenery, climate and soil. My father described it in these words:

Where's a climate so kind and so bracing an air,

And mountains so pure and so blue?

Where are caves that for beauty or wealth can compare

Or scenes so enchanting to view?

Where's the country encircled with mountains so grand?

Where can valleys so beautiful be?

And where rivers that roll by so fertile a strand

As the streams of our East Tennessee?

Blue skies that bend down over hills evergreen,

Where the vines thrum the tall tree tops run;

And streamlets leap down in the wild glens between

To wander away in the sun;

Where the cornfields are lying like dark speckled isles

In the waves of the golden grain sea;

And the snow of the cottonfelds glistens and smiles

Like the foam on the blue Tennessee.

The Academy was first organized as a Monthly Meeting school by the Morgan brothers, who afterwards founded Penn College.

"About 1870 Rebecca Allinson, accompanied by Marmaduke Cope and Sarah Cope, his wife, visited the eastern part of Tennessee, and seeing the need of boarding facilities for the students that attend the Academy at Friendsville, assisted by Robert B. Haines, Sr., and his wife, Margaret Haines, Edward Scull and Yardley Warner, who also had visited the Friends of Tennessee, they built two boarding places, one for the girls and the other for boys. The girls' home being named in memory of the distinguished English Friend, William Forster.

"About 1900, Elizabeth Farnum, having visited Friendsville Academy and seeing the need of better educational facilities, built a new Recitation Hall that was named Farnum Hall in memory of the donor. It was destroyed by fire in 1914, and the new Farnum Hall stands on the old foundation."

The school is supported by Friendsville Quarterly Meeting, which comprises a membership of about eight hundred, scattered through the valley, and foothills, with some meetings running up into the mountains. Friendsville Quarterly Meeting was originally a part of North Carolina Meeting, the Friends belonging to it coming from over the mountains and bringing their Quaker convictions and customs with them.

Before the Civil War some Friends had a considerable influence in the East Tennessee Valleys in creating a sentiment against slavery and perhaps deserve some credit for the fact that the East Tennessee regions as a whole remained loyal to the Union. However, there were a good many southern sympathizers, especially among the cotton growers in the valleys who held slaves. There was guerrilla warfare between the different factions in this region and it was the theatre of a good deal of fighting during the Civil War. As usual Friends suffered severely from both sides, but succeeded in maintaining themselves until the war was over.

About 1870 my father, William Russell, moved to Friendsville, and in 1871 became principal of the Academy. He continued this work for nearly ten years, dividing his time between the school and the ministry among Friends. I can remember yet the weeks when he was absent holding evangelistic meetings in the outposts and among the mountain meetings. He grew very fond of the people here and felt deeply their needs and the great opportunity for service the school afforded. He wrote:

Rolling afar the green hills run;
Rocks stand boldly out in the sun;
High o'er the hills the wild woods rise;
Mountains beyond them prop the skies,
Home of the honey-bee, land of the vine,
Never was climate more lovely than thine.
I am a child of the far North West
But I love my home in the South Land best.

Peace brought Liberty in on her wings
And out of the chaos a New World springs.
If by my influence there shall yet be
One more leaf upon Liberty's tree,
One less weed in the garden of life,
One sword less for a future strife,
Happy will I be, tho' child of the West,
In loving my home in this South Land best.

The Academy was conducted in his day in the original brick building. The school is the center and mainstay of East Tennessee Quakerism. The leaders of the different meetings are in many cases students of former generations, and the teachers in the schools have always assisted in the work of the meeting and many of them have rendered very good service in the ministry.

The school has been not only a center of Quaker influence but of genuine home missionary work in the foothills of the mountains. It has provided means of education for a very

large number of people who would not otherwise have received it, and this continues to be the case. The boarding homes for boys and girls enable numbers of them to live more cheaply than they otherwise could and this puts the means of education within reach of a large number. This school has the confidence of the leading educators of the South.

One of the great influences in Friendsville Quarterly Meeting and in the life of the school came from the visit of William Forster, an English Friend, who there while on a religious visit to this country, died and is buried in the Friends' burial-grounds. In a poem upon "Friendsville," my father refers to his grave and to his work:

And graves are here now long unknown,
The tombstones mossed and rotten,
But the flowers that bloom on Forster's tomb
Shall never be forgotten.

In the love of God for the love of man
He died at his post of duty
Three thousand miles from the sea-girl isles
That guarded his home of England.

William Forster's sacrifice to his interest in the outposts of American Quakerism is paralleled by that of Harriet Green, buried at another center of educational influence in North Carolina. About 1890, Friendsville Quarterly Meeting was transferred to Wilmington Yearly Meeting in southeastern Ohio and is now a part of that Yearly Meeting.

JAPANESE NOTES.

A YOUNG JAPANESE FRIEND.

Our hostess and her friend met us at the station, and we walked home with them over the rough, pebbly streets of the little industrial village. It did not look at all like an "attractive residence district," with its narrow streets and grey houses; but once inside our hostess's guest-room, we forgot the outer world, as we looked out on the pleasant enclosed garden. Four or five guests were already there to greet us. They were all, like their hostess, students in the Women's Christian College of Tokio, which opened its doors three years ago. We were urged to make ourselves perfectly at home, and to forget all the formalities of old Japanese custom. It was very pleasant, as we drank tea, to chat with the girls about college, to admire their knitting, and to hear Paderewski or the Philadelphia Orchestra play on the Victrola. Then came various games, in the course of which one of us, though totally untrained in such exercises, was required to perform.

As we were about to leave, our hostess said, "We are preparing a dinner, so please wait a minute;" and soon little tables were brought, and we sat around them on the matting. Delicious soup, roast chicken, and little bundles of rice done up with various delicacies, composed the feast, with fruit for dessert. The girls would not let us go until we had sung a hymn together. Then we bowed at the door to the mother of the household, put on our shoes, and all set out through the dark streets for the ride home. As we talked together on the way, we realized not only the jolly comradeship of these college girls, but the earnestness of their reach after the new riches that education is offering them. Their very eagerness to talk English with us proved it. Moreover, it is not, with most of them, a matter of simply "going on to college," as planned by father and mother; nor will custom allow them to work their way through as freely as in America. Family traditions are strong in Japan, and one of them is that a girl's place is in the home, and that she shall do what her parents see fit, marry whom they choose, and, if there are no sons, carry on the family name. These girls have not rebelled, but by patient determination they have managed to enter college. Sometimes the pressure has been so heavy that they have wondered if they could stick it out; but they keep on, with all faith in the possibilities of a glorious future. Our hostess wants to become a social worker, one of her friends expects to do Christian work of some sort, and others will doubtless become teachers of younger girls as eager as themselves.

First came the thirst for the freedom that only knowledge can bring; it urged them on, restless and persistent under every restraint, until the doors were opened, and, through first one door and then another, the light came in. Happily for these girls, one great door opened for them among the others—the door that let in the light of the knowledge of Christ. They are seeing the vision of God's plan for the world; what changes it must bring, in home life first of all, in the conditions of marriage, then in industrial and political life! The call of that wonderful City is surging up in their hearts, and they want to be prepared to help in the building of it. Our hostess of the other afternoon has joined our Monthly Meeting, and so taken her stand on the side of Christ. Her family do not yet understand what she is doing it for, nor why she goes on quietly with her studying, when they would like to see her a proper Japanese lady at home. But she must feel the same thrill that moved the Quaker pioneers of another time and place; despite conflicts and discouragements, she must see the light streaming in upon up-turned faces, and must go on in the strength of their eagerness.

MARGARET W. RHOADS.

BOOK REVIEWS.

"OLD TRAILS AND NEW BORDERS."*

Those who wish to have a bird's-eye view of present conditions in Continental Europe, should read Edward A. Steiner's graphic account given in his book: "Old Trails and New Borders." From newspapers and through magazine articles, one gets one-sided and hurried glimpses of the situation across the sea, but here is a trustworthy, first-hand report by an intelligent, sympathetic observer of men and of what he saw and experienced in recent European travels.

Many readers of THE FRIEND have heard Edward Steiner speak and know something of the background of this remarkable American. Born in Hungary, he came as a youth to this country, caught the best spirit of America and is now, as someone has said, "A citizen of which any country might be proud." Knowing from actual experience, the trials of the immigrant, his sympathy and understanding of their problems are complete. He stands for justice and brotherhood and has consistently lived and preached these ideals. He is a lively, interesting speaker, presents facts learned at first-hand and people listen to him gladly. We all know how changed was the attitude of the public during the war. Edward Steiner was, however, not prepared for this change. He was stupefied to find that the sentiments that had been applauded were now branded "socialistic," "anarchistic." Close self-examination followed and he was forced to the conclusion that the change was not in him, but in the audiences.

Discouraged and heart-sick, but still believing in America, he decided to go away far enough to get a perspective of his beloved country. He visited the countries of Europe and saw what war had done to lands and people. He traveled through France, Germany, Austria, Czechoslovakia, Austria, Poland and Russia. In vivid style he reports the situation. His words palpitate with the tragedy of it all. He anticipates going back to his old home. "I thought," he says, "that I would kiss the soil of Czechoslovakia, freed from the rule of the Hapsburgs and now forever sacred," but bitter is his disappointment, and the temper of the man is well shown by his verdict: "I still love the Czechoslovak Republic and wish it well. I still believe that President Masaryk is one of the greatest statesmen in Europe and the Abraham Lincoln of his people, but, to quote a Slovak patriot: 'What does it profit us if the landlord is a good man, if the agent and janitors are rascals.'"

After an extensive survey of the continent, he thus summarizes his experiences in the chapter entitled, "The Mind of Europe:" "There is no outstanding experience; no visit to some quiet spot where the war has not torn, hurt, maimed

or killed something or some one. The war has standardized Europe, the great steam-roller has pressed it flat, the mills of the gods have ground both fast and fine, and have produced the same grist everywhere." He hears men say: "Had the churches functioned, had the nations been penetrated by Christian idealism, had they been dominated by the power of holiness, the great war calamity might have been averted." Sermons now are full of assertions that militaristic force is futile in settling quarrels between nations, that besides being un-Christian, it is impractical, and not only the ministers say it, but also professors, political economists, sociologists. "They are saying it," he adds, "between wars, however, when it is safe to say it."

He found hostility to Americans among these European peoples. They know of our shameful treatment of the immigrant and the Negro, our bigotry and cruelty toward conscientious objectors, our corrupt politics and our many failures to be true to our call and profession. These they threw back as a challenge when any criticism was made of their conduct.

Edward Steiner is not ignorant of America's faults, but he loves her and with glad heart he turned homeward and concludes that, "As an American I was never more in love with my country than now, coming as I do out of the tombs of empires and from the grave of a civilization. If I could, I would save my country from the doom of Europe, and to that end she must think with the international mind and feel with the inter-racial heart." No pessimist, this man who knows at first-hand the present condition of America and of Europe. His book closes on this high note: "Beyond the years I see an integrated humanity, not melted into a bell, but shaped into chimes, each nation rallying around the note which woos its heart, out of which come its songs of cheer, and comfort songs for the dark days, but all the notes shall blend with each other, to the praise of a common Father. This day is coming, and it will come sooner, if America attunes herself now to the great exology."

The book is "affectionately dedicated" "to my friends 'The Friends,' both English and American."

J. W. B.

"THE ENGLISH PRISON SYSTEM."

The famous penologist De Tocqueville who nearly a century ago went to study the solitary and separate systems of imprisonment in the State of Pennsylvania (with the introduction of which Friends had so much to do) warned prison reformers of "a tendency which is always asserting itself to exaggerate the necessity for moral and spiritual reform at the expense of the other essential attributes of punishment." Sir Evelyn Ruggles-Brise, for a quarter of a century chairman of the Prison Commission of England and Wales, in his book, "The English Prison System" (Macmillan), quotes this sentiment, and while one would hesitate to say that he wishes to make it entirely his own, yet the fear that he may lose sight of it seems to have lurked in the background throughout the writing of a book which has a great deal of value attached to it.

His brief history of imprisonment, to which the preface is devoted, reminds us that prison as a punishment in itself is a new feature of Penal Law, for up to the time of the French Revolution, goals were merely places of detention. "*Le système pénitentiaire*" is the direct heir, he claims, of the *Penitences* of the Church, and was largely introduced under religious influences and the desire to effect moral reform. The introduction of the cellular system was mainly due to the religious zeal of Pennsylvanian Quakers, who tried to utilize deprivation of liberty as an instrument for effecting the spiritual regeneration of the offender, almost impossible of achievement in the indiscriminate association which had hitherto prevailed. (Elizabeth Fry, as Rufus Jones reminds us in his latest book, refused to recommend, as did some of the Quaker reformers, absolute solitary confinement with its attendant horrors.) He passes on to a recognition of the effects of modern education, social conditions, etc., in reducing the

*"Old Trails and New Borders," by Edward A. Steiner, Fleming H. Revell & Co. On sale at Friends' Book Store.

prison population, and closes on the note that "the future lies with preventive science, and the individualization of punishment."

So far so good, but useful as the rest of the book is, one cannot help comparing it to a religious treatise written by a very capable theologian who knows all *about* the subject he is dealing with, but has never had the vivid personal spiritual experience. Sir Evelyn knows all *about* prison—no one more so—but though he has been in it, he has never been *of* it. For instance, he declares: "Since 1808 there has been no law of silence strictly so-called"—which will convey a very different impression to the ex-prisoner who remembers his three days' bread and water from the one conveyed to the sympathetic but uninitiated reader. The latter will also get the impression that organized talking, which the governor is allowed to permit, is a common thing, instead of being practically unknown. The author is very much too optimistic, too, regarding the religious influences brought to bear when it is remembered that "the regular visitation in the cells," when the least spark may be re-kindled works out in many prisons at about three minutes a month. "In the upright and manly attributes of our warden-class a great reforming influence is to be found." Perhaps. But as one Principal Warden complained to me: "Regulations on every side prevent me helping men in just the ways that might be most efficacious." The Commissioner rightly in theory dwells on the importance of "individualization of treatment" and the introduction of divisions and grades, yet the prisoners know how trifling these differences are in practice.

The book contains chapters giving important data on Penal Servitude, Prevention Detention, the Borstal System, the Children's and Probation Acts, vagrancy and inebriety (he has some straight things to say on the efficacy of the Liquor Control restrictions), but undoubtedly the most important chapter in the book is the author's digest in a handy and understandable form of Dr. Goring's epoch-making book, "The English Convict," first published as a Blue Book, and more recently issued in a more popular form, in which he refuted Lombroso's theories regarding a criminal type.

The Chief Commissioner is indeed altogether both too optimistic and too cautious. Personally, I fundamentally disagree with him in his insistence on the necessity of an element of punishment, but even ruling this out, he sees the matter through too rosy glasses. It is welcome to hear his approbation of the introduction of lectures, with which many Friends have helped so much, and to find the frank confession that the old method failed. Remembering interviews with Sir Evelyn's aides-de-camp, the prison inspectors, one is amazed to see it recorded "that the C. O.'s generally bore the restraints of bondage with courage and patience," and to know that "no doubt their experience has given an impulse to the prison reformer, who in his honorable zeal to soften the lot of the unfortunate captive is apt to overlook the necessity for strict rules and regulations." I hope it has, Sir Evelyn, but I believe that if he and others were less in thrall to rules and regulations and the need of deterrents and punishment, their eyes would not be helden that they could not see prison is the place which, despite all alleviations, continues to crush and embitter every man and woman, whether unfortunate, deficient or adventurous, who comes within its walls. Something of their side we hope to get from the book by Stephen Hobbhouse and Fenner Brockway early in the new year. The Prison Commission should then compare this book written from the experiences printed upon the heart of men and women who have been in prison, with their own official record given in this book printed by some of their charges in Maidstone Prison.

II. W. PEET.

THE Quaker interpretation of the Christian faith is not a vague attenuated version of the "old Gospel," but a way of life which includes all that was best in the older evangelicalism and more besides.—ELIZABETH FOX HOWARD, in "Have We a Message for To-day?"

CHILDREN'S CORNER.

FOUR BOYS WHO BECAME DISCIPLES.

(Concluded from page 355.)

As time went on and the boys grew big and strong the lake became almost the whole of their life. They seemed to be as much a part of the scene as the hills were. Everybody knew them and everybody learned to count upon them. When their boat put in to the shore everybody expected to see a pretty catch of fish. The years as they passed improved Simon. He was still a strange youth, but there were fine traits in him. He was quick and rash, but he would often do brave and generous deeds. He seldom stopped to think. Ideas flashed into his mind and with a rush the thing was done. Sometimes it was right and sometimes it was wrong. If it turned out to be wrong he would be very sorry afterwards and decide never to do such a thing again, but alas, another flash would come and he would rush once more into a foolish act. Many times as the boat neared the shore with its load of fish, Simon would suddenly drop his oar and leap into the water and swim like a great fish alongside the boat. It upset all order, splashed the others with water, and made it difficult for John to steer the boat. Simon promised each time when he was scolded that he would not do it again. But as soon as the impulse came over him he was pretty sure to "forget" and leap in once more, especially if there were people on the shore who would see him do it.

These boys did not always talk about boats and nets and fish. They had another interest which was very great. They talked about it almost as much as they talked about the lake. That was the coming of the Messiah and His wonderful kingdom. They all had different ideas about it, but they all thought He would come soon. They used to lie on the grass by the shore of the lake after they had eaten their luncheon of bread and broiled fish and imagine what the new kingdom would be like. "The new kingdom will teach us how to love one another," John would say. "I think He will smite these Romans and set us all free," was James' guess. "I believe He will purify the temple and give us better priests in Jerusalem so that we can worship God as we ought to do," Andrew would declare. "He will be a great King like David," Simon would say, "only He will be much more wonderful, Divine and heavenly. When people see Him they will bow down before Him and obey His last word. He will do miracles which will surprise everybody and He will make Jerusalem a perfect city and it will become the capital of all the world. I wish He would come soon and call me to be one of His men."

When John the baptiser came out of the wilderness and stirred the people with his preaching, the four fisher boys, now grown into young men, went all together to hear him. His words moved them as nothing else ever had. They had lived in a town where there was much that was evil and wrong. They saw and heard wicked things, and they often did things themselves which something in their souls told them they ought not to do. Simon especially felt that his whole life had been full of mistakes and failures. He was ready to take John's baptism and wash all his past life away. They all confessed their sins to John, were baptized and returned to Capernaum with lighter hearts. But they soon found that they slid back very easily into their old ways and habits. They still lacked something. They did not have the power to be as good as they meant to be. Simon still found that he kept doing things which he "didn't mean to do."

One fine day when they had come from their fishing trip, their two boats empty, for they had fished all night and had caught nothing, though their nets were badly torn, they found a host of people on the shore and a remarkable looking stranger among them. While they were washing their nets and getting ready to mend them, the stranger stepped into one of the boats and asked Simon to row him out a little way from the shore. Then he sat on one of the boat-seats and began to talk to the people. It was a most unusual and wonderful talk. The people had never heard anything like it. It made God

seem perfectly real and like a Father to them all. Simon listened as he had never listened to anything in his life, and John's face grew more beautiful than ever.

When the stranger finished speaking he turned to Simon and said, "row out a little farther and let down your nets." "It won't do any good," Simon answered, "we have fished all night and we know that there are not any fish out there." Jesus, for that is who the stranger was, said no words but looked Simon straight in the face with such a look that at once he took the oars and rowed the boat to the place where Jesus pointed. Then he and Andrew let down the nets. When they tried to pull them in they caught so many fish that the nets were in danger of breaking and they called to James and John to hurry out with the other boat to help them land the great catch. There were so many fishes that the boats almost sank under the weight of them.

Simon was powerfully moved. He saw at once that this was no ordinary visitor. He fell on his knees before Jesus and said, "I am no good. I keep sinning; I try and fail." And Jesus quietly said, "fear not, Simon. The time is coming when thou shalt catch men as thou hast now caught fish." He promised Simon that instead of being fickle and weak and impulsive he should become as solid as a rock, and He began at once to call him "Peter," which means "man of rock."

Then He turned to the group of four fishermen and asked them to follow Him. They loved their lake, their boats and tackle as they loved their life. But they felt the power and grace of this wonderful person and without any delay they forsook their nets, their boats and their happy life on the borders of Gennesaret and went with Jesus.

RUFUS M. JONES.

HAVERFORD, PA.

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American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, Executive Secretary.

JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDDLEY, Women's Work.

WILLIAM B. HARVEY, Associate Secretaries.

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

SCHENECTADY FIRST HEARS OF THE SERVICE COMMITTEE FROM MOSCOW.

A Russian electrical engineer living in Schenectady received a copy of a Moscow paper from some relatives and there read a glowing report of the work of the Friends in Russia and for the first time heard of the American Friends' Service Committee. It is simply an example of the old truth that it is not the bigness of a deed which alone insures its worth, but the quality of it. Not even a distance of 4,000 miles and a strange country and a foreign language could stop the story of an act of good-will. The story in the Moscow paper gave the Philadelphia address of the Service Committee. Whereupon a native Russian, Shinkewich by name, who has been in this country for ten years and is now in charge of the foreign work of the General Electric Company, immediately wrote to the Service Committee asking if it would co-operate with him in raising funds from the people of Schenectady for Russian relief. He did not wait until someone came to him, he did not wait until someone talked with him for two or three hours trying to secure his co-operation, but he began the work himself. He then secured a committee of ten of the leading business men and ministers of Schenectady, headed by Dr. Richmond, President of Union College, and has since worked untiringly, practically giving all his time, outside of his business, to the task of raising funds. In this the Schenectady Committee has been eminently successful for a city of its size. We are sometimes led to think that because something we do is hidden and obscure it is of little worth. Perhaps some of the work you have done, or can do, is a little like that paragraph which some unknown reporter on a Moscow paper wrote one

afternoon, never daring to think that what he had done would mean the children would live for fifty or sixty years more, instead of dying in childhood.

QUAKER WORKERS RECOVER FROM TYPHUS.

It was glad news that a recent cable brought. It said that Anna Louise Strong was able to walk from one room to another in the house in which she is staying in Moscow; that Nancy Babb had so entirely recovered that she was contemplating returning to work without a period of convalescence, and that Murray Kenworthy, the Head of our Unit in Russia, is now able to sit up for two hours each day. It is also reported from Poland that Dr. Mary McCollin Tatum is convalescing. Our rejoicing in their recovery is great, not alone because of the saving of their lives to us and to the work, but because of the great lesson they have taught us. What Christ meant when He said that when a man laid down his life willingly for his friends he had reached the ultimate height of all love—has been cut into the reality of life for us.

VIENNA MISSION DISTRIBUTES OVER \$500,000 FROM FOURTH TO NINTH MONTH.

A report from the Vienna Mission states that \$75,801.15 was distributed by the Friends for the relief of the stricken people of Vienna during the period noted above. This fund was from both the American and English Friends.

RUSSIAN HYMNS FROM THE VOLGA RIVER VALLEY.

(Where Fifteen Million People Are Starving.)

Collected by Beulah A. Hurley, Member Friends' Relief Mission in Russia.

[It has come to the notice of Friends recently that there are in Russia large numbers (reported as many as 1,000,000) of so-called Quakers. In many essentials they hold our views and have suffered persecution to the death for them during the war. Recently some of our workers held a meeting with them. This is a translation of hymns used at the end of the meeting.]

How happy this old world might have been! But men do not want to understand each other. Neighbors will not go to each other and say that all men are brothers. Let me hold your hand.

Why do we quarrel, and do not give up enmity? Why do we not form a single family? Each man would then be able to say that all men are brothers; let us hold hands.

You are rich and wear smart clothes. I am poor and wear a torn coat. Yet each of us possesses an honest heart, so let me hold your hand for we are brothers. You have not deceived either strong or weak and I keep my word like you do. I also burn with love for good. Come, we are brothers. Let me hold your hand.

You are deeply and tenderly loved by your mother. Mine lived and breathed only for me. Even if we stand on different levels, still let me hold your hand once we remain brothers.

To both of us life promises old age and death, which neither can avoid, and both of us shall pass into the dark grave. Yes, all men are brothers, stretch your hand to them.

My friend, in a moment of irritation, do not bury enmity in your heart. You must forgive, and like a fog let it all blow away. My friend, to those who do evil to you, return only good. Remember, they themselves regret perhaps and suffer for thoughtless acts. We are all subject to mistakes. We are all men.

With noble hearts and minds are those who forgive with simplicity of soul. You also forgive and learn to show your high gift and be not ashamed to be the first to stretch out your hand.

Hark! Speech is glowing, the hour is coming, the voice of God is calling us to stand up for the Truth. Be ready with free words or with deeds at your post. Be ready to confront a menacing death and accept. Since long ago we waited for

the dawn, for long we lived in slavery, for long we waited for a beam of light to break the chains of darkness. But it is not enough for us to wait for freedom, we shall go to meet it, fearing not the thorny way, nor the menacing of the powers. The earthly power shall not rule over our conscience. Be ready to openly stand up for your convictions.

Do not give your oath, and do not use force, and yet be not a slave to any one. Return good for evil, caring not for military honor. Respect only the law of love and reject killing. Do not soil your hands with blood.

A cruel fight was fought against slavery to gain freedom. Most unmerciful enmity has been born everywhere, but we deny force. We go by a different way, and wrestling, we conquer darkness by light and evil by good! Not by force, nor by blood, nor with prison—only with truth and love shall we overcome the reign of darkness.

SHIPMENTS received during week ending First Month 21, 1922—119 packages in all.

CORRESPONDENCE.

FIRST MONTH 21, 1922.

TO THE EDITOR OF THE FRIEND:—

The Yearly Meeting's Extension Committee has published during the past year several brief talks on religious topics in leaflet form under the name "Pennsbury Leaflets."

That Friends have a message to the world to-day is attested from many sources. Suitable essays are welcomed by the Committee for future publication.

A "Pennsbury Sample Envelope" contains one copy of each Pennsbury Leaflet. A "Pennsbury Packet" contains a convenient number of one title. Every member of Philadelphia Yearly Meeting and many other interested Friends should find Pennsbury Leaflets convenient for distribution to neighbors and friends. The habit of daily placing a suitable tract on life's serious problems where it will be read may bring great consequences for good in the lives of others.

Will the reader of this note, if not already provided, send to Friends' Book Store, 302 Arch Street, Philadelphia, for a Pennsbury Sample Envelope and follow this with a request for a Pennsbury Packet of each of the most interesting leaflets? A full set of Pennsbury Packets in thy home will prove convenient for daily use.

J. PASSMORE ELKINTON,
Chairman.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE RED CROSS WOULD ABOLISH WAR.

"To-day the Red Cross owes it to itself and to all its many workers to proclaim as an ideal and a practical intention, a struggle against the horrors of war, an attempt by world-wide help and unselfishness *definitely to abolish war*."

"At the suggestion of Senator Ciralo, Chairman of the Italian Red Cross, the tenth International Red Cross Conference, which met at Geneva on April 1, 1921, voted the following resolution:—

"The International Committee of the Red Cross and the League of Red Cross Societies shall address an appeal to all nations, exhorting them to combat the spirit of war, which dominates the world.

"These two organizations call, therefore, on nations and individuals to fight with all means in their power this maleficent spirit. May statesmen, writers, school and university, capital and labor, remember that it is their duty, in the interests of mankind, to help peace to conquer the earth. Above all children should be brought up in this fundamental belief. . . .

"This true internationalism cannot be attained without the active and intimate co-operation of governments, parliaments, voluntary organizations, the press, the clergy, and, above all, national Red Cross societies. To the union of these

forces must be added a supreme factor—the power of individual conviction. Every man, as far as lies in his power, must contribute to make peace permanent in the world."—*From the Advocate of Peace, Twelfth Month, 1921.*

THE JUNIOR RED CROSS—A CAMPAIGN OF INTERNATIONALISM.

The *Junior Red Cross News* is a magazine published monthly except during the summer. It costs fifty cents a year. Subscriptions may be sent to the Junior Red Cross, Washington, D. C. If other numbers are like those from which quotations are here given, the magazine should commend itself to those who wish their children to grow up internationalists.

"And all mankind is beginning to share in it, for already Canada, Australia, China, Switzerland, Poland, and Hungary have organized their girls and boys and Great Britain, France, Italy, Belgium, Bulgaria and Portugal have plans laid to bring their schools into the movement—into a league of children, engaged in unselfish service for children and in inter-school correspondence, that may truly encircle the globe and hasten the mutual understanding and sincere co-operation of all peoples for world betterment."—*From the Junior Red Cross News.*

"One day in Jerusalem I saw a fine up-standing Arab boy with his camel just outside the Damascus gate. Through an interpreter I asked him to pose for me.

"Tell him the picture is for the American children. They want to know what boys in his country are like and what they do."

"I thanked him (for posing) and offered him money. But he pushed it back into my hand."

"He says he is glad to do it for the American children! said the interpreter. His father is chief in a village near the Syrian Orphanage and he has heard that the American children have sent help to the children of his people there."

"(He lives in) the village of the Impenitent Thief. For many centuries it has been a nest of bandits."

"And yet because even in the worst of places kindness breeds kindness a boy from the brigand village found a way to send a Christmas message to the American Juniors."—*Description of the Christmas Cover of the News, 1921.*

THE WASHINGTON CONFERENCE.

XII.

The final work of the Conference is being delayed by the problem of Shantung. This problem is not yet entirely solved; but instructions were received this morning from Peking and Tokio which it is believed will remove the last point of difference between the Chinese and Japanese delegations and enable them to come to a final settlement of the difficult problem.

It will be recalled that the Japanese, having driven the Germans from Kiao-chow, during the World War, were awarded the German rights or claims in Kiao-chow and the Province of Shantung, by the Treaty of Versailles. This treaty was accepted by President Wilson and by seven of the nine powers represented in the Washington Conference, the United States Senate and China alone having refused to accept it. To overcome this handicap, the American government has found to be a difficult and delicate task, and measured by this difficulty, the results achieved by its efforts have been noteworthy and almost entirely satisfactory.

Japan, too, has conceded much. At first, the Japanese delegation took the position that, the question having been settled at Versailles, it should not be revived at Washington. It consented, however, to negotiate the question with the Chinese delegation, the American and the British first delegates acting as counsellors and friends. Thirty-three meetings have been held under this agreement and a number of questions have been satisfactorily settled, such as the withdrawal of the Japanese troops from the province, the surrender of the German lease of the port to China, the ownership and control of the mines and other natural resources, land titles, telegraphs, post offices, etc.

The one remaining question is the railway which runs through the province from Tsingtao to Tsinanfu, the title to which the Japanese secured from the Germans at Versailles for the sum of fifty-three million gold marks. The first offer of the Japanese at Washington was to give the Chinese a one-half interest in the railway; the Chinese offered to buy it for cash; the Japanese offered to lend the Chinese the money with which to buy, provided they could retain a thirty years' control of the road; this term the Japanese reduced to twenty years, then to fifteen, then to ten, and then to five, and finally agreed to accept Chinese treasury notes with deferred payments extending over twelve or fifteen years, with the option of redemption at the end of three years.

The payment for the railway having been agreed upon, the question of its control during the years of deferred payment was struggled with. The Chinese offered to appoint (or accept) a Japanese associate traffic-manager and an assistant auditor, but the Japanese have insisted on nominating the traffic-manager and auditor, leaving to China the exclusive control of the associate and the assistant. The Japanese argument for this demand is that only thus can the financial and commercial interests of Japanese nationals in the railway be adequately protected against Chinese discrimination. There is a parallel argument in certain American commercial circles that a Japanese traffic-manager would discriminate against American goods.

With political and military control of the province and the railway in the hands of the Chinese, the remaining difference in view-point would seem to an impartial mind to be due to Oriental subtlety or to commercial selfishness, and to be capable of speedy and satisfactory adjustment. The Chinese minister appealed to President Harding, on the 25th instant, to use his good offices, for settling the problem, and the President offered a suggestion which may be reflected in the Pekin and Tokio instructions just received.

With the railway problem solved, the province will return to the control of China, twenty-four years after Germany secured it on a ninety-nine years' "lease." The British are willing to return Wei-hai-wei, also, and perhaps France will return Kwang-chow-wang; while the acceptance of the American policy of the "open-door" will mean the surrender of "spheres of influence" by the British in the Yangtse Valley and Thibet, by the French in Yunnan, Kwangsi and Kwantung, and by the Japanese in Fukien.

On the other hand, there appears to be no likelihood that China's other territorial losses to the European powers and Japan, which date back to 1842, will be restored at the Washington Conference. Great Britain will doubtless retain Hongkong, Burma, Sikkim, and Kowloon; France will keep Annam and Tonking; Japan will cling to the islands off the coast, Korea, South Manchuria and Inner Mongolia. A united, reformed and civilized Chinese Republic may regain these provinces in some unseen future; a reconstructed Russian Republic may aid her in this task, at the same time restoring what Old Russia took from China in Turkestan, Outer Mongolia, North Manchuria and Sakhalin; a democratic government in Japan, and less imperialism and more righteousness in every nation may be confidently expected to facilitate the triumph of justice, before China is overtaken by the fate of either an aggressive, militaristic transformation, or a complete decadence, division and annihilation. Meanwhile, the Washington Conference is doing what it can to redress some of the wrongs done to China in the past, and to set up standards of righteousness and justice for the prevention of further wrongs in the future.

As to Siberia, Japan has formally repudiated the charge that she intends to acquire any territory from her much-harassed neighbor, Russia, and has solemnly promised to withdraw her troops from Siberia "as soon as political stability is re-established there." Sad experience makes this promise not only indefinite, but far from reassuring. In the midst of our disappointment, however, we Americans should remember that it was on our own government's initiative that Japanese

troops first went into Siberia, for military or anti-Bolshevist purposes; and that we ourselves are maintaining troops "until political stability is re-established" in Haiti, the Dominican Republic, Nicaragua and,—until yesterday,—in Cuba. The United States, while accepting at the Washington Conference Japan's promise in regard to Siberia, reserves of course its right to protest if this promise is not carried out in good faith, and this right is not only unimpaired, but is decidedly strengthened, by the Japanese pledge at the Conference. With the revival of mighty Russia, also, another Russian avalanche may be expected to sweep over the frozen lands of Siberia, and before it the Japanese colonists, who love the lands of the sunny south, would retire. And, best of all, with the dawning of the new era of diplomacy in the Far East, we may confidently expect at the hands of Japan, Russia, China, and especially at the hands of the Christian peoples of the West, who have taught civilization and set the example, the keeping of pledges in entire good faith and mutual participation in that righteousness which not only exalteth the nations, but which secures justice and preserves the peace among them. May the sun of this righteousness be indeed rising in the Far East to cast its life-giving rays around the world!

WM. I. HULL.

WASHINGTON, D. C., First Month 28, 1922.

LETTER FROM DANIEL OLIVER.

RAS-EL-METN, SYRIA, Twelfth Month 31, 1921.
ARMENIAN REFUGEES.

In continuation of my letter of last week [not yet received] regarding the thousands of Armenian Refugees in Beyrouth and arriving, I want to tell Friends what we actually saw, and again to repeat that the urgent need of immediate help is beyond possibility of my pen adequately to describe.

"Pray that your flight be not in the winter time."

I know now what that means, as never before. The other day, William Bacon Evans and I went around visiting the camps of Armenians. The rain was coming down in torrents, indeed so violent was the storm that traffic was stopped for three-quarters of an hour. The wind was bitterly cold.

The first camp we visited was in the grounds of the Armenian school and church. There we saw hundreds of men, women and children. The buildings could not contain them, although they were sitting, lying and standing all over the floors. Outside there were numbers huddled against the walls where sacking or sheets had been nailed, affording a certain protection from the rain, but not sufficient to prevent their being drenched. They were cold and hungry, and many of them in rags,—a pitiful and most depressing sight. The one bright thing in that camp was to see hot soup and bread being served by an Armenian lady of Beyrouth, with a few helpers. They were giving the destitute one meal a day—soup and bread.

From this camp we went to another. Here under great vaults—the foundations of an uncompleted church building—in the dark, damp and cold, reminding me of the Catacombs at Rome, were a thousand men, women and children huddled together. All wore thin, ragged garments. All looked haggard and hungry. Most faces bore the signs of suffering and anxiety, and had lost all traces of smiles. And yet the little children (Oh, thank God for them wherever they are—they are the sunshine of the world) were playing. One was jumping in a nice pool of water barefooted, and was having a grand time.

From thence we drove to the quarantine camp. The government detains all arrivals in quarantine for five or six days. All are vaccinated, and we understood that the government gave some food while the refugees were in quarantine. But the mud was over shoe-tops from the incessant rains, and the discomfort, cold and wet in the tents with no fires, baffle description.

We visited still another camp, further out of the city. The

general conditions were the same,—a sea of mud everywhere. In one tent a baby had been born the night before. The parents were refined people. In another tent I entered, there were twenty orphan boys, all standing. They have nothing, not a scrap of bedding, matting or any chair, only the wet earth to sit, lie or sleep on. They had no near relatives in the world,—all had been killed in previous massacres. But these boys were young and I imagine they were having some kind of game which we interrupted. They would all gladly have come with us, but we were only going the round to see conditions.

One young lad we met had escaped alone of all his family in a previous massacre. He had been in prison one and a-half years. He had no one in the world. He is coming to us, of course. We selected about fifty-five of the most desperate cases. They are to be transported by the "Near East" auto-lorries. We are to put them in empty houses here and shall feed them until we can find, if possible, work for them. They all want work. Alas! in this land of poverty and destitution, who can find work for all? We could take hundreds more and house them (for people here in Ras have been kind in loaning empty houses without charge). But can we feed them? That depends on those who read these lines. If there is a prompt answer in contributions, lives can be saved and great suffering at least lessened. We are told that over 100,000 have fled from Celicia,—Armenians, Greeks and others. Perhaps 30,000 have landed at Beyruth. Some have gone to Damascus and other points, hoping to find work. More are coming to Beyruth. There are many thousands at Mersina and at Alexandretta, waiting to get away. The small Armenian Committee in Beyruth cannot touch more than the fringe of the need.

LATER.—The first instalment has actually arrived in "Near East" motor lorries in pouring rain. They looked very miserable, but they are tonight safe. Can the reader know how precious is that feeling after what they have gone through. More are coming tomorrow.

DANIEL OLIVER.

FRIENDLY NEWS NOTES.

THE cycle of Quarterly Meetings will begin on the sixth of Second Month. The sessions of Philadelphia are on the 6th and 7th. The Third-day session is at 10.30 with an adjournment for lunch at 12 o'clock. The business is taken up in the afternoon session usually beginning at 1.30.

Abington comes in course on the 8th and 9th. The session on the 9th is at 3.30, with supper following.

WE are favored with an advance copy of the *Nation* for Second Month 1st, on account of a poem by William Ellery Leonard entitled "The Quaker Meeting House." Friends will be interested at what is in some particulars a very faithful delineation. The author evidently knows Friends who maintain the ancient "testimonies" and weaves these into the poem, but he also perceives that "high courage" goes along with "homespun grey," with "thee and thou," and "yea" and "nay."

REPRESENTATIVE MEETING.—The regular first Month session of the Representative Meeting was held on the 20th inst., with an unusually large attendance.

A brief review of matters claiming attention might include the following:

The Committee to co-operate with other Protestant Religious Organizations in looking after the interests of juvenile offenders and others in the courts and elsewhere, was not prepared to make a final report.

The Committee authorized to urge Executive Clemency towards political (war) prisoners, has on account of the release by President Harding of twenty-four such persons at last Christmas, deferred taking immediate definite action, hoping that the Administration will see fit to release others in the near future.

There was extended earnest discussion of the proposed

changes in the marriage rules in the Book of Discipline, presented by the Committee under appointment. The Meeting was favored to unite on a form which with possible slight alteration will be forwarded to the Yearly Meeting for final action.

Appreciative replies were read from the offices of the Secretary of State and his three American associates in the Washington Conference for the Limitation of Armaments, in response to the message of this meeting sent last month; in the discussion which followed it developed that our President is being severely criticized for his approval of the \$20,000,000 grant to relieve the terrible distress in Russia. It was directed that our Clerk and Secretary prepare and forward a message to the President expressing our approval of this humane action in this crisis and to express also our firm conviction that the Conference now in session should not be allowed to close until the purposes for which it was called are fulfilled.

A comprehensive report by the three Trustees of our Yearly Meeting property in regard to the Anna Cresson legacy was approved.

Alfred C. Garrett, who is our Representative on the *Ad Interim* Committee in the movement for Organic Church Union informed that another Friend was requested on the Committee; J. Henry Bartlett was approved as our second Representative.

W. B. H.

PITTSBURGH FRIENDS were privileged to hear Rufus M. Jones on the 15th ult., both at Friends' meeting in the morning, and again at Syria Mosque, in the afternoon, where he and others addressed an audience of about two thousand people, the meeting being a part of the Russian Famine Relief Fund campaign in Pittsburgh.

We deeply feel the loss we have sustained in the death of one of our number, Erasmus Wilson, widely known in Pennsylvania and Ohio, as the "Quiet Observer" of the *Pittsburgh Gazette Times*.

C. E. WRIGHT.

SINCE printing the item in regard to Isaac N. Vail we learn that there is a copy of his book in the Westtown Library. It was acquired by gift from the Estate of George J. Scattergood, but was overlooked when we made our inquiry for it.

IT was mentioned in one of the sessions of Philadelphia Yearly Meeting last year when the marriage rules were under discussion that Germantown Meeting had had occasion to appoint a meeting in order for marriage at Hull House, Chicago. A detailed account of this occasion is printed in the *American Friend* for First Month 26th. The writer is Marjorie Hill Allee. This is her conclusion: "There is no good in disciplining after the old custom, for Friends who marry otherwise; but I think it a great pity that young Friends are not more generally being educated to see the real beauty and meaning of our ceremony." "I should think they would feel really married," one guest remarked at Hull House. They do.

NOTICE.

SECOND MONTH 5TH, 1922, being the "first First-day in the Month," Merchantville Meeting will be held at 3 o'clock p. m. Trolley cars from Market Street Ferry, Camden, N. J., stop at Maple Terrace, which is opposite the Meeting House.

DIED.—First Month 24, 1922, at Pasadena, California, MARY W. MOORE, in her sixty-sixth year, wife of Caleb Moore and daughter of the late Jesse Harvey of Spring River, Kansas; a member of Pasadena Monthly Meeting of Friends.

—, on First Month 25, 1922, at Marlton, N. J., ELIZABETH L. EVENS, wife of the late Jacob L. Evens, in her eighty-fourth year; a member of Upper Evesham Monthly Meeting.

—, on First Month 16, 1922, at Santa Monica, California, ISABELLA READ, widow of Henry Read; a member of Haddonfield Monthly Meeting, N. J.



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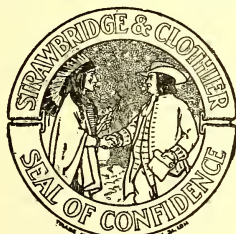
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CAESAR AND CHRIST.

Proud Caesar came in strength of steel,
The panoply of war was his.
At his command men poured forth life,
He left as heritage a blood-stained tide,
The cities perished, nations fell.
He came, he scorned, he slaughtered—
And he died.

The meek Christ came, His strength the true—
A heart of love His panoply.
At His command men found their life,
The cities flourished, nations grew.
As heritage the reign of peace He gives,
He came, He loved, He pitied—
And He lives.

—Thomas Curtis Clark, in the Boston Transcript.

WILLIAM CHARLES BRAITHWAITE.

The cable has just brought the sad news of the sudden death of William Charles Braithwaite at his home in Banbury. He was beyond question one of the foremost Friends of our time in insight, in breadth of view, in spiritual grasp and in religious depth of life. He was in the best sense of the word a Quaker statesman. He was a constructive influence in the Society along many lines. He was one of the builders of the Adult School; he was an inspiring leader in the Home Mission work of Friends; he was an important influence in the shaping of Woodbrooke; he was one of the creators of the new volume of Discipline; he was a wise and far-seeing counsellor in most of the affairs of the Yearly Meeting and he was a living voice in our time interpreting the Gospel in fresh spiritual messages.

His greatest and most permanent contribution is in the field of history—his two illuminating volumes: "The Beginnings of Quakerism," and "The Second Period of Quakerism." They are rare and truly remarkable books. They present for all time the sound historical interpretation of the birth of our Society and its development during the period of the life of the Founders. He possessed in high degree both the gifts and the learning for a true historian. Just before his death he received from Marburg University an honorary degree in recognition of his historical work and his contribution to

religious education among working-men. Our work together on the Historical Series has given me great opportunity to know our dear friend in a close and intimate way. It has been a labor of continual co-operation, with complete mutual understanding and unbroken harmony. His words in THE FRIEND of First Month 10th show how generous was his spirit. I cannot conclude without referring to his unusual humor and the rich, rounded character of this good man's life.

I wonder why there are not more such men among us. He took his inheritance from the Society of Friends very seriously. It seemed to him an immense legacy of the most precious sort. He went to work to understand it, to appreciate and appraise it and then to enlarge it and bring it into the lives of others. When he worked at problems he came at them with a broad foundation and he looked ahead with vision. Whether you agreed or disagreed with what he said you listened and learned and felt respect. He always made things clearer and he always raised to a higher level the matters which he considered. I am writing my brief account to-day with a heart heavy and almost stunned with a sense of personal loss, but I cannot end my few words without a living appeal to our young Friends to see the significance of a life like this one and a call to rise up and live to the full height of their great privileges as Friends.

RUFUS M. JONES.

THY LITTLE NEED.

Unwrap thy life of many wants and fine,
He who with Christ will dine
Shall see no table curiously spread,
But fish and barley bread.
Where readeest thou that Jesus bade us pray,
"Give us our sumptuous fare from day to day?"

Why wilt thou take a castle on thy back
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.
—FREDERIC LANGBRIDGE, in *The Springfield Republican*.

As in England [and America] so in Europe and Asia, men are not waiting and longing for the visits [in international service] of "amiable philanthropists," but for the "manifestation of the sons of God"—a rather different matter. If, then, we are to enter into this service with the hope of any effective results it calls for a deep and real concern, a big humility of soul, and all along the line, the spirit of the seeker after the Divine purpose of mankind.—CARL HEATH.

What we are is the only thing that matters. Let us get our foundations right, and try to get our lives ordered and sincere and simple; all else will follow in the most fitting way. "Seek ye first the Kingdom of God and His righteousness." Words are not necessary, if the lives are honest efforts to practise the presence of God.—GEORGE L. HODGKIN, in "The Demands of Quaker Worship."

THE BROKEN TETHER.

Virginia M. Murray was speaking in Philadelphia last week before the annual meeting of the Travelers' Aid. She is an expert in her line and very properly general secretary of the Travelers' Aid in New York City. She made members of her audience feel how Christian the work is, and how the omnipresent agents at Broad Street Station or elsewhere, ably represent us all in the Good Samaritan spirit, to traveling aliens, or to runaway girls, or to helpless little children. Incidentally, it is to be hoped that many in her audience, as well as many not there, would feel the urge to contribute to the \$30,000 a year required to express this Christian feeling in this way, but this article is not written as an appeal for funds, nor even as an appeal for a wider interest in a worthy charity. An arresting expression, used by the speaker, and written above as a title, is actually the subject of this writing.

"This has been called," the speaker said, "*the age of the broken tether.*" One might draw aside in the twilight, by the open fire, and reflect a half hour on the implications of such words. In the social, moral and spiritual world, it would surely be found, that they have momentous meaning. Like it or not, they represent not a theory, but a condition, and they force the question, as we sit in serious reflection, "Shall we supinely confess our helplessness or shall we soberly seek a way out?" Whatever our individual decision may be, social workers and educators have accepted the challenge. They set themselves consciously to deal with the age of the broken tether.

In the smouldering embers of our fire there are memories of our limited experience in real tethers that we had actually seen broken. These recollections carried us out into the Rocky Mountains. We are in memory with expert guides on a camping expedition in the wilderness. The dozen or more horses in our camp represent our connection with the indispensable civilization thirty or forty miles away. In the early morning we waken to learn that some of the horses have broken their tethers, and that the guides have the problem of overtaking them or of enticing them back to the pack. There, in the early morning, two principles that govern such a situation are disclosed. Some guides are on familiar, winning terms with the animals. The horses will almost return to them upon call. Such as resist these blandishments, mostly find the attractions of savory food irresistible. Undoubtedly there is a much wider range of quality and disposition in horses than thus pictured. For the emergency of our particular case, the need was met by these resources and the horses caught. And so in our reflection upon "the broken tether" in our present human society, we find ourselves asking some questions along these two lines. Are we in the homes, the school, the church, on "familiar, winning" terms with the colts? Have we cultivated pasture "within the pale" that will have an irresistible attraction to them? Already during the present winter Friends have had the opportunity to hear three modern educators who have certainly made some distinct progress in meeting these new conditions. The so-called Dalton plan of education, with its slogan, "We learn by trying," can also give us all some needed hints. We have all got to set ourselves earnestly to this business of *trying*, else our civilization will get away from us. Fortunately those with broken tethers—the whole rising generation if we class them all thus, are still susceptible to eternal law. This susceptibility is as certainly planted in

them as in any previous generation. Were we recording a personal conviction we should say, *more certainly planted in them*, than in any previous generation. The case, then, is anything but hopeless even though we feel that in coping with it we individually may be so. We may fail to win the young in spite of all our love for them and all our work on their behalf.

Let us reiterate the reasons for this failure. We have not in all probability reached the point of "*illuminated sympathy.*" This is in part an instinct, but it is much more than an instinct. The illumination must come from all directions. We shall acquire it only by endless patience and observation and association with the young.

Last week we printed a sentence from the "Mirrors of Downing Street:" "*The human mind after all cannot rest in triviality.*" This is a prophetic expression of another of the eternal instincts resident in this untethered age. The substantial things in life, in literature, in religion can be made alluring. Let us dismiss our pessimism. Without seeking far we shall find these attractions are being made alluring.

When Mary H. Lewis tells us that her school children *scorn* the movies and other cheap amusements, because they have interests that grip them so strongly that they cannot be diverted, we have opening vistas of hope beyond measure. Shall our Friends' families and Friends' schools and Friends' meetings, in these particulars, fall behind new projects at Buffalo or Dayton? We once led in this line. These very speakers to whom we have referred insist that we have the background and the resources to lead still.

J. H. B.

SWITCHES.

Often, on First-days when it was fine, we would go for a walk down to a delectable region called "the meadows." Sometimes "Ben" or "Ike," the English setters, who covered many more miles than we did in the course of the expedition, would start up a snipe. Then, too, there was the little pond, known under the flattering title of "Second Lake," where father taught us for the first time how to make stones skip across the water, and when one of these, after a particularly skilful throw, would actually bound out upon the opposite shore, it was the cause of much jubilation and excitement among the four small boys eagerly watching its course.

But getting to this happy hunting-ground necessitated a long, hot walk down the railroad, with nothing more particularly to interest a small boy than putting two pins down for the train to flatten out into a "pair of scissors," or to walk along the track, with wildly gyrating pin-wheel arms, trying to keep one's balance. This last afforded ever fresh amusement, and served to while away a shadeless, baking half-hour—especially where, twice, the track went over a little stream, and there was the (largely imaginary) possibility of falling through into the water.

Sometimes there would be a switch, and here we often tried to see how far we could go with one foot on each track. For a time it was easy enough. The tracks were near enough together to walk without difficulty. But as one advanced, and the rails diverged more and more, it became increasingly difficult to keep a foot on each, until finally it grew quite impossible, and either one had to stop where one was, right in one's tracks (or, rather, *on them*), or else fall off, yielding the palm to someone with legs a little longer.

We are told that we "cannot serve two masters"—but this seems not at all to discourage us from trying. Yet our efforts are just as useless and just as absurd as those of the little boys who tried to walk both rails of the switch. We are attracted to Christ's way, but there is so much that is attractive in

other directions, too. Why not try to include both? Yet we may know in advance that we shall fail. It is not possible. We shall apparently succeed for a little while, but soon we shall find that we cannot go on, and if we try we shall only fail ignominiously.

I do not hold with those who picture the way of Jesus as ugly and austere, a rough, stony, cheerless road as compared with the famous "primrose path." It is a wonderful road, with views of matchless beauty, even if it does, of necessity, "wind uphill all the way." But there do come times for all of us, when we must make a choice. There are forks in our path, we come to "switches" where we must decide one way or the other. When we do reach such points in our lives, when we do have to choose between Christ's way and some other, may strength be given every one of us, and all the needful courage, to make our choice without faltering, and to show on whose side we are. Otherwise we must be numbered among that miserable group who "believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. *For they loved the praise of men more than the praise of God.*"

A. L.

LEAVES FROM A SOUTHERN JOURNAL.

First Month 14th.—The snow persisted in our landscape until we were below Washington, where we had just a glimpse, but a beautiful one, of the dome of the Capitol and the stately Monument, against a glowing sunset sky, and the full moon rising over the Potomac.

Richmond was reached in the late evening and the Jefferson Hotel gave us a comfortable resting place. The hostelry keeps up its good reputation in spite of a newer Hotel "Richmond;" and the beautiful statue of Thomas Jefferson in the palm room was freshly appreciated. The two Confederate Museums, telling a silent story of the suffering brought by war, were visited next morning. The new Museum, called "Battle Abbey," contains only paintings, and the mural decorations in the North gallery, the work of a French artist, Hoffbauer, repay a careful study. Every detail is so wonderfully carried out, that it is no surprise to see in another room, the many small "studies" that preceded his final work,—the number of small clay horses, for example, modelled in all positions. The commanding figure of Robert E. Lee on his grey horse "Traveler," dominates the room, as the central figure in a large painting.

We much enjoyed a visit to the home of Chief Justice Marshall, built in 1796, which has been kept in excellent repair by an association of women, and is a fine example of a colonial home. The old furniture and especially the family portraits are of great interest. His "robe of office" is shown in a glass case, still in excellent preservation. A comment on sight-seers was gently spoken by the lady in charge, "I had to have this chair roped," she said, "for when I told the people it was Marshall's own chair they all sat down in it and the seat was giving away." The soft voices and courteous manners of the women who are in charge of such places in the South should have their effect upon the most thoughtless tourist.

A long day's travel across lower Virginia and the Carolinas brought us, late at night, to Charleston. It was not the best part of these States through which we passed and the scenes from the car windows presented in varying degree, the pines, the oaks with their clumps of green mistletoe, the Negro cabins with all the family gathered in or about the doorway, and the mule teams, still more abundant than the automobile (though these are also plentiful). Of course there were towns interspersed, and we stopped at one of them for an old time railroad dinner, a novelty to the younger members of our party. The call "twenty-five minutes for dinner," the hurried trip across the tracks, the clanging dinner bell, the "groaning board" with all set on at once, and neat tickets, "one dinner one dollar," presented to each of us, made a variety in our day's journey.

We awoke to Charleston's brightest sunshine, and found

our day all too short to see the old houses and churches, the Battery, with its views across the harbor, and its fine live oaks and palmettos. The violets, roses, and camellias, all in bloom, made the snowy landscape we had left but a few days behind us seem like a dream.

We had been told not to let our spirits be depressed by the lack of present-day activity in Charleston, so it was rather surprising to hear, in old St. Michael's Church, an up-to-date talk on efficient health service. The brisk doctor made special reference to the care of mothers and babies and pointed out that it was not only a charity, but a "business proposition" and "a good investment." The fine old English architecture of the church building is of interest, and the stately spire, which has withstood fire and earthquake, recalls the story, popular as a recitation in the writer's Westtown days, of how, during a fire, a slave climbed the steeple, tore off the blazing shingles, and flinging them down, stayed the destruction. For this he was given his freedom. And the poem ended: "The slave that saved St. Michaels, went out from that door a man."

The old church-yard, with its ivy-grown walls is deeply interesting. We were puzzled by one relic, but later found its history in a book entitled "My Beloved South." "A young English settler came to Charleston with his wife and his belongings, among them a very solid oak bedstead. When his wife died he had no money for a headstone, but hoping eventually to buy one, he put up temporarily the head of the bed. On it is cut in rude letters: 'Mary Ann Luyton, wife of Will Luyton. Died Sep. 9th, 1770, in the 27th year of her age.' Perhaps he left Charleston before he could provide another headstone; at any rate this stout oak memorial is as good to-day as when it was erected in 1770, its quaintness making it a subject of keen interest to the tourist. It is protected by a strong wire netting, and there seems to be no reason why it should not last another century."

The lasting qualities are shown in the wood of some of the old houses also, and it is marvellous what the city has withstood—devastating fire, earthquake and two great wars. The effect of the latter, especially of the Civil War, has been, one of the historians of Charleston tells us, favorable to the keeping of the old homes in the hands of the same families, and therefore preserving the old-world charm, in which it is said Quebec is the only rival of Charleston. We hope for later visits to add to these first impressions as we are but twenty odd miles away at Summerville.

First Month 19th.—Last evening, our host, who was born here, gave us an account of the earthquake of 1886, when "not a chimney was left standing in Summerville," and for months the people camped in tents, experiencing slighter "quakes" at times, and fearing another heavy one. The first night as they cowered in the darkness, an old colored friend, passing by, called "Marse Ed'ard, any one hu't in dar?" and hearing they were all safe, went on "Jus' come down to the corner, somethin' done bus' the waters loose." Sure enough, a crevice had opened in the earth and the dry "branch" had become such a torrent that when they wished to visit the neighbors the men and boys of the family had to carry the women over on their backs. For months little bubbling springs were found in the woods and fields where no water had been before, and about them sand of such bright and varied colors that the children amused themselves by coking up one end of a lamp chimney and filling it with layers of contrasting hues. Our host,—a boy himself at the time,—had made several of these collections. He spoke of the loud report accompanying the heaviest earthquake and the sulphurous smell in the air. He often entertains us with descriptions of Southern life, and his experiences in deer and turkey hunting.

The giant pines of the "Georgia long-leaved" variety are a striking feature of the town and make the frame cottages nestled under their shade look small by comparison. Many birds are about. The lively "chee-winks" or "towhees" scratch among the fallen pine needles like little chickens. Cardinals, blue birds, jays and mocking birds abound, though

there is little song as yet. Camellias or Japonicas as they say here, the "sweet olive," roses and violets are a-bloom, and fresh lettuce and spinach come from the sandy little garden plots. Venison and quail come to our table, and we hear of turkey hunting, though our hostess tells us that the wild turkeys are less plentiful than in former years.

F. T. R.

EDUCATION.

"EDUCATION AND THE TIMES."

In the afternoon session of the Friends' Educational Association, Frank D. Slutz of the Moraine Park School, Dayton, Ohio, talked on "Education and the Times."

In his usual happy vein he opened with a story—"Peter's wife's mother lay sick with a fever" and he expressed the hope that he would not repeat himself too much as he had spoken several times to the Friends.

He felt the audience had a right to disagree with what he said.

In a much condensed form I quote: If you put emphasis on yesterday you are a conservative. The man who asked why we should study Japanese history because all that could happen had done so in Rome was undoubtedly a conservative.

Those who always look forward to to-morrow are radicals. Those who look neither to the future nor to the past, but attend to *now*, the great time, are wise, for he who wisely uses *now* will succeed. The only time one can control is *now*—the present. The people who fret about what they have said and what they hope to say are futile.

Elderly people often look to the past. If children take a trip they enjoy the ride now, but older people often watch the time, thinking how long it will be before they will arrive at their destination; after arriving and staying a few minutes they look forward to taking the train back.

Now—my home, my school are going to enjoy now. We live now. I believe in the future life, but I feel that the present segment of life given to me is important and I must make the most of it.

Some are not optimistic about to-day. If we read history we know we will soon crawl up out of the mud and mire.

What are the signs of the time?

I. The only authority that people will listen to is the authority of truth. Truth and constancy are what count. Business, education, and everything must be based on truth, for in truth there is the most comfort.

II. The world is just a little crowded neighborhood. We must know all sorts of people and they will become our neighbors.

III. The day is past when we are *compelled* to do our moral duty. By moral duty I mean custom of tribe and clan.

I owe my morals to my neighbors. We all owe moral obligations to the city.

One cannot be flippant about the Volstead Act and speeding. We are accountable to our equals and not to our superiors, for they have disappeared. We are under the moral authority of our equals. If I ask people to serve on a committee I must obey them. I can discuss the matter, but I can't do as I please. Democracy tends to slip back into the control of one because we haven't learned that lesson.

IV. Leisure is increasing all the time. Working-men may have more leisure time if machines are perfected, so the problem of how to use that leisure time arises.

V. The men who make the machines are greater than the machines they make.

VI. Never in the history of the world has there been such a drain on the nerves. Business men feel it as is evidenced by the furrowed brows of men in restaurants and street cars.

VII. The day of the *real king* is coming. By the *real king* is meant the man who functions—not the one who gains his position by wealth or pull. King of Push takes the place of King of Pull. If a man can function, I respect him, if he can't

he gets no respect. Theodore Roosevelt was in my opinion a *real king*.

One genuine sign of the times is that none is to be honored who hasn't his own power.

Last point. Never in the history of the world have men been so hungry for spiritual realities of life. Long will people sit at the feet of one who can explain spiritual truths. This is a spiritually hungry age!

If the above points are true, what can we [teachers] do?

Make science the main topic of school. Let little children become *listeners* in where the larger ones are experimenting. The country school had much to recommend it in the way the smaller children learned from the older ones. Everyone is interested in science! Observe the truth and get away from prejudices. Some people love to act according to prejudices, but we must get away from them.

Stories of the neighbors around us will make for lack of prejudice.

How many of you could pass an examination about the Japanese? Pupils know more ancient history than they do present. We must know our neighbors!

One year when I was teaching in a public school I joined the Commerce Club and after that it was, "Hello, Frank," and I had arrived at the neighbor stage. When a rumor came to the attention of one of the members he slapped me on the back and asked what I was up to in my factory and told me his concern and I was able to adjust the trouble. If I had not been a neighbor, but had shut myself up in my office the gossip about school would have raged and I would have been unable to remedy it because I would have known nothing about it.

Lamb said, "How can I hate him? I know him."

Boys and girls must learn self-government. Any one they raise to office must have the respect of those who elevate them.

Fine people won't serve the government because they can't get loyalty. One great job of a school is to teach loyalty by practising it. Democracy needs tremendous officers. Things grow up because we *will* have them.

Education should have a great deal said about good books and love of those books can be taught without too much analysis. One doesn't have to be a veterinary surgeon to love horses. Don't begin the analytical part too early.

Some are asked to analyze religion before they are allowed to enter the church. Too much analysis!

Leisure through English and the fine arts must be encouraged.

The biggest thing for leisure is service for others. We need not fear the leisure of the working-man if he spends the time that way.

Physical education is necessary if our nervous systems are going to stand the strain of the present day. Learn to play! Out of Anglo-Saxon hands goes power if they lose their stability of nerves.

"Pray every day as if everything depended on the Almighty, work as if all depended on you," is a quotation worth remembering.

In school it is necessary to have all kinds of boys and girls working together. Have a democratic scale of rich and poor together. We want pupils to know people of splendid souls. Unless classes know each other they will hate each other. Get someone outside of your own class to sit at your table.

Encourage *kings* by functioning. Educate for spiritual functioning.

At Moraine Park School the boys came to me and asked if they might discuss spiritual matters and I thought it a good idea and I have received some helpful and inspiring messages through them.

We won't define the source of spiritual truth, but we must be sure the pupils are in search of that source.

Teachers must not care more for subject matter than for pupils. There must be great companionship between pupils and teachers. Make pupils able to meet the times. Know what it means really to live among fellows.

A discussion followed, which brought out the point that F. D. Slutz believes in following up the work of his pupils. Progressive education needs following up and checking of pupils as much as any other variety of education.

Reported by Martha C. H. Swan.

"UNDERSTANDING."

Why is it that the word "Quaker" is like "open Sesame" in all Central and Northern Europe? Why is it that thousands flock to hear Henry Hodgkin in China deliver an address on Quakerism? Three years ago Friends were practically unknown in Central Europe. Why the change?

Is it the material help they have given? The American Relief Administration has given more relief in Austria and Poland than the Quakers, but no one would come to hear an address on the A. R. A. The Red Cross organizations of many nationalities, including the American, have probably given more material aid, but few would come to a meeting to hear about the Red Cross.

Is it because they have declared themselves a religious sect having a religious message which will save the world from sin or its inhabitants from eternal punishment? Most certainly not, for they have done nothing of the kind and in Germany have turned down opportunities to speak on Quakerism lest it be thought they were trying to make converts. Were they carrying on a sectarian religious propaganda they would hardly be tolerated, as they are in Catholic Poland, Austria and South Germany or Lutheran North Germany. On the contrary, they have been commended by a Catholic Bishop in Freiburg, *i. e.*, because, unlike a certain other relief organization, they have not used the assembling of children at their feeding centres as an opportunity for distributing tracts.

And yet they are exerting an influence and spreading a message of brotherhood and international goodwill and co-operation of incalculable import because unseen and to a large extent unrealized. So much is this so, that there are those who declare that in a few years "Quaker" will be the most hated name in Central Europe because of their influence as "Jesus" at one time was the most hated name in Jerusalem.

How is it that people are willing to listen to this message? From the end of First Month to the middle of Eighth Month last year I spent my time going from one to another of upwards of sixty large and small cities in Northern Germany. In some there had been child feeding since the previous year. In others it was just being started. In all these cities I found the answer to this question to be "understanding." The mother and father believed that we understood their feelings, their problem of properly nourishing their children; the social worker believed we understood her problems; the city official that we understood his difficulties in meeting increasing prices with a stationary income; the teacher, the doctor each expected to find in us an understanding heart and mind. To the extent in which we lived up to or disappointed this belief, did we succeed or fail in getting across our message. That Berlin and some of the other cities reached in 1920, were the most difficult to manage and the least responsive was due not merely to their size, but because we had not yet learned to understand their situation and problems when they started feeding. Cities just as large started later, gave fewer difficulties and showed much greater appreciation of the spirit behind the work.

That our reputation was far greater than our deserts is unfortunately all too true. But does it not give us a hint as to the direction in which we might profitably bend our efforts at home as well as abroad? We often sorrowfully deplore the tendency toward violent action among labor-class movements. We are wont to stand somewhat aloof from them, giving this as our reason—or is it merely an excuse?—and demanding that they turn from their evil ways before we have anything to do with them. If we acquire with them the same reputation for understanding their problems, sympathizing with their aspirations, as we have abroad, would not they, too,

listen to a message of co-operation and be more willing to consider the method of non-resistance?

ERNEST N. VOTAW.

JAPANESE NOTES.

THE TSUKUBA CONFERENCE.

The Yearly Meeting of Japan is still so small that there has been no need for Quarterly Meetings to help with the business of the Society, but the Friends of different localities feel a spiritual need of getting together oftener than once a year. Such conferences as the one held at Mt. Tsukuba, Eleventh Month 10th to 13th, are planned to meet this need.

Mt. Tsukuba is an ideal place for such a gathering. Next to Mt. Fuji it is the most famous mountain in Japan, for on its two peaks are the shrines to the god and goddess who are the ancestors of the Japanese people. Situated as it is in the middle of Ibaraki Ken, one gets a fine view of the Friends' country work. Some of us climbed to the goddess's shrine Seventh-day afternoon. We could see our field of work laid out like a map before us. Tsuchiura and Ishioka were easily seen to the east, so were the hills beyond Mito and Shimodate to the north. The level plain stretching to the ocean was dotted with hundreds of little villages which we hope some day will be Friendly communities.

Edith Newlin and I went together Sixth-day after school. It does one good to get out into a country place and meet informally with strong Christians from our meetings. Gilbert Bowles had gone up before us and kindly sent a man from the hotel to meet the train. It was just after sunset when we started our climb up a winding path, part stone steps, part mountain road to the quiet little hotel. We enjoyed the glimpses of the plain below us and the rising mists all silvery in the moonlight. About a dozen Friends were gathered, really for the evening discussion which Thomas Jones led on "The Spiritual Foundations of the Society of Friends." He traced the religious movements preparing the way for Friends and gave a brief history of the early mystical bodies. Emphasis was placed upon the influences which effected our form of organization, worship, etc., as well as our beliefs. The three main topics of belief discussed were: Spiritual at-one-ment with God, God's Manifestation of Himself in Man, and Love as the Force which lifts man from selfishness and strife to God. The question was asked whether the Inner Light approached Pantheism and just where the differences lay. Japanese Friends are, many of them, students of religion and are keen to understand just what Friends have believed.

The next morning the discussion centered around the application of the Inner Light. T. E. Jones dwelt particularly on its application in relation to worship, family life, business and war. This brought out further discussion as to just what the Inner Light was and how it differed from conscience and the Holy Spirit.

The morning devotional meetings were times of real spiritual uplift. As the Washington Conference was just beginning it was much in our thoughts and prayers. The morning meeting on First-day showed the tremendous value of unprogrammed meetings. There seems to be a growing appreciation of such meetings. Even though one might not understand what was said the spirit of the meeting could be easily felt.

Such meetings are encouraging to the Japanese and Americans alike. The opportunity for exchange of ideas, for advice on local problems and for getting the inspiration of such meetings as those led by Thomas E. Jones helped us all. We felt more strongly than ever that feeling of fellowship which comes to those who are workers together for a common cause.

ESTHER B. RHODES.

Ir (Quakerism) must grip you before you can make it grip other people. If you feel that any or everything else will do just as well, you will have no message for the need of to-day.—ELIZABETH FOX HOWARD, in "Have We a Message for To-day?"

BOOK REVIEWS.

"NICHOLAS THE WEAVER AND OTHER QUAKER STORIES."

We are glad to welcome another book of Quaker stories from the hand of Maude Robinson. She has the gift of story telling.

As in her first volume, "The Time of Her Life," she pictures very simple and commonplace scenes, but she does it with rare charm. She succeeds in making her everyday folk very real men and women and children. Her dialogue is so natural, we feel as if we had heard it with our own ears. Her people are so human we feel as if we had known them. And they are people well worth knowing. They have such homely, practical virtues, such beautiful, saintly, Christian graces which they live out so spontaneously and unaffectedly. Whole communities feel the leaven of their courage and faith, of their loyalty to duty, their love of truth and their humane unselfishness for those less fortunate. The message of each story is clear without being didactic.

With equal skill she draws clear-cut pictures of the simple, homely daily life and occupations of her characters of one hundred and fifty and two hundred years ago and gives us lovely bits of nature as their setting.

Often she brings on well-known Friends of earlier days or schools and philanthropies started by Friends, and so in an interesting way introduces the reader to them. In "Poor Timatha" we see the sad need for the York Retreat established by William Tuke and its significance as an experiment in the humane treatment of insanity. In "Transported," Elizabeth Fry's prison work is shown. In "Harmless as Doves," the suffering and faith of Irish Friends during the uprising of 1798 are very faithfully drawn. William Wilberforce and Hannah More appear in "A Poor Quaker Rabbit-Catcher," as the founders of schools in Mendip villages.

The book is one which appeals to old and young, but should be especially helpful and attractive to boys and girls in their teens. The hope expressed by the author in her preface ought to be largely fulfilled, where she says:

"If these ten sketches of homely country lives in by-gone days are not merely pleasant reading, but give to the present generation a fresh appreciation of things that are lovely, honest and of good report; a fresh hunger and thirst after practical righteousness, peace and good-will to all, they will not have been written in vain."

ANNA MOORE CADBURY.

"THE HUMAN FACTOR IN BUSINESS."*

There are many and various ways of preaching the Gospel, but one of the most effective is through business conducted on lines followed by the Rowntree firm in their cocoa works at York, England. A member of the firm, B. Seebohm Rowntree, has written a book: "The Human Factor in Business," which deals with problems met in their large factory and the methods adopted to solve them. As an industrial administrator of thirty years' experience and one concerned for the welfare of his fellows, he has a message for business men, social workers and for all interested in the man or woman worker. He thus explains why he has published the book: "I should be the last to claim any special merit for our methods, but we have received so much help from others, that it seemed incumbent on us to throw our experience into the common stock of knowledge, in the hope that we may thus repay, in some measure, the debt we owe to the experience of other firms." The spirit which permeates the Works is unobtrusively shown in side-lights when various business arrangements are discussed. Thus when treating of the employment of new employees: "The applicant should learn something of the spirit in which it is sought to conduct the factory—a spirit of mutual good-will, in which both the management and the workers give of their best. It is not a matter of simply setting on an extra hand, but of seeking the co-operation of another

colleague. To convey the idea that we are bestowing a favor when we are employing a man is to introduce the wrong spirit at the start. We are, on the contrary, making a contract which appears to be mutually advantageous."

"There are," says our author, "certain conditions which must be secured for the workers, no matter what the industrial structure may be. These are:—

"1. Earnings sufficient to maintain a reasonable standard of comfort.

"2. Reasonable hours of work.

"3. Reasonable economic security during the whole working life and in old age.

"4. Good working conditions.

"5. A status for the workers suitable to men in a free country in the twentieth century."

The methods used to attain these ends are interestingly discussed. A "Wages Section" has been organized to deal with the problem of wages and to co-ordinate the departments in this respect. The hours for work were settled by a plebiscite of all employees over eighteen years of age. The result was that a forty-four hour week was adopted with Seventh-day as holiday, so that the workers are free from 5 p. m. Sixth-day to 7.30 a. m. Second-day. A Pension Fund, Widows' Pension and other schemes have been adopted to offset the loss occasioned to the workers by non-employment, sickness, etc., but these do not fully meet the requirements and further solution is sought. Much thought has been given to make the working conditions favorable to health and happiness. Attractive work-rooms, properly ventilated and lighted, are provided and an effort is made to eliminate noise incident to the work. Well-arranged cloak-rooms, lavatories and bath-rooms add much to the comfort of the workers. A restaurant is conducted at the factory where the charge for food is its cost plus the cost of service. The aim is to make the dining-room "a place where the fullest possible advantage can be taken of the dinner hour, for the renewal of the vital energy which has been expended during the morning's work."

All applicants for work are examined by the physician and the employees have the service free of charge of doctor, dentist, optician and oculist. A trained nurse also is on duty. "In terms of happiness," S. B. Rowntree says, "the benefits thus derived are considerable and the improved health has reflected itself in greater efficiency and increased output."

An "employment manager" engages the employees. He is concerned "solely with the human side of the administration." To the same manager is confided the dismissal of employees and the investigation of complaints. When a new girl is employed she attends school for a week. Here, through visits to the departments of the factory, lectures explanatory of the work, and intercourse with her companions she becomes somewhat familiar with her duties at the start. In certain departments a woman supervisor is appointed, whose duty is to supervise from "the welfare standpoint."

In order that the various officers should have the special training necessary, lectures and visits to establishments of a similar kind are arranged. The schools for boys and girls were discontinued when "continuation schools" were provided for under an English "Education Act" and an agreement was made that the local education authority should use the factory class-rooms. The gymnastic classes for boys and girls are, however, continued. Adult education is provided for through an educational advisor whom the workers can consult for advice and help in choice of lectures and classes. All employees have access to an excellent library.

The most appreciated recreation facility is the garden allotment for which a small rent is paid. A lady gardener is employed to help the girls and to instruct them in gardening. There are foot ball, cricket, swimming and other clubs for recreation and entertainment.

A scheme of "joint control" has been adopted for this factory and is being further developed. The workers are consulted in all matters which directly affect them and advance

*"The Human Factor in Business," by B. Seebohm Rowntree. To be had at Friends' Bookstore, 304 Arch Street.

is made as rapidly as they seem fitted to share increased responsibility.

The effort to remove causes of unrest and discontent and to "humanize" the condition of the workers cannot be called "benevolent paternalism." The workers resent this, but "they demand that industry shall be so organized that proper consideration shall be given to their individual welfare. If they are to co-operate in producing a high output of goods, which will compete successfully in the world market, they rightly demand, in their working lives, conditions which will enable and encourage them to give of their best." "It is not philanthropy on the one hand, or cute hard-headedness on the other that will bring peace. It will only come when Labor is convinced that employers generally recognize the human aspect of industry, and are anxious, not only to give the workers 'a square deal,' but to promote their individual welfare."

The book is a worthy contribution to a subject of vital importance. It commends itself not only as a record of what one factory has done, but of a steady and patient pressing forward to the attainment of a high ideal.—J. W. B.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THE QUAKER APPEAL FOR FLOUR IS BEING ANSWERED.

Thirty-six Carloads, Gift of People from California to Pennsylvania, Now on the Way to Seaboard.

Flour, the gift of the American people, is beginning to roll from all parts of the country toward the Atlantic seaboard, where ships will take it to the starving people of Russia. A little over a month ago the Friends' appeal for flour to aid in saving the lives of the 15,000,000 starving people of Russia, was sent out to the centres of all the agricultural communities of the United States, and also the banks and commercial organizations of the cities. The daily press and the religious press of the country carried the news of this appeal; and representatives from the Service Committee's headquarters at Philadelphia followed the appeal into the localities where flour is most abundant.

Since that time the answer of the country has been given unmistakably clear. It has been that the Christian people of America feel the concern that is laid upon them to aid in relieving the agony and suffering and death which are destroying human life to an extent which the mind cannot grasp. The economic condition in our own country, which has thrown so many people out of work and lessened the resources of so many others, has cut deep into the amount of the gift which people would ordinarily have made, but the response has shown that many people are giving to an extent which will cause real suffering and sacrifice here.

The millers of the country have, with hardly an exception, agreed to sell flour at a cost price; and they themselves have each made a contribution out of their own stores before asking others to buy. Community organizations, such as chambers of commerce and rotary clubs, have co-operated in enlisting the support of their communities behind this object. A typical case is that of Swope Brothers in Johnstown, Pennsylvania, who took the responsibility for selling a carload of flour in the community, and with the active support of the agencies of the town the car, which will mean life to Russian people, has been received at seaboard. This action was duplicated by the Yardley Milling Company, of Yardley, Pennsylvania, and by the citizens of Mound Ridge, Kansas, who contributed two carloads; by the Buhler Mills, of Buhler, Kansas, which contributed two carloads. Flory Brothers, of Pequea, Lancaster

County, Pennsylvania, sold a carload of flour in their community and that has also been shipped.

Minneapolis has been foremost among the larger communities, having raised a fund with which they purchased six carloads of flour. Kansas City bought four carloads, and St. Louis is now organizing a committee and has set a quota of eight thousand barrels.

These are only a few examples which have been quoted from the many communities and mills and individuals who have co-operated in this campaign. Has your community done anything to aid in this effort? More than that, have you done anything? No matter how much you might secure, it cannot be enough; for there are 15,000,000 people starving in Russia, and even with our government appropriation there are funds enough to feed only 4,000,000. You may think that your own barrel of flour, or a carload of flour from your community, is only comparable to a grain of sand on the great beach; but if you were the one who received even a portion of a barrel of flour in Russia because some one person in America sent it, you would feel that it was worth more than all in the world.

If nothing has been done in your community you are the one to begin this work. See your local miller and your bank and your town officials; organize an effort to secure some quota of flour for your community to send. The Service Committee Headquarters will be glad to furnish you with information and other material which you may need. It is something to have good-will towards suffering and broken people. But the greatest love of all is that a man will lay down his life for his friends.

ONE HUNDRED AND ONE BALES OF CLOTHING SENT TO EUROPE.

The store-room sent its First Month shipment of clothing to Europe on the 30th, it being one of the largest shipments of the year. In all, 101 bales of clothing were sent, 48 being sent to Austria, 45 to Germany, and 8 were the gift of the college students of America to the college students of Europe, being sent out under the direction of the Y. M. C. A.

What this will mean in Europe may be understood from a cable which was received last week from Vienna. The words are very simple, but they contain the meaning of life or death. "Continued severe weather, great need of clothing—Friends' Relief Mission."

Clothing received within the next few weeks will reach Europe in time for use against the cold of the very severe weather of Third Month. All kinds are needed. Underwear, shoes, dresses and suits. All clothing which is not specifically marked for some country will be sent to Austria; as the greatest need at the present time is in the unhappy city of Vienna. Will you not send your clothing immediately? Just an ordinary thoughtless delay of a couple of weeks may mean that although your clothing will be greatly needed for the spring and even summer months, it will not meet the outstanding need of protecting the body from cold. Send it care of the American Friends' Service Committee Store-room, Fifteenth and Cherry Streets, Philadelphia, Pennsylvania.

POLAND WANTS SEEDS.

Spring always brings the remembrance of planting. In America we don't have to think very much further, because when one thinks of planting then one just goes and gets the seeds to plant. But in Poland it is different. One may think of planting, but then the whole problem begins. The soil is there waiting to give a harvest. But the farmers of Poland are helpless as they can't just go and get seed at an overflowing store-house.

The Friends' Mission in Poland reports that \$10,000 is needed immediately for field seeds for this spring and \$2,000 would provide vegetable seeds for the Baranowice and Pinsk districts. These are the districts where the Friends will be doing their intensive work this spring.

This condition is caused mostly through the returning refugees, coming into Poland at the rate of 2,000 a day,

reaching their homes in a destitute condition. They have been exiled for three or four or five years, and upon their return they are helpless without tools or seeds or even homes. It is not relief, which is just a passing thing at best, which is needed. It is the actual reconstruction of their homes and barns which is a lasting thing. This is the effort which the Friends' Mission is engaged upon at the present time. It will not only carry them over a winter; it will mean the upbuilding of a family and community life for years to come, because it is being built upon the solid foundation of houses and tools and even cattle. By contributing to this effort you are contributing to the stabilizing of a nation, and this means the bringing of a wild, hopeless existence into the deep peace of security and hope.

LATEST CABLES FROM RUSSIA.

JANUARY 26.
Mary Pattison died Moscow of typhus. Frank Watts and Elizabeth Colville ill with typhus. Nurse sent to them.

JANUARY 22.
Kenworthy sitting up two hours daily. Opened workshop for the remodelling of children's clothes. The number of starving children is increased by the death or desertion of parents. Grave diggers in Soronchinskoye too weak to dig graves.

JANUARY 28.
Kenworthy hopes to begin work again within a month. There is a need of tractors for spring plowing. People in the villages of our district are dying at the rate of one per cent. daily. They are too sick to walk and the dead lie around unburied.

SHIPMENTS received during week ending First Month 28, 1922—136 boxes and packages received; 4 for German relief; 5 anonymous.

Cash for the same period, \$34,377.41.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

EVERY ONE WHO READS THE FRIEND OUGHT TO KNOW THAT—

1. While the Conference for Limitation of Armaments is going on with its plans for curbing MILITARISM in this country and in the world, our own militarists are not idle.

"While the expensive race in capital ship armaments will cease, there henceforth will be an intensive competition in excellence of personnel. The competition, in a way, naval men point out, thus has only changed its aspect."—*Public Ledger*, First Month 8, 1922.

"Eliminate a certain percentage of armament, if you wish, but don't eliminate national preparedness."—*Army and Navy Journal*, First Month 14, 1922.

2. A nation-wide campaign against MILITARY TRAINING for high school boys has been started by the American Federation of teachers. The League of Women Voters has also endorsed the movement. The arguments used by these organizations are as follows:—

First—Because not even Germany deemed it advisable to maintain military training for school boys in time of peace.

Second—Because military training is not an adequate substitute for physical training.

3. The COLLEGE STUDENTS of this country through the NATIONAL STUDENTS' COMMITTEE FOR THE LIMITATION OF ARMAMENTS is asking every college in the country to hold a student meeting during this month, at which questions relative to the work of the Washington Conference shall be discussed. Suggested topics for such discussion are in brief:—

1. Issues which will go before the Senate.
2. Expressions of opinion as to the work of the Conference.
3. Issues which are associated with the work of the Conference but not within its scope.

4. Matters on which the Conference has failed to reach complete decisions.

5. Issues of the future.

Any resolutions passed at such student meetings are to be taken to Washington by a group of students who will be received by President Harding on Second Month 1st. It is the hope of the Committee that "this colossal demonstration will attract international attention" and that "it will have a bearing, not only on Senate ratification" but also on our proposed future course as a nation.

4. WHAT SHALL BE DONE WITH THE MONEY SAVED BY THE PROPOSED NAVAL HOLIDAY? This question is being answered by different people according to their different interests. The militarists want to spend it on a larger personnel for the navy. DEAN WEST, OF PRINCETON, says that the money is needed for education. . . . "The annual interest on the cost of one of the newest great battleships is enough to pay the annual salary of a thousand school teachers. It makes men wonder whether a thousand teachers of children are not worth more to the world than a big new battleship."

5. BOOKS AND MAGAZINES.

Disarmament: Reely (H. W. Wilson Co.). A handbook for debating, giving material on both sides of the question. Useful for school debates and for peace essay contests.

Disarmament and Defence—an issue of *The World Tomorrow*, containing articles by John Nevins Sayre, Norman Thomas, Richard Roberts, Henry J. Cadbury and others. A valuable reading list and topics for group discussion are included. Copies may be had on application to Room 24, 304 Arch Street.

Japan Number of *The Literary Digest*—containing 52 pages of text on Japan, her commerce, people, government, etc. Copies may be had on application to Room 24, 304 Arch Street.

THE WASHINGTON CONFERENCE.

XIII.

This week, the twelfth of the Conference, has seen the completion of its tasks. Two plenary sessions, the fifth and the sixth, have been held and have formally adopted the agreements reached after long and weary debate in the various committees. The agreements thus reached and adopted in the six plenary sessions have been embodied in eight treaties, which are to be duly signed the first of next week.

The treaties, signed by our own delegation in the name of the President, will then be referred to the Senate for ratification. There are various prophecies as to the Senatorial opposition to be encountered by them. It appears probable at this writing that the Senators, both Republican and Democratic, with but few exceptions, will vote for ratification. But should serious opposition develop, we should all stand ready to do our utmost to overcome it. The Church Peace Union has already laid its plans to engage at the first sign of necessity in an immediate and country-wide campaign in support of the treaties. There is no doubt that all Friends will participate in that campaign to the utmost of their ability. For with us, it is not a question of partisanship, or even of statesmanship. It lies at the heart of our religion; it is of the very essence of Christianity as we interpret the religion of the Prince of Peace.

To enumerate all of the achievements of the Conference and to estimate the importance of each of them, in a single letter, would make that letter unduly long. Permit me then, in this, to classify and enumerate its achievements, and to defer until the last letter of this series an attempt to estimate the significance of both that which has been done and that which has been attempted. The Conference was summoned for the purpose of limiting armaments, of halting the approach of war in the Pacific, and of removing some of the causes of war in the Far East. It has made progress along each of these lines.

Its limitation of armaments is preceded by a noteworthy reduction of naval armaments. Sixty-eight great battleships, of nearly 1,900,000 tons' displacement are to be "scrap-

ped" by the United States, Great Britain and Japan, while these countries, France and Italy together are to retain about the same number of ships with 100,000 tons' less displacement. The limitation itself includes: The abandonment of existing programs for the building of capital ships, no more of these to be built during the next fifteen years, except for replacement. The maintenance of the existing ratio of 5:5.3:1.75:1.75 among the five great naval powers, and the consequent cessation of that competitive increase of navies, which has been so prolific a cause of international distrust and of war. The limitation of capital ships built ten years from now—if any more should be built—to 35,000 tons' displacement. The restriction of guns, on capital ships, to a calibre of 16 inches. (Plans were laid before the Washington Conference for the building of battleships with 50,000 tons' displacement and 18-inch guns.) The limitation of auxiliary ships (except aircraft carriers) to 10,000 tons, and of their guns to 8 inches. The limitation of aircraft carriers to a total tonnage of 135,000 for the United States; 135,000 for Great Britain; 81,000 for Japan; 60,000 for France; and 60,000 for Italy; and of each aircraft carrier to a maximum of 27,000 tons (except that each nation may build two such carriers with a maximum tonnage of 33,000). The number and size of guns on aircraft carriers are also limited to eight for those over 6 inches, and to a maximum calibre of 8 inches.

The submarine is so curbed in its activities by the rules agreed upon that it is made practically impossible for : to attack merchant ships, and this is followed up by a formal agreement to prohibit the use of submarines as commerce destroyers.

Chemical warfare, or "the use in war of asphyxiating, poisonous or other gases, and all analogous liquids, materials or devices," is prohibited as being justly condemned by the public opinion of the civilized world.

The attempt of the Conference to prevent war in the Pacific includes the limitation of naval armaments as above stated; the agreement of the four great Pacific powers to confer with one another in regard to the peaceful settlement of any grave difference which may arise among them in the future concerning their respective rights and interests in the Pacific; the agreement adopted by them to communicate with one another as to the best way of dealing with a threat of war in the Pacific due to the aggression of any other power; and the agreement adopted by the United States, Great Britain and Japan not to increase their fortifications or naval bases in most of their island possessions in the Pacific. (Some exceptions are enumerated for each of the three nations.) Another by-product of the Conference, which should aid greatly in maintaining the peace in the Pacific, is the settlement between the United States and Japan in regard to the much-disputed status of the cables on the Island of Yap and the other islands in the Pacific, a mandate over which was given to Japan by the Treaty of Versailles.

The agreements arrived at by the Conference in regard to the Far East include a considerable number which are all designed to restore and establish the territorial integrity and the sovereignty of China and Russia and the maintenance of the Open Door. Still another "by-product" of the Conference is the agreement on the part of Japan to restore Shantung to China and to evacuate Siberia and Sakhalin. Great Britain has surrendered Wei-hai-wei, and France has promised to negotiate with China as to the surrender of Kwang-chow-wang. Chinese troops, railways, post-offices, customs revenue, extra-territoriality, cables, mines and other natural resources, foreign troops and "spheres of influence" have all been carefully discussed and much unexpected progress has been made in the safeguarding of China along all of these lines, and the participation of all nations in mighty China's development on just and equal terms.

This last open session of the Conference in which I am writing these lines has been devoted largely to the many measures designed to promote just dealings with China; and the large audience has repeatedly expressed by applause the warm in-

terest which the world cherishes towards the great ancient people and much harassed youthful republic of the Far East. A thoroughly frank and explicit exchange of views, expressed in firm and even fervent manner, has occurred between the delegates of China, Japan and the United States; and there is a conviction that the traditional policy of America towards China, which is summed up in the phrase "territorial integrity, independent sovereignty and the open door in China," has been placed upon a more solid foundation than ever before.

The very long and fruitful meetings of the Conference in its fifth and sixth plenary sessions cannot be described here in detail. One single incident may be singled out in conclusion. Arthur J. Balfour, in what may well be the swan-song of his long and illustrious career, stressed the importance of the unprecedented steps taken by the Conference, and attributed its success, first, to an earnest attempt on the part of all the delegations to adhere to the path of "simplicity, honor and honesty" for which President Harding appealed in his opening address, and, secondly, to the fact that Secretary Hughes raised so high a standard in the first proposition which he laid before the Conference relating to the reduction and limitation of armaments. The British statesman's words must be read in their entirety, to be fully appreciated; but their essence may be expressed in the words of our American poet:

"Whene'er is spoken a noble thought,
Whene'er a noble deed is wrought,
Our hearts, in glad surprise,
To higher levels rise."

WM. L. HULL.

WASHINGTON, D. C., Second Month 4, 1922.

CHILDREN'S CORNER.

WINTER MORNING.

In winter-time we go to school;
And every day the motor-bus
Stops at the gate, and waits for us,
All full of children that we know,
Sitting inside, row after row.

It stops and gets them, one by one,
And brings them home when school is done.

Then there is ice upon the pool
Where lilies grow. The leafless trees
Stand shivering in the winter breeze,
Except where, here and there is seen,
A cheerful, warm-clad evergreen.

There's one I always like to see,
It stands alone upon the hill
Just like some giant's Christmas tree,
I'd like to see the giant fill
It full of giant toys and light
Big candles on it Christmas night.

But when the world is deep in snow
That sparkles coldly in the sun,
The motor-buses cannot run;
They send a sleigh with runners wide
And two long seats for us inside.

That is the way I like to go,
The horses prance, and tingle-ling,
The bells upon their harness ring,
The driver cracks his whip, and blows
Steam like a dragon, through his nose.

The birds look lonely as they fly
Across the solemn winter sky.
I wish they were just half as gay
As happy children in a sleigh.

—From the *Atlantic Monthly*. Selected by H. P. Morris.

AN AMERICAN "QUAKER OUTPOST"

A VISIT TO THE FRIENDS' INDIAN BOARDING SCHOOL, TUNESASSA.

This article is reprinted from Workers at Home and Abroad.

I wish I could show you the beauty of the surroundings of the Indian Boarding School at Tunesassa, especially in this lovely "fall" weather, when the trees are changing every day and every day becoming more beautiful. The autumn here is a wonderful time. There are not only the colors we so much admire at home, but the maples, oaks and sumachs turn bright red, and when the sun shines through them they are like flames of fire.

The school is a long "frame" building, painted a Quaker grey, with white facings to doors and windows, and its roof is a dark slate color with dormer windows and cupola for the big bell. It makes a very attractive picture set in the rich green grass of the district, with trees dotted here and there and surrounded by steep hills wooded to their summit. It is situated in a valley of the Allegheny Mountains some eleven hundred feet above sea level, and though the summers are hot and the winters cold (not infrequently thirty degrees below zero), the air is so fine and light that neither heat nor cold is burdensome. The Allegheny River flows through an adjoining valley, and a width of half a mile on each side of this forty miles in length is an Indian Reservation, given to them by the Government of the United States in perpetuity. It is mostly from this Reservation that the boys and girls of this school come. They are Seneca Indians, and there are other reservations for them in this western part of New York State. Some of them are Christian Indians, and have their churches and Y. M. C. A.'s; others still keep to their old beliefs and customs.

The school was started in 1798, at a time when the red man was very suspicious of the white man, and Friends promised them that if they would send their children to school they should never have to pay for them, and to this day they have board and teaching free. They call Friends by a name which means "They have kept their word!"

There are about fifty boys and girls in residence. The boys milk the cows and help with other farm work; the girls assist with the house-work, cooking and laundry, beside learning dressmaking and sewing. Between breakfast, which is at half-past six in the morning, and school at nine, the house is a busy hive of workers. Most of the children, especially the older ones, know more or less English, but their vocabulary is small. Many of them keep their Indian characteristics, have thick, straight black hair, bright black eyes and brown skins, and are of happy, affectionate disposition. They love to be out of doors in all weathers, "like to play in the rain," and, above all, they love the snow—and there is plenty of that here in the winter time—and to go sledding. Some of those now at school are grandchildren of former pupils, and they are usually the ones whose parents are most anxious for them to come, for its influences widen and deepen as the years go on.

In other places, the Government has its own well-equipped schools, but this little "Quaker Outpost" is doing faithful, earnest work which is not in vain, and I feel sure that down the long future and through many generations there will be, because of it, a growing spirit of good-will and understanding between the red man and the white man, and many individual lives will be lived more truly as a result of the teaching and the influences gained here.

E. MARIA BISHOP.

FRIENDLY NEWS NOTES.

OUR friend, Mary C. Whitney, who is still at the Pennsylvania Hospital on account of a broken hip, gave us prompt notice of the death of her brother, William C. Brathwaite, at his home in Banbury, England, on the 28th ult. She had received a cable announcing the death and saying he was only ill one day with diabetes.

A few weeks ago we received directly from him the Review of the "Later Periods of Quakerism," printed in No. 29 of THE FRIEND. It seems most fitting that Rufus M. Jones should write of our friend and we are glad to have his article in this number.

IN No. 21 of this volume we printed a report of an educational address, made at Westtown by Mary H. Lewis of the Park School, Buffalo. This report was prepared by the manager of the Educational Association from stenographic and secretarial notes. Three editors of THE FRIEND were privileged to hear the address. They felt the report to be accurate and that it transmitted a large degree of the enthusiasm of the occasion to our readers.

We make the foregoing explanation because the report has been challenged. The speaker certainly did not mean to reflect upon any one school in her picture of the congestion and artificiality of modern city life.—[Eds.]

MAURICE GREGORY of London has been in Philadelphia. He was at the Arch Street Meeting on the 5th, and intended to be at the Quarterly Meeting Second and Third-days. He gave a remarkable incident of the effect of George Fox's Journal in Japan. The Chairman of the National House of Representatives had received a copy sent from Philadelphia. He was so impressed with the power of silent waiting before God, as a method of resolving group differences of judgment, that he often resorted to it in the Diet, calling for a period of silence when difficulties seemed insurmountable.

THE continued demand for T. Edmund Harvey's "The Rise of the Quakers," first issued in 1905, has enabled the Friends' Bookshop (London) to make arrangements with the National Free Church Council for a sixth impression of the work in their Eras of Nonconformity Series. It has just appeared with a new introductory note by T. E. Harvey referring to further information which has come to light since his book was written. The little volume in its attractive red and gilt binding is excellent value to-day.

H. W. PEET.

As an addition to the above received from London, we may note that this valuable volume is to be used at Westtown School in the Course on Quakerism.

NOTICES.

FRIENDS' SELECT SCHOOL, The Parkway, Cherry and Sixteenth Streets, Philadelphia, extends a cordial invitation to a lecture by Marguerite Wilkinson, of New York, on "Your Imagination," on Sixth-day, Second Month 10, at 12.45 P. M.

Marguerite Wilkinson is the author of "Bluestone," and other poems, and the editor of *New Voices*, which is regarded as one of the finest collections and interpretations of modern verse. The lecture will be an endeavor to teach understanding and appreciation of poetry.

A MEETING of the Council of Westtown Mothers will be held at Friends' Institute, 20 S. Twelfth Street, on Fifth-day, the sixteenth of Second Month, at 3 o'clock.

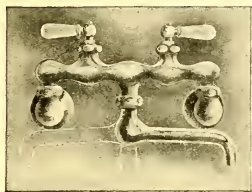
Stanley R. Yarnall, Principal of Germantown Friends' School, will speak on "The Higher Loyalties in Education." All interested are welcome.

PEACE COMMITTEE OF PHILADELPHIA YEARLY MEETING OF FRIENDS, 301 ARCH STREET, PHILADELPHIA—IMPORTANT NOTICE—Meetings to be addressed by Frederick J. Libby, Second Month 9th to Second Month 16th, 1922:

Second Month 9—Moorestown	Second Month 13—Germantown
" " 10—Lansdowne	" " 14—West Grove
" " 11—Media	" " 15—Wilmington
" " 12—Newtown, Bucks	" " 16—West Chester

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THE FRIEND.

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WHO CHOOSEETH A BOOK.

I am not interested in antiques when the word implies furniture, and how anyone could cherish a tender passion for wooden constructions, even though the foundation be mahogany, is beyond the grasp of my intelligence. I have had many ancient and venerable highboys pointed out to me and their beauty vigorously elucidated. On such occasions I assume a joyous smile and gasp in breathless admiration, while all the time I am wondering how they can bear the thing in the room. However, highboys are my pet antipathy. I have more sympathy with the gate-legged table and the lyre-back chair, although I cannot appreciate all their fine points. But suppose that in the same house with the highboys and others of that ilk, there is a library, a true book-lover's library with shelves from floor to ceiling containing books bound in vellum, books bound in morocco, and tucked away here and there, books bound in lowly paper with advertisements shrieking from the outside covers. There is no need for gasping admiration here. One does not exclaim and cackle over the beauty of a church, for the atmosphere within commands silence and awe; even so in a library there is a pervading sense of dignity and of lingering ancient things that must not be disturbed.

I am almost as much of an amateur at book-collecting as at furniture collecting, with this difference, however, the former perhaps will one day become a hobby and the latter will never advance beyond its present stage. With this end in view I was looking over the books in a rather dishevelled old

book case, that had been removed to the third floor. With the aid of a chair and a flashlight I was curiously exploring the upper shelves when I noticed a small, flat volume bound in paper, and seemingly rather the worse for wear. I unearthed it from the venerable dust in which it had been standing and examined the title on the front cover. It was "Jerusalem Delivered," translated from the writings of ——— by ———. The names of the original writer* and of him who translated have escaped me. I had never heard of either of them. I turned over the pages and found them yellow and warped. They contained a story of the Crusaders written in verse. On the fly leaf was the name of one of my ancestors and the date 1827. A little thrill crept up my spine such as no highboy of two hundred years could inspire. For had I not discovered all by myself a wonderful little book that lacked only five years of being one hundred? I put it back with reverent fingers and continued my explorations. I found an old Cicero bearing the inevitable inky marks, and inter-linear translations written over the hardest places in a cramped hand; a set of books on English history and several delicious paper-covered novels with the front inside cover setting forth the miracles wrought by Lydia Pinkham's pills and vegetable tonics. It seems to me that Lydia herself would have furnished excellent material for a book. That bookcase on the third floor is the only one of its kind in the house. With it, mystery begins and ends. The bookshelves in the library and parlor are filled with fine and interesting books, but they are not very dusty and they are mostly of the classics, in sets, and singly, which is all just as it should be, but the element of romance does not cling around them.

But if such romance fails at home there is always Leary's and the other book-stalls in the vicinity. To me, Leary's is a fascinating place, full of unexpected things around every corner. I am always promising myself a long afternoon there, as yet, that promise has been unfulfilled. I have not mentioned the great libraries of the city because I have never been in them. I am saving them for a time when I will be able to appreciate them more than I can now. I have not discussed why one should read books, what kind of books one should choose, nor have I compared the modern novel with the classic. Perhaps all these things should have been mentioned, as this was supposed to be an editorial, but I do not know enough about any of these things to write on them. I have just put down my tiny adventures among books in the hope that there will be others who will want to go a-venturing, too.

M. A. T.

*Friends of a former generation were more devoted to epic poetry than is general at present. It is not surprising, therefore, to those who are older, that M. A. T. should find a copy of Tasso's "Jerusalem Delivered," in her ancestor's bookcase. Torquato Tasso, Italian poet, 1544-1595.—[Eds.]

TWO BOOKS ON THE ORIENT.

Due to the Washington Conference, public interest has been greatly stimulated in the Far East. Politicians speak of possible trouble in audible stage whispers. Travelers report no end of stories. Some of them bewildering and some helpful; picturing sometimes a far-off Orient, at other times a definite, close and interesting Orient. This is particularly so if the story-teller can clear his skirts of propaganda.

Sydney Greenbie has succeeded in bringing the East and its problems home. His two books: "Japan—Real and Imaginary" and the "Pacific Triangle," are most repaying because of the detached clearness of the author's observation. Personal experiences are sandwiched in between political comment in such a way as to make the combination not only good reading but also constructive interpretation.

It is very difficult for an Occidental to write a book about the Orient with any kind of insight. The author (S. G.) frankly refers to this predicament. Imagine my surprise when my Japanese cousin presented me with "Japan—Real and Imaginary," explaining that, in his opinion, it was the best book on Japan by a Westerner. His reasons were two. First, the Japan of the Japanese was accurately reported, and second, the writing is in the vein of naive frankness. The author has no axe to grind. Of all deadly axes, the worst is the axe of forced appreciation.

The scope of the "Pacific Triangle" differs slightly from the book on Japan. Its aim is to leave an impression of the Pacific with the reader. As the Pacific is vast, any book confined to four hundred pages is under a handicap.

I still have much mental confusion about the subtle ethnological differences between the natives of Hawaii, Fuji, Samoa, the Sandwich Islands and the Philippines. New Zealand and Australia are much easier. The clearest part of the "Pacific Triangle" is the last section, wherein the author pleads for a sense of political and racial relations—for the kinship of the human race.

"Japan—Real and Imaginary," was published in 1920 by Harper Bros. The "Pacific Triangle" was published by the Century Co., in 1921. They are both up to date. Each aids in explaining the whys and wherefores of the present treaty.

COMPETITIVE READING.

The *American Friends' Literature Council* has established a contest in reading Quaker literature. This is open to all Young Friends in the United States, and the prizes offered will be granted to the Friends who rank first for the greatest number and best selection of books from the prepared reading list, from among Friends throughout the entire United States. The contest is divided into two parts: one for Friends in High School, and one for Young Friends (up to thirty-five) beyond High School.

The Young Friends in High School are required to write a short review of each book read, but those beyond High School are excused from this. The manuscripts of these reviews must be clearly written on one side only and must have the name of the author on each sheet.

The contest extends from the beginning of First Month, 1922, to Seventh Month 1, 1922. Only such books as have been read during that time may be presented for credit.

Every contestant should send in a record of all books read and his reviews, if reviews are due from him, to William B. Harvey, at 304 Arch Street, Philadelphia, for Philadelphia Yearly Meeting. Others to whom reports may be sent are: Clarence F. Pickett, 101 S. Eighth Street, Richmond, Ind.; or J. Barnard Walton, 140 N. Fifteenth Street, Phila., Pa.

The books mentioned in the lists may be found in the libraries connected with Friends' colleges and in other Friendly centers, or they may be bought at the Friends' Book Store, 304 Arch Street, Phila., Pa.

COURSES IN QUAKER LITERATURE.

COURSE I.

FOR YOUNG FRIENDS IN HIGH SCHOOL.

Books to the value of \$10, \$5 and \$3, respectively, will be

given to the three Young Friends who have read in the prescribed time, at least one volume in each group mentioned below and have prepared the best short papers, giving an intelligent impression of each book read.

HISTORY—

The Story of Quakerism. E. B. Emmott.
BIOGRAPHY—The Story of George Fox. R. M. Jones.
Elizabeth Fry. Laura E. Richards.
Quaker Biographies, 5 Volumes, published at 304 Arch Street, Philadelphia. (2 Selections.)
Margaret Smith's Journal. J. G. Whittier.

STORIES OF FRIENDS—

Quaker Saints. L. V. Hodgkin.
The Time of Her Life. Maud Robinson.
In My Youth. Robert Dudley.
The Arm of God. E. and R. Dunkerley.

PEACE—

Friends and War. Pamphlet issued by London All Friends' Conference.
A Service of Love in War Time. R. M. Jones.
Haydock's Testimony. L. C. Wood.

POETRY—

Snowbound. J. G. Whittier.
Elizabeth. Theologian's Tale, by H. W. Longfellow.

RELIGIOUS—

By An Unknown Disciple.
St. Paul, the Hero. R. M. Jones.
A Boy's Religion from Memory. R. M. Jones.
The Meeting. J. G. Whittier.

COURSE II.

FOR FRIENDS BEYOND HIGH SCHOOL.

Books to the value of \$15, \$10 and \$5 will be given to the three Friends who have read in the prescribed time the best selection of books from the following lists, the total number to be not less than six.

HISTORY—

A History of Friends in America. Thomas.
The Quakers in the American Colonies. R. M. Jones.
The Quakers, Their Story and Message. A. Neave Brayshaw.
The Story of Quakerism. E. B. Emmott.
Later Periods of Quakerism. R. M. Jones.

BIOGRAPHY—

George Fox, An Autobiography. R. M. Jones.
Journal of John Woolman. (Whittier Edition).
Robert Barclay. M. C. Cadbury.
William Penn. J. W. Graham.
J. G. Whittier. T. W. Higginson.
Autography of Allen Jay.
Quaker Women. M. Brailsford.
John Bright. G. M. Trevelyan.

PRINCIPLES OF QUAKERISM—

Discipline of Philadelphia Yearly Meetings.
Uniform Discipline.
The Society of Friends, Its Faith and Practice. J. S. Rowntree.
The Message and Mission of Quakerism. Braithwaite & Hodgkin.
Quaker Strongholds. Caroline E. Stephen.
Silent Worship, The Way of Wonder. L. V. Hodgkin.
Friends and War. Issued by London All Friends' Conference.
Christ and War. William E. Wilson.
A Service of Love in War Time. R. M. Jones.

MISSIONS—

Friends Beyond Seas. H. T. Hodgkin.
Friends and the Indians. R. W. Kelsey.

Missionary Spirit and Present Opportunity. H. T. Hodgkin.

The Why and How of Missions. Brown.
Old Trails and New Borders. Edward A. Steiner.

BIBLE STUDY—

Palestine Notes. J. W. Rowntree.

St. Paul, the Hero. R. M. Jones.

The Orient in Bible Times. Elihu Grant.

National Ideals in the Old Testament. H. J. Cadbury.

The Jesus of History. T. R. Glover.

Christian Teaching in the Old Testament. G. A. Barton.

The Heart of the Christian Message. G. A. Barton.

Christianizing the Social Order. Rauschenbusch.

The Gospel for a Working World. Harry F. Ward.

RELIGIOUS EDUCATION—

Religious Education in the Family. H. F. Cope.

A Social Theory of Religious Education. G. A. Coe.

Religious Training in the School and Home. Sneath, Hodges & Tweedy.

The Religious Education of Adolescents. N. E. Richardson.

POETRY—

Various Poems of J. G. Whittier.

A Quaker's Meeting and Imperfect Sympathies. Essays by Charles Lamb.

WHAT OF THE PAST?

If you are an adult and seek to acquire a sense of history, you will be reading "Outlines of History," by H. G. Wells. It is a solid book published in both one and two volume editions, by Macmillan. The great ear-mark of the Wells' history is its international point of view. History of man from this angle makes for real progress. To deal with such a subject, even briefly, requires much work in both writing and reading.

If you are a child or the parent of a child you are doubly interested in history: First, to gather that strange historical sense, and second, to gain familiarity with the events of the past. One of the most charming books recently published is the "Story of Mankind," by Hendrik Van Loon. The book is dedicated to Jimmie.

"What is the use of a book without pictures?" said Alice.

In truth, Van Loon's history would lose one third of its charms if it were robbed of the astounding pictures that illumine its pages. The picture of the New World, the galleon a few hundred yards from a sandy strip of shore illustrates the peculiar insight of the author and his weird ability to plunk the key thought on the page with a few swift strokes of his pen.

The "History of Mankind" is essentially a children's book, and like a great many children's books it makes delightful reading for grown-ups. I have found it so.

NOT LIMITATION OF FRIENDSHIP.

"But," I said, "you don't know how nice they are. I just wish you knew some of the Japanese people I know. They are some of my very best friends, and some of the finest people I know anywhere."

I was talking to a college friend who was returning to America after six years in the foreign community of a great Chinese city. She was returning knowing practically nothing of the remarkable people among whom she had lived.

"Of course, we knew them in a business way," she said, "and some of them were very courteous and all that; we couldn't have asked anything more; but to know them in the way you mean, as friends, just didn't interest me. America's good enough for me, and if I am a good American citizen and bring up my little girl to be one, I think I've done my duty in this world."

"But it ought to interest you!" The words burst from me before I had time for polishing my speech. "I mean," I added more mildly, "that it seems to me that it's a very broad-

ening experience to know all kinds of people. When we go to college we think it is a good thing to be thrown with girls from many parts of the country and many kinds of homes; and it's just the same thing here only more so.

"And, besides," I said, "it's very important for us of different nations to get to know each other and be friends to each other, because if we don't there'll just as likely as not be another war, and if there is, it will just about annihilate us. Have you seen the statistics comparing this last war with previous wars, and do you realize what reason we have, in this scientific age, to work as never before to prevent there ever being another war? Why, in Will Irwin's 'The Next War,' there's a diagram showing the number of men killed in this war compared with other wars; and in wars that we thought were big, like the Civil War, the line is no bigger than my finger nail, and the line for this war goes way across the page. And the only way to stop a worse war yet is to be friends."

I began to be afraid of my own vehemence by this time. "I don't mean," I said, "that it isn't a great mission to bring up such a nice little girl to be a good American citizen; but I think it's being a good American citizen, too, to devote your life to strengthening the bonds of friendship which can preserve international peace."

"Oh, yes," my friend said, smiling, "that is a fine thing, too, for people whose consciences are such that they won't let them stay home and enjoy America. It just doesn't interest me, that's all."

I have reported this bit of our conversation not in the least with a desire to criticise my friend. Her attitude is the natural one for the business man's wife who is more or less hemmed in by a circle of American and English people who seem quite sufficient unto themselves. As my friend said, she had met none of the Christian Chinese, and her impressions of the Japanese people were largely drawn from the rude and ignorant jinrikisha men of the Yokohama wharfs who are only too apt to think of the mere tourist as fair prey. It is, no doubt, to her credit that her attitude toward the people of the Orient is nothing worse than mere lack of interest. But she has missed so much that she might have had, so much of give and take, of unexpected nicenesses, of ever-broadening vision and sympathy such as have made my own year and a-half in Japan so happy. She leaves the Orient without regret. And she is one of thousands! Why is it such an attitude is so common? What is the matter with us, with our education or our religion or our morals or something, that makes it possible for so many, many Americans to travel to the Orient and return home without ever realizing that the people of the Orient are folks very much like us, well worth knowing and needing our friendship?

It is not all a matter of language, for great numbers of intelligent Chinese and Japanese know English. The fact that I know no Japanese worth speaking of has not prevented me from making many Japanese friends, even among the little school girls whose English is as scanty as my Japanese. Nor is the difference in customs really important. After half a dozen meals with chopsticks in a chairless room, you accept it as a thing for granted in a Japanese house, and think no more about it. And it does not mean that Japanese people are queer, or that they are any different from us in their hearts and minds and souls. When you go deeper you may find some typical differences perhaps—more sentiment than is common in Americans, and a greater tendency to abstract rather than practical thinking. But you are pretty well on the road to friendship with a Japanese before you strike such differences as that. Why is it that so many Americans are interested neither in likenesses nor differences, and will not bother to make foreigners their friends? What can we do about it?

One great thing that we can do is to educate. Let us in America preach and teach all we can that Americans are not the "only pebbles on the beach," but that we need what the people of other lands can give us, even as they need what we can give them. Not only church but the whole world is like one body with many members, and the eye cannot say to the hand, "I have no need of thee." A disjointed humanity is not healthy.

In this day and generation when there are so many channels of intercourse we who profess the brotherhood of man dare not limit our friendships to our own clan and tribe. This we know in our hearts, and this we must teach more clearly, if we really seek to establish peace on earth.

ROSAMOND H. CLARK.

TOKIO, Japan.

IN PRAISE OF SIMPLE NATURE.

Be it not mine to steal the cultured flower,
From any garden of the rich and great,
Nor seek with care, through many a weary hour,
Some novel form of wonder to create.
Enough for me the leafy woods to rove,
And gather simple cups of morning dew,
Or, in the fields and meadows that I love,
Find beauty in their bells of every hue.
Thus round my cottage floats a fragrant air,
And though the rustic plot be humbly laid,
Yet, like the lilies gladly growing there,
I have not toil'd, but take what God has made;
My Lord Ambition pass'd, and smiled in scorn,
I pluck'd a rose, and, lo! it had no thorn.

—G. J. ROMANES, in *The Springfield Republican*.

THE BIRTH OF TUNESASSA.

What brought about Tunesassa? Why was it that the Society of Friends at Philadelphia should have decided to send a small group of Friends to the redskins of southwestern New York State in the year of grace one thousand seven hundred and ninety-three? It is a long story but these questions will be answered in brief forthwith.

To get a right perspective of the start of Tunesassa, we must recall that the Indian was the big problem of the time. That endless encroachment of the whites on the redman's land and was fatedly unsuccessful to the aborigines so crushed and discouraged the Indian that he faced a hopeless future. Down in luck and down in heart, he thoroughly hated the white man. A recorded conversation reflects this gloomy resentment. A blacksmith was shoeing a horse when a redskin loomed large in the doorway. "Well, cousin! how goes it?" inquired the busy Anglo-Saxon. "Ugh! cousin! How cousin?" grunted the Indian. "Oh, through Adam, our common ancestor," volunteered the facetious white. "Glad it's no nearer. Ugh! Ugh!"

Such an attitude is very understandable when one reflects upon the conduct of the new settlers along the length and breadth of the frontier. I have before me a letter written in 1797 by a certain James Wilkinson who confesses to profession of arms and many years in the habit of warfare with the red people. "My late intercourse," he writes, "with various tribes and nations from (Pittsburgh) to Lake Superior, convinces me that the corruptions of the savages are derived from those who styled themselves Christians—because, the further they are advanced from communication with the white people, the more honest, temperate and industrious I have found them." Our informant proceeds to describe a gloomy picture of the results of missionary influence to date (1797).

The accusation of George White Eyes, an "educated" Indian is recorded in the letter. It reads like the old story—too sad and too true. "You learn us to eat, drink, dress, read and write like yourselves and then you turn us loose to beg, starve or seek our native forests; without alternative and outlawed by your society, we curse you for the feelings you have taught us and resort to excess that we may forget them."

Further, the "enemy" had been thoroughly reduced in both spirit and numbers by the gentling process of the Indian Wars. A treaty was signed at Fort Stanwix between the most incorrigible element, the Iroquois and the government of the United States, in the year 1784. The Six Nations cited in this pact were Mohawks, Oneidas, Onondagas, Tuscaroras, Cayugas and Senecas. A boundary line was specified and the In-

dians agreed to keep in bounds. When one reads the names of the high contracting parties, one can visualize the difficulties that must have immediately arisen. On the one part, the United States, 100 per cent. American. On the other part, Sawedowa (The Blast), Kiondushowa (Swimming Fish), Soachas (Falling Mountain), an important chief by name Wood-bug, Gyantwakia or (Corn Planter), and many other gentlemen. It does not require a very lively imagination to conclude that these worthies were not entirely pleased with their lot. On the other hand, the government at Washington was frightfully perplexed. It had no very definite Indian policy except to defend a frontier. It was continuously embroiled by disorderliness on both sides and prodded by greedy settlers in search of more lands and better fields. It could not afford an exhaustive educational program. Who would pay for such altruism? Colonists, who had not only finished a war of independence, but almost finished the Indian in border fighting? What could be expected of the government, especially a relatively new, democratic government in such a hopeless plight? Little indeed.

This kind of thing had considerable effect upon the Society of Friends in Philadelphia. Not only had they inherited a tradition for treating with the Indians—a tradition grown pretty thin in some quarters—but they were sensitive to the unfortunate and unhappy lot of their red-skinned brethren. A review of the Yearly Meeting Minutes of that period will bear abundant witness to this claim.

Late in the eighteenth century the Philadelphia Yearly Meeting determined to do something to prove to the Indian that Quakers considered all men brothers and further to extend substantial help. Consequently, they proposed to establish a colony and later a school for the enlightenment of an abused race. They chose none too tranquil a spot for their program—the Allegheny reservation. In Fifth Month, 1798, the first settlement of Friends was established near the Indian village of Gan-oh-de-gan-gos-heh, now known as Old Town, on the west bank of the Allegheny River, five miles above the state line, and in 1803 the committee in charge decided to move to their own land adjoining the reservation. The new site took the name of Tunesassa, from the creek running through the property. Interpreted it means "stony bottom."

To execute the delicate mission, three persons were chosen: Joel Swayne, Halliday Jackson and Henry Simmons. It is not necessary to recite the details of their reception. Suffice it to say that the apparition of white men coming amongst Indians to start a colony appeared to the native singular and suspiciously intrusive. One chief, Red Jacket, gently informed my great-grandfather, Joseph Elkinton, that if he continued with the school he would be treated to a bath of tar and feathers. Permit me to record that after years of persistent effort, the same terrible Red Jacket grudgingly conceded that the Great Spirit must have made three kinds of humans, first, the Indian, second, the Quaker, and third, the white man.

H. W. E.

ONE HUNDRED YEARS LATER.

Today the neat grey building of Tunesassa School stands like a symbol of tranquility among the more tranquil hills, with no shadow of its turbulent history.

Once inside the building the illusion of serenity vanishes. A school full of vigorous children is a busy place at the best of times, and when the force of caretakers is insufficient the tension is many times increased. But in spite of the eternal vigilance that must be maintained by the teachers, in spite of heavy work and almost complete isolation from people who are working along educational lines, they (apparently) never falter. "There is so much MORE to do!" they say.

A visitor at the school wonders what instrument is sharp enough and subtle enough to stab the Yearly Meeting "broad awake" to the needs of that little mission back in the hills.

In the first place, the staff consists of a mere handful of educated, refined white people who volunteer to spend a winter teaching children of another race in a small mission school.

We accept their sacrifice and forget them. Except for strictly official correspondence from the committee of which the rank and file of the membership very naturally knows nothing, we abandon them to the healing solitudes of the winter hills. They are a congenial group, of course! During ten months of daily intercourse with a minimum of interests outside their work there will be no friction! In the spring, when the annual report is read in Yearly Meeting we will think of them again and someone more zealous for their welfare than the rest will say, "Is Tunesassa really worth while? After all, why should we keep it up?" Why should we go anywhere where there are children to be taught and dark places to be lighted? To the very tangible need for the education of an ignorant people, there is the additional challenge of a deep-rooted paganism. The Indians have retained only the worst that civilization had to give them. Maybe it never tried to give them its best. However that may be, there is still a call for the help that we have. They need as much more than education as we are able to give—courage, civic pride, a purpose in life. And we *can* give them these just as Friends gave them confidence and courage when the school began. The question is, are we willing?

A. T.

If our united worship is to be a time of real communion with the Divine presence, we must have individually practised the habit of unloading our daily cares while we wait for the inward voice. No amount of earnest praying and wrestling for a blessing on our meetings, no amount of praiseworthy efforts—philanthropy, Bible readings, or any other spiritual and semi-spiritual activities can really take the place of this daily waiting. Because it is so easy, it becomes very hard to be strict enough with ourselves about it. Because it is such a simple matter to wait with God, we hurry to our daily tasks without doing it.—GEORGE L. HODGKIN, in "The Demands of Quaker Worship."

ONE GREAT MAN.

[The following composition was written in response to a request for a description of a great man or woman. The writer is a Japanese girl of about sixteen, who has had several years of Christian teaching.]

I will write about Jesus Christ. I do not know what He looked like, but I can imagine by the Bible or pictures of Jesus. He was the greatest man in all the world.

Nineteen hundred and twenty-one years ago He was born in a manger at Bethlehem. The birth of our Saviour Jesus Christ was the greatest and most wonderful event that ever happened.

The very first Christmas night—some shepherds who were watching their flocks in the fields, were astonished and frightened by a sudden great light, which shone all around them, and an Angel, who appeared in the midst of the light, told them a Saviour, Jesus Christ, had been born. Then a multitude of other angels came and sang to them of Him; so they left the flocks and set out to find Him.

Some wise men of the East, at the same time, noted a wonderful star in the sky, which it had been foretold would appear, at the birth of a new king of the Jews, and came to Jerusalem to enquire where He was. The wise men found the child with his mother, and, filled with joy, they fell down and worshipped Him, and presented to Him the rich gifts they had brought—gold, and frankincense and myrrh. The people of all the lands celebrate a merry Christmas every year.

He did many strange things in His life. He went about healing the sick as well as teaching the people; this He did to show how much He loved them. The Bible is written about His life, so when I read this Bible, I can see that He is an independent, courageous, humble and kind man.

When Jesus was thirty-three years old He died on the cross for the sins of the people. He did not resist, but allowed Himself to be cruelly nailed to the cross, where He hung until He was dead, praying to His Father in heaven, with almost His

last breath, to forgive the wicked men who had murdered Him.

Thus did Jesus Christ our Saviour take away the sins of the world; His mother and other women who were friends of hers, and loved Jesus, tenderly took His body from the cross, and buried it, and He ascended to His Father in heaven, where He still watches over and loves little children, and bids them come to Him, just as He did whilst on earth.

If I know how much Jesus Christ loves me, I must be His servant in faith.

NOTES FROM THE BULLETIN OF THE NATIONAL COUNCIL FOR THE LIMITATION OF ARMAMENTS.

IS THE WASHINGTON CONFERENCE A SUCCESS?

Concrete achievements are the measure of the success of the Washington Conference. Not what it has failed to do, but what it has done counts. TABULATE THE POINTS IN WHICH WE ARE BETTER OFF IN REDUCTION OF ARMAMENTS AND WITH RESPECT TO PEACE IN THE PACIFIC THAN WE WERE WHEN THE CONFERENCE BEGAN AND PASS JUDGMENT ON THE SUCCESS OF THE CONFERENCE FOR YOURSELF!

1. A NEW UNDERSTANDING HAS COME BETWEEN AMERICA AND JAPAN, the two nations that were headed straight for war. Japanese correspondents have reported from Washington America's sincere desire for peace. The Japanese Delegation has experienced America's patience, justice and good-will at the hands of Secretary Hughes. Our press, in turn, is no longer running tales of Japanese atrocities in Korea from two to four years old.

2. THE ENGLISH-SPEAKING NATIONS ARE IN CLOSER SYMPATHY THAN THEY HAVE BEEN SINCE 1775. The opportune settlement of the Irish question only removed a cause of trouble; it was the Washington Conference that brought to light our solidarity.

3. THE EXTENT AND SIGNIFICANCE OF MILITARISM IN FRANCE AND IN JAPAN HAVE BEEN BROUGHT TO THE ATTENTION OF THEIR SISTER-NATIONS. Letting in light on an evil is a long step towards its abolition in the present state of world opinion.

4. CHINA IS SEVERAL STAGES NEARER JUSTICE THAN SHE WAS WHEN THE CONFERENCE OPENED. The agreement to respect her economic and administrative integrity in the future is important. With regard to the past, several infringements upon her autonomy have been put in the way of correction. The open door has been defined and will be guarded by a World Commission. Existing contacts and concessions that infringe upon the Open-door policy will not be able permanently to stand against its moral pressure. The return of Shantung is at this writing likely.

5. THE FOUR-POWER PACT IS PREFERABLE TO THE ANGLO-JAPANESE ALLIANCE FROM EVERY POINT OF VIEW. A few more such agreements to confer if trouble arises, should they interlock enough, would insure the peace of the world.

6. THE LIMITATION OF THE NUMBER OF CAPITAL SHIPS AMONG THE GREAT NAVAL POWERS has made a successful war of aggression on the part of any of them doubtful and difficult.

7. THE NAVAL HOLIDAY LIBERATES GREAT SUMS OF MONEY FOR CONSTRUCTIVE USES. At the same time, it removes fear measurably from the minds of the nations involved. Fear is a cause of war.

8. THE LIMITATION OF SUBMARINES TO "LEGITIMATE" WARFARE AND THE ABOLITION OF POISON GAS AS A WEAPON OF WAR ARE EDUCATIVE STEPS. A nation would also need to be sure that their use would bring victory before defying the conscience of mankind.

9. OPEN DIPLOMACY AND CONSULTATION OF THE PEOPLE ON MEASURES PROPOSED HAVE, INsofar AS THEY HAVE BEEN TRIED, PROVEN THEIR VALUE FOR ALL TIME. Secret diplomacy, like secret treaties, will hardly again be tolerated.

These are some of the most important achievements of the Conference. If the treaties pass the Senate, other Conferences will follow. If they do not pass the Senate, the world will hardly deem it worth while to attend Conferences in which

America is a participant. THE ACHIEVEMENTS TABULATED ABOVE CONSTITUTE, DESPITE THEIR REAL VALUE, ONLY A SHORT STEP TOWARDS WORLD ORGANIZATION, REDUCTION OF ARMAMENTS TO POLICE STATUS, AND WORLD PEACE. IS IT NOT THE PART OF WISDOM TO ROUND OUT SPEEDILY WHAT HAS BEEN ACCOMPLISHED AND GO ON TO THE NEXT STEP?

GERMANY IS DISARMED.

Many will be surprised that our administration is asking France to make a drastic reduction in her army in the face of the German menace. The fact is that there is at present no "German menace." Germany is disarmed physically and morally.

1. PREMIER BRIAND SAID SO IN THE FRENCH CHAMBER OF DEPUTIES just before he sailed for America. "There is no menace to the peace of Europe from Germany. The German people have fulfilled all the demands of the Peace Treaty of Versailles for disarmament, for the destruction of munitions and airplanes, for the reduction of military forces, and the dissolution of so-called units for home protection."

2. GENERAL NOLLET, whose duty it has been to disarm Germany, made the report on which Premier Briand based his statement: "GERMANY HAS CARRIED OUT THE MILITARY TERMS IMPOSED BY THE PEACE TREATY AND IS DISARMED."

3. THE QUAKERS, who have been directing child-feeding for two years in all parts of the country, support without qualification the statements of Premier Briand and General Nollet. THE KRUPP WORKS AT ESSEN ARE OPEN TO VISITORS AND ARE ENGAGED IN THE MANUFACTURE OF SEWING MACHINES, AGRICULTURAL IMPLEMENTS AND OTHER INSTRUMENTS OF PEACE.

4. The completeness of German disarmament is the result of the terms in the PEACE TREATY WRITTEN FOR THE PURPOSE OF MAKING GERMANY SAFE TO THE WORLD BY AGREEMENT OF THE Allied Military Advisors under the leadership of Marshal Foch.

GERMANY IS MORALLY DISARMED.

THE MASSES OF GERMANY ARE SICK OF WAR, like the workmen of other countries they have found the burdens that the war has laid upon their shoulders heavier than they can bear. Ludendorff is called "the Butcher" among them and they curse him as having occasioned the unnecessary sacrifice of German lives. The Kapp fiasco, when the monarchist army seized Berlin and after a fruitless week marched out again discomfited by the general strike of Berlin's masses, would be repeated with similar result today.

The fact is, contrary to common belief, THE GERMAN PEOPLE HAVE SUFFERED TERRIBLY from the war into which their government plunged them. The number of their dead surpasses that of any other country, except Russia. Starvation added, they believe, 800,000 to the toll of battle. Their children have not had enough to eat since 1915 and are from two to four years undersized. They lack vitality and slight causes carry them off.

The depreciation of their currency has brought work to the Germans, but at a wage of twenty cents a day now for SKILLED LABOR, which makes impossible the purchase of necessities of life that are imported from countries with more valuable money. To buy garments is obviously unthinkable at this wage, since the raw materials come from America or England. WHILE OUR WAREHOUSES AND ELEVATORS ARE STUFFED WITH THINGS THEY NEED, THEY CANNOT BUY THEM AND CURSE THE WAR WHICH BROUGHT THIS MISERY UPON THEM.

"WAR NEVER AGAIN!"

A GREAT PEACE DEMONSTRATION was held in various parts of Germany on the anniversary of the declaration of war, in which 500,000 men and women took part under banners bearing the slogan, "Nie Wieder Krieg" (war never again). Referring to this demonstration, a month later, the "Petit Parisien," the Paris paper with the largest circulation, compared it with a Monarchist demonstration that had taken

place in Germany the preceding day and said: "After all, it is well to remember that ten times as many people participated in the peace demonstration July 31st as in the demonstration of yesterday."

FACTS ARE "STUBBORN THINGS." IF GERMANY IS DISARMED, IT IS WELL TO KNOW IT. IT ENABLES FRANCE TO DISARM AND "REAP THE TRUE FRUITS OF VICTORY."

THE PRIVATE MANUFACTURE OF MUNITIONS.

While the private manufacture of munitions cannot justly be called a cause of war, it is unquestionably of all contributory factors to the waging of war the most important. This is particularly true with regard to revolutions and the wars of the smaller nations. We all read in the papers this week of the shipload of American munitions destined for use by Abyssinians against the French, which the French would have liked to keep from reaching their destination, but had no legal right to do so.

Munition manufacturers recognize no nationality in their dealings. Moral considerations have no weight in their business. It has not infrequently happened that THEY HAVE MANUFACTURED GUNS AND SHELLS WHICH WERE USED AGAINST THEIR OWN COUNTRYMEN. They sell, if they can, to both sides in a war. "Business is business."

THE CONCENTRATION OF THE MANUFACTURE OF MUNITIONS UNDER GOVERNMENT CONTROL WOULD BE EASY EXCEPT FOR THE OPPOSITION OF THE INTERESTS CONCERNED, AND IT WOULD BE A MOMENTOUS STEP TOWARDS WORLD PEACE. The League of Nations has already made recommendations on this point, and it is high time that every nation should consider them. If anybody can see an argument against such a measure, we should be glad to know of it. FIRST NATIONALIZATION OF MUNITION MANUFACTURE AND THEN INTERNATIONALIZATION OF CONTROL ARE LOGICAL STEPS TOWARDS THE MAINTENANCE OF PEACE ON LINES OF COMMONSENSE.

SIGNS OF THE TIMES.

1. THE PREMIER OF JAPAN announced to the Japanese Diet on January 23rd that the reduction of armaments will bring Japan a surplus which is to be used as a SUBSIDY FOR THE PRIMARY SCHOOLS AND FOR THE IMPROVEMENT OF WATERWAYS.

2. THE DISARMAMENT OF SCHOOL TEXTBOOKS has been recommended by a representative group of Japanese peace workers in Tokyo. GENERAL JOHN F. O'RYAN, OF THE TWENTY-SEVENTH DIVISION HAS MADE THE SAME SUGGESTION IN AN INTERVIEW PUBLISHED ON THE 22ND ULT. IN *The New York World* "Our school histories should be rewritten. Our very conception of patriotism should be revised."

3. CHILE AND PERU want America's good offices to settle without war the differences that have arisen between them.

4. THE LEADERS IN NORTH AND SOUTH IRELAND settled at one Conference the question of boundaries between them.

5. THE AMERICAN FEDERATION OF TEACHERS HAS STARTED A NATION-WIDE CAMPAIGN AGAINST MILITARY TRAINING FOR HIGH SCHOOL BOYS.

6. THE MERGING OF THE WAR AND NAVY DEPARTMENTS IN A DEPARTMENT OF DEFENSE is provided for in the report that has been submitted to President Harding by the Reorganization Committee. This recommendation will receive the support of every person, not himself adversely affected by it.

NOTES FROM HEADQUARTERS.

We are settling down to the long task ahead. The bulletin will appear fortnightly. The forums end today. The campaign of "Education, Organization, Finance" has begun. We shall give you, in the next bulletin, a report of past achievements with increasingly concrete plans for the future. WE MUST HAVE YOUR HELP.

The Executive Secretary of the National Council has complete freedom in the composition of the Bulletin and he assumes sole responsibility for the positions taken.

EDITORIAL NOTE.

THE CONFERENCE REPORTS.

The present Number contains the concluding article from the pen of William I. Hull on the Washington Conference. It has been a very great favor to see these momentous considerations through such expert eyes. The articles from Professor Hull have been more than reports. They have been interpretations and prophecies. Without being carried away with unwonted enthusiasm, our friend has been able to make an estimate that we feel assured will stand the test of time. The outcome of the Conference is a call to Friends. Newspaper correspondents may define the "President's pacifism" as something far different from the "mollycoddle type." So much the better. The Quaker pacifist has never been a mollycoddle. He has always been in the thick of the fight for the right, but has disdained carnal weapons as being tainted always with cowardice. Does anyone doubt that after the volumes of evidence presented by the late war? The victories recorded at Washington, truly make "war's utter futility" clear, and challenge "the sanity of competitive preparation for each other's destruction." The President will never utter truer words!

[Eds.]

THE REVIVAL IN SCOTLAND

[An extraordinary revival is reported from Scotland. It is said that already there have been 20,000 conversions, as many as were included in the whole term of the Welsh revival of 1904. *The British Weekly* gives a striking description of Jock Troup, the leader. We are quoting it from the *Churchman's Field*.—Eds.]

"But Jock Troup, the Wick cooper, is the undoubted leader and spiritual father of the others. He is a young man of splendid physique, born to lead. With his shock of black hair, ruddy complexion, grey eyes and winning smile, he takes possession of a gathering. He makes us think of the Apostle Peter in his early Galilean days, even to his ready tongue and impulsive nature.

"Troup has been but five years inside the kingdom, and would be the last to claim to have a fully-thought-out theology, or even a deep knowledge of the Scriptures. But he has read his Bible, and can quote it to purpose. He is the soul of modesty. He is surprised at himself. He cannot explain it. 'You don't see any magnetism in me?' he asks. But after hearing in private the story of his conversion—which he does not parade—we begin to understand. First a happy-go-lucky boyhood, always in scrapes, seldom in a Sunday school, except for a Sunday or two before a soiree or a picnic! Not bad, but wild! Then a careless, devil-may-care youth—never a drinker, but addicted to swearing (like Peter) and card-playing—likeable, sociable, a good singer and player of the violin.

"Then a sudden arrest, in a moment of flippancy—like Bunyan—a long agony out at sea on a drifter—sleepless, miserable 'depart from me'—and at last led into the kingdom by prayer and the gentle hand of a woman in a Y. M. C. A. hut in Ireland. Some years in making good, and then the call comes to him to be a preacher and fisher of men. Yarmouth, Fraserburgh, and now Dundee.

"The secret of Jock Troup's power lies in his rock-fast certainty of his own conversion and call and his complete surrender to God, that He may use him, where and how He will. He has absolutely committed himself to the guidance of God. He does not know where he will be a month hence, or even whether God means him to continue as a preacher. If God says, 'Jock, you must now go back to your old work' he is ready to go. He is a member of no particular church. His parents belong to the United Free Church, but he is God's tool—a most unlikely tool he feels himself to be—and utterly at God's disposal. He has no conceit of himself.

"Troup is no scholar, but he makes up for the want by his homely thrusts and mother wit. 'God winna be kept in a corner.' He does not strive for emotional effects. He says he has seen them, and they mean nothing. But he has seen strong men crying out under stress of conviction of sin, and he knows how to distinguish. 'You can kick back against your emotions, but you cannot kick back against the sword of the Spirit.'

"He is seen at his best in dealing with a young inquirer. He puts his arm round his neck, and talks to him like a brother, almost like a chum. He is very human. He has a quaint humor. He has a touch of mysticism. 'God never works on straight lines—he works thus,' spreading out his hands. He has seen a breeze falling on and spreading out on the waters."

LEAVES FROM A SOUTHERN JOURNAL

II.

First Month 26th.—A touch of winter now, and the mercury at twenty-seven with a sprinkling of snow and sleet is regarded as "terrible" by everyone but the children, whose "young hearts hail the drifted cold," as gladly, as did the youngsters the poet watched from his window in Amesbury. One of the teachers in the Summerville school said that it had been very difficult for lessons to get on yesterday, as one child was always looking out the window and reporting to the others the exciting scene; a novelty to many of them. The flowers and green leaves sheathed in ice are as much of a novelty to us. Some of the colored people think it "too cole to work," and fail to report for duty.

One of the most interesting things to us has been the relation of the two races, which seems to remain much as it was in the sixties. We realize that this is not so in other Southern localities—less provincial than this, and that were we in a large hotel instead of in a private house owned by a "son of the old South," we should not hear some of the stories, which prove that the old relation of dependence and a childish lack of responsibility on the one hand, and a sort of paternal despotism on the other, still exists. "O, you can't make a contract or an agreement with 'em. I lend 'em money every week—never get it back," says our host. Yet he also tells us how "Thaddeus" has the best store in town, and everybody respects him. "He's straight and honest if ever a man was." What an achievement for "Thaddeus" to have built up that reputation here. And there is the colored doctor—"a real little black one" (I do not use his word), who when the "flu" raged, was the attendant of the white people as well as his own, and of whom one of the white doctors, departing to the war, said, "If anybody in town gets real sick, send for Dr. A." instead of his own competitor. One curious expression relating to domestic service, also persists from the old days. A lady showing us her beautiful ancestral home in Charleston, said, after we had seen the garden, with its bird-bath which was an ancient stone mortar, and its great bed of snowdrops started from roots brought from England before the Revolution—"Now I'm going to show you the yard, for I always think the whole house is founded on the yard." Seeing that we looked puzzled, she added, "If you do not have good servants, it is hard to live comfortably," and we realized that "the yard" is the place where the house servants live. So our host describes a colored man out of work, as saying, "Kin I move into yo' yard." The "yard" of the old Charleston home was quaint indeed, with its slab pavements and old brick buildings crowned with low red tiled roofs; and the little lady, pointing to an outside staircase, told how her grandmother when an old woman, used to climb it, to pray with an aged colored servant, too feeble herself to come down when the others were gathered for worship. Here, too, we saw the "sewing-room," with as many as seventeen seamstresses all sewing on garments for the "hands" on the plantation. Many of the early citizens of Charleston, although "planters," lived in town, and the town house and

the plantation were mutually helpful, one serving the other. The serious, responsible faces of some of the old colored nurses one sees in the Battery Park, sitting with their little charges under the great live oaks, recall the stories of Southern "Mammies."

F. T. R.

(To be concluded.)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*.

ANNA B. DUDLEY, *Women's Work*.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the store room, 15th and Cherry Streets.

The American Red Cross is turning over to us complete control of the distribution of Red Cross garments that are contributed for European relief. We designate the countries and the amount to be sent to each. It is a wonderful tribute and expresses a great deal of confidence in the American Friends' Service Committee on the part of the American Red Cross.

DIARY OF A QUAKER WORKER AMONG THE FIFTEEN MILLION OF RUSSIA'S STARVING PEOPLE.

"We were pulled into Buzuluk in the small hours of the morning one week ago, our car hitched to the tail of a freight, and we are still here in our house-boat on rails. Our last move was only a yard or so to get into the lee of a warehouse; and we had frozen so fast to the rails in even those few hours that a locomotive couldn't move us and it had to back off and give us a kick. Even then we coasted, as the wheels didn't move at all." This is the beginning of a letter from Beulah A. Hurley, of New Hope, Pa., now in Russia as a member of the Quaker Relief Unit, which was received to-day at the headquarters in Philadelphia. B. A. Hurley reached the famine area of the Volga, where 15,000,000 Russians are starving, in the middle of Twelfth Month and is taking charge of the distribution of relief in one of the sections of the Buzuluk district.

"This business of cooking, living, receiving callers, running an office, and housekeeping for a Unit of thirteen in a square box-car wherein five also sleep, is close work, and we have learned much."

Later—"Miriam West and I moved out in the night and slept up in rooms in the town which the Mission has taken for its headquarters. For two nights we slept in real beds. How is that for a record of the last three weeks? Take warning all ye who come into Russia and bring along all the bed and bedding you hope to use. Also bring some magic powder to lay a little ring all round your camp on the floor before you retire, or else you may find that you are a 'host in yourself.'"

"The reason we moved from the box-car for those two nights was that the Doctor found that Nancy Babb, who lived on the first bottom shelf of our tiny closet, had more than the flu. It is typhus and as there is no hospital in Buzuluk we planned to hitch this car to a west-bound train and have her in Samara the next day. Therefore our sudden move in the night with the baggage of all ten of us and the foodstuffs for Buzuluk and the household equipment for the five units about to open. Once at the house we had to open the foods and pack a supply of them to send up with Nancy Babb and a nurse to support themselves at the hospital.

"No train came the next morning either way as everything was snowed up; so the day was spent in finding a room for an isolation ward in the rooms meant for a few people and which were housing a mob of us. It was impossible to secure other rooms in the village for the town of 18,000 now houses 35,000 and some parts of it are ruined since the Denikin campaign went across this district. The upstairs room where the six men of the Unit live had to be evacuated and their belongings taken to the dining-room. We hated to do it in their absence; but we rolled up their bedding and effects and planted them

at intervals around the dining-room. By nightfall Nancy was installed in the room and some of the men moved back into the car, as the floor of the dining-room was all taken up by the table where we ate in shifts of ten.

"The rest of the week has gone to moving us back and collecting the stuff to go with us to our two Units in the East and also to the making ready for the supplies and personnel to accompany the two units to the West.

"By contrast with home we lead a life that in comparison with Spartan life is rigorous, but it is a luxury to the type of life which we see all about us. Scarcely a day goes by but one may see at least a dead body lying along the way or in the market-place; and three days ago a father and mother and two children dropped in the snow together. At night one can hear the cries and pleading of the crowds at the station entrances trying to seek a bit of warmth; but no one may go into that crowded mass except those really waiting for trains, and so every morning the human bodies which have frozen to death must be carried away from the entrances. Even from among those who have been all night in the station, heated only by human warmth, bodies are taken of those who have died of starvation or cold. The cemetery itself is a ghastly place where bodies are piled up in trenches like so much cord-wood and the naked bones of the bodies make the simile all the truer. The pile is now visible a quarter-mile away. The clothing is always stripped from the bodies, for it is too precious to be lost.

"But worse even than the dead bodies left sometimes for days frozen in the snow, are the walking skeletons who totter about from house to house hoping to find enough to live on for another day. The children show bare skin as they trot on weeping with the cold. There are not crowds of these, but just a few here and there looking almost like stragglers from an army; and we wonder which of them may be stark dead at the roadside before night.

"Doris White is still at the first outpost which she and Murray Kenworthy opened forty miles south of the railroad, and her letter which reached us from Moscow told of the necessity of starting feeding at once to prevent the children from being sent into the town and abandoned. Horses are dying so fast that they cannot carry the food in the wagons fast enough, and so they are trying to use camels, which eat less. But these camels are starving and their humps are usually flabby and empty of the reserve strength which they normally carry there. Doris White begged to have more help but added: 'Send someone with no heart, for it is a cruel task.' She reported that cannibalism has begun in the outlying districts and that an old woman and a child of nine have followed the cats and dogs which have already been consumed.

"It is colder here than Moscow, most of this week being about 30 degrees below zero. But it is dry and bracing. Do not be alarmed for us personally as we are getting along in a good manner. We brought our own supply of flour and bake our own bread rather than take any of the bread of this country, as it means a saving in the supply here and also in the readjustment of our digestions to this local stuff. We know that nourishing food is not self-indulgence, but absolute necessity in the considering of ourselves as machines which can only give the maximum of service by being kept in condition. The task of equipping the interpreters with clothing which is warm enough has been a difficulty, but the possibility of drawing upon the relief clothing has helped a bit.

"It did not take us long to adopt the custom of this country and sleep with doors and windows shut and a fire going. We are learning to smell an open door several rooms away just as a Russian does. A mile between house and warehouse seems most inconvenient at times; but it has the advantage of forcing some exercise in the open. The six short hours of sunlight are of brilliant beauty, the plains stretching away like the sea to the south and then to the north there is a line of lovely hills, foothills of the Urals. The wide generous streets of the city itself are fascinating and it must have been a charming place to live in ordinary times.

"Rest assured that what we are doing is not just making people comfortable, but turning the very slight balance between life and death for these thousands, and the more you send us the more of these desperate folk have the chance to live. There is food enough in the world if it can only be evenly up; but the actual problem of transport is terrible here. All the rolling-stock is so old and it is too scarce to put any of it aside for repairs; and so engines are running along patched with whatever material of iron and wood is available. The last few weeks have seen their fatalities in the railroad work as one roundhouse to the south burned with eight engines in it because one of the oil-burners sprung a leak. About the same time one engine exploded on the road, losing not only the engine, but a number of passengers who could not find a foothold on the entire train and so had swarmed up as usual all over the engine.

"So it goes, and the tragedy deepens with the cold. It is a gallant work you are doing in the home country; for with the unemployment in America and all of those attendant ills we can understand that life is rather full of calls for help. We wish you all God-speed with the task. May the new year bring fuller capacity for sympathy and strength for service."

SHIPMENTS received during week ending Second Month 4, 1922—108 boxes and packages received; 4 anonymous.

Cash receipts for the same period, \$18,308.65.

Cash receipts for the First Month in which the value of flour and seeds is included, \$506,500.00.

THE WASHINGTON CONFERENCE.

XIV.

The appraisal of the Washington Conference may well begin with the fact that it was held at all. After America's rejection of the League of Nations, there was grave danger lest our country should hold entirely aloof from the efforts of the nations of the Old World to co-operate in the alleviation of the miseries of the last war and the prevention of the next one. This rightly dreaded isolation might well have been accompanied by an excessive nationalism expressed in the building up of armaments which no other nation or combination of nations could have excelled or equalled, but which should have supplied them with an incentive to do their utmost in that direction.

The holding of the Conference, therefore, has enabled America to express her belief in genuine internationalism and to lead her sister-nations upon a path which they appeared to be incapable of pursuing without her. This path has for its goal the prevention of war by the cessation of armament and the exclusive resort to peaceful methods of settling international disputes without the sanction of military force or economic coercion.

The fundamental lesson has been learned that competitive increase of armament is not "insurance against war," but on the contrary a powerful, perhaps an irresistible, incitement to it. Hence the drastic reduction in naval armament and the acceptance of a fixed ratio of naval strength on the part of the five chief naval powers have a pacifist as well as an economic significance. An immense expenditure of public revenue will be diverted from the production and maintenance of means of destruction to the satisfaction of genuine social needs; or, the burden of oppressive taxation will be lightened, and the people will expend their own money in their own way. But far beyond this economic boon, the scrapping of sixty-eight dreadnoughts, the cessation of competitive building of others and the ten years' naval holiday will remove a powerful incitement to distrust, hostility and war, and will enable men's minds to turn away from the field of Mars to the temple of Justice.

The various other limitations on capital and auxiliary ships and on the size of their guns, on aircraft carriers and on submarine warfare, together with the prohibition of chemical warfare, should aid greatly both to stamp war and prepara-

tion for war as wicked, and to impel men to beat more of their swords into plowshares and to learn war no more. At long, long last the great powers of the earth have turned their faces in the right direction,—have entered on the path which leads to disarmament, and have taken a very real and important stride towards that goal. What a cloud of witnesses,—the saints and sages of the past, the sinful, suffering, sorrowing world of today,—are rejoicing over this step and striving onwards toward the next!

Meanwhile, the Conference has also endeavored to remove some of the grave causes of war connected with the Pacific and the Far East, and to provide for a peaceful settlement of such causes as may arise in the future. With China, Russia and Japan, the United States, Great Britain, France and a score of other Western powers, bordering upon and vitally interested in the vast world of the Pacific, it is easy to see why the questions associated with it are of transcendent importance at the present stage of human development. How relatively insignificant now appear such European questions as the Rhine, the Ruhr, Silesia and the like! The prevention of naval offensives; the halting of fortifications and naval bases; the settlement of cable disputes in Yap and elsewhere; the restoration to China of large portions of Chinese lands and peoples, and the solemn promise in the presence of the world as witness to restore other portions; the progress made in the restoration of China's sovereignty over railways, post-offices, customs revenue, cables, mines and courts of justice; the abrogation of the Anglo-Japanese Alliance; the surrender of "spheres of influence" and special interests in the world's greatest market and workshop, and the re-establishment of the "open door" on a far more solid basis than ever before; all these achievements of the Conference are fraught both with justice to long-suffering China and with amity, equity and good-will among other nations. As with a flash of lightning and a summer shower, the whole international atmosphere overhanging the great ocean and its farther shore has been cleared and purified.

With so much at stake in the world of the Pacific and the Far East, and with human nature such as it is, we cannot expect that no more clouds will rise on the horizon. But to cope with new causes of misunderstanding by peaceful means, the Conference has provided for an international Board of Reference, for an international financial Sensorium, and for another conference in case of urgent need.

All the agreements at Washington were arrived at without a show or threat of force, by unanimous consent among governments with equal vote; hence no ill-will has been engendered, no seeds of future war have been sown. The promise and pledges, mutually exchanged in the presence of all the world (thanks to the unprecedented publicity given to the proceedings), are not to be enforced by military or economic coercion of any kind; but their fulfilment is consigned to the persuasive influences of enlightened self-interest, public opinion, national honor, and the collective conscience of mankind. Surely, with such sanctions as these, which are the agencies of God Himself, the very stars in their courses will withstand any future Sisera who may attempt to ignore or defy them.

The Conference, despite its varied successes, was not without its failures. China was not completely restored; Russia's territorial integrity was pledged, but she was not recognized in the Conference either as a member of it or of the family of nations, or as vastly interested in the welfare of the Pacific and the Far East; land armaments were not reduced or limited; aerial warfare was not prohibited (although an international commission was provided for the curbing of it); submarines were scotched, but not killed; war itself was not outlawed.

The aftermath of the World War, with its clouds of imperialism, militarism and unreasoning fear, and the prevalent distrust of Bolshevism, held the Conference in thrall to that extent. President Harding, in his address at the close of the Conference, said: "It has been the fortune of this Confer-

ence to sit in a day far enough removed from war's bitterness yet near enough to war's horrors, to gain the benefit of both the hatred of war and the yearning for peace." This is true; and it doubtless accounts partly for the successes of the Conference. On the other hand, it is partly responsible for the Conference's failures. It would be more just, perhaps, to speak of these as attempts, rather than as failures. For as men return to the sanity disturbed by the War; as they climb to higher levels of morality and religion; as they seek safety and prosperity by better means than mutual slaughter and preparations for "armageddons," these failures of yesterday and attempts of today will be converted into the achievements of tomorrow.

The Washington Conference, with its world-prominence and its unprecedented and unexpected successes, has bequeathed to us a great opportunity and a heavy responsibility. It demands a deep searching of our souls for the strength and wisdom requisite to the task of abolishing all preparations for war and war itself, and of substituting mutual concessions and co-operative service among all nations. As I sit here in this last meeting of the Conference, witnessing the formal signing and sealing of the various treaties, resolutions and declarations adopted by it, my thoughts go out to the multitudes of men and women who can, if they will, make of these documents no mere scraps of paper, but the living realities of human security, justice, prosperity and mutual service.

President Harding is now reading the last words of his address: "It is all so fine, so gratifying, so reassuring, so full of promise, that above the murmurings of a world sorrow, not yet silenced, above the groans which come of excessive burdens not yet lifted, but now to be lightened, above the discouragements of a world yet struggling to find itself after surpassing upheaval, there is the note of rejoicing, which is not alone ours or yours, or of all of us, but comes from the hearts of men of all the world."

Yes, thanks be to God, that is gloriously true. But with the note of rejoicing, we needs must hear the insistent note of duty and of opportunity for further fulfillment of God's will.

WM. I. HULL,

WASHINGTON, D. C., Second Month 6, 1922.

FRIENDLY NEWS NOTES.

AN UNOFFICIAL CONFERENCE.—A delightful and long-to-be remembered occasion was the little gathering during the violent snow-storm of the 28th and 29th ultimo at the home of William B. Harvey alongside of the Westtown Railroad Station. Three leading Friends of the Five Years' Meeting had met with a small group of Philadelphia Friends to talk over some of their problems and ours, and to get better acquainted. Not often do we hear the so-called "pastoral system" more fully and frankly discussed than on that first afternoon; the causes of its arising and the varied forms and degrees it takes, with questions as to its present tendency and prospects. We learned that it is not really a "system," not being in any sense organized or promoted as such by any body. Philadelphia Friends pointed out the difficulty of entering into closer fraternal relations with the Five Years' Meeting on account of this institution, while sympathizing with the very difficult conditions which led to the calling of pastors to the aid of meetings. We desire to keep in warm relations of love and unity with our Conservative Friends, as well as enter into fraternal relations with the Five Years' Meeting. If unity is a really transcendent requirement of our Divine Master, and love the greatest thing in the world, it is to be hoped that we all may draw closer together as time passes, conservative and progressive alike, and learn to love each other in deed and in truth. The Friends from the West think that we of Philadelphia might help them not a little in their problems if we would visit and travel among them more frequently and freely. They encourage our ministers and qualified elders under right concern to go among their meetings; and the best method of approach in such cases was discussed. We, on the other hand, felt that the preaching of the simple Gospel of

salvation, for which their ministers are especially concerned, might well be a help to us oftentimes. Thus intermingling we would learn to sympathize and become bound together in Christian fellowship, a deeper and truer thing, many believe, than being "tied together" outwardly. With regards to outward connection, however, we were surprised to learn that it is not regarded as necessary for Yearly Meetings to adopt the Uniform Discipline in order to join the Five Years' Meeting; each Yearly Meeting may retain its own Discipline if desired.

After attending Westtown Meeting on First-day morning, we discussed in the afternoon the theological divergences found in the Five Years' Meeting, and the degree of danger of disunity from them. They resemble differences of opinion found among us, but more extreme; yet the most radical of the extremists are not very numerous, the majority of members being open to influence and persuasion. The sense of spiritual comradeship was apparent in all of the three sessions.

We parted with a new sense of interest and wider fellowship, and of the generous and warm hospitality of our kind host and hostess. The storm having subsided, and train-service resumed, we scattered to our homes.

ALFRED C. GARRETT.

QUARTERLY MEETINGS.—Philadelphia and Abington Quarters were held in regular course during the week of the sixth. Maurice Gregory, of London and Anna Livezey Hall, were both acceptably at Philadelphia, and the latter also at Abington. In both places the routine business for Yearly Meeting, including the new Social Order queries, had interested consideration. At Abington the question of Membership, as recommended by the Yearly Meeting of 1921, was freely discussed and a minute adopted to go forward to the Yearly Meeting. Margaret M. Jenkins, Esther Martin Smith and Agnes L. Tierney had been recognized as ministers by Germantown Monthly Meeting, and this action was confirmed by the Quarterly Meeting of Ministers and Elders.

NOTICES.

HOSPITALITY AT YEARLY MEETING TIME.—A number of Friends in and near Philadelphia will be pleased to entertain Friends from a distance, who are expecting to attend Yearly Meeting this Spring and who are not counting on entertainment at homes of relatives or friends.

Persons desiring to have arrangements made for them, will please make early application to

WM. B. HARVEY, *Secretary*,
304 Arch Street, Philadelphia.

THE ANNUAL MEETING of the Tract Association of Friends will be held at Fourth and Arch Streets, Philadelphia, on Fourth-day, Second Month 22, 1922, at 3 p. m. Friends are cordially invited.

LYDD BALDERSTON, who was for four years a Professor in the Imperial University, Sapporo, Japan, will deliver an illustrated lecture on the subject: "Outstanding Features of Japanese Life and Character," at Friends' Select School, Sixteenth and Cherry Streets, Philadelphia, on Sixth-day, Second Month 24th, at 7.45 p. m. A general invitation is extended to all interested.

DIED.—On the third of Second Month, 1922, MARGARET TAYLOR ENGLE, in her seventy-ninth year; a member of Haddonfield Monthly Meeting, N. J.

—, on Second Month 4, 1922, at Orlando, Florida, JAMES E. TARNALL, in his sixty-ninth year; a member of Haverford Monthly Meeting, Pa.

—, on the twenty-second of First Month, 1922, at her home in Cedar Rapids, Iowa, ANNA M. TOW, widow of Ole Tow, in her seventy-second year; a member of Stanger Monthly Meeting, Iowa.

—, on the fifth of Second Month, 1922, at her home in West Branch, Iowa, LYDIA LARSON, wife of Nicholas Larson, in her seventy-fourth year; a member of West Branch Monthly Meeting.

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"INTO GOD'S OWN DAY."

WILLIAM CHARLES BRAITHWAITE.

NOTE—Written some years ago, when three of his special friends, Richard H. Thomas, John Wilhelm Rowntree and Ernest Grace were called away within a few months of each other. It now seems wonderfully appropriate to himself.

Out of the city's shadow into day
Ride forth our brightest, bravest, and are gone.
The busy streets with crowded life flow on;
But they have passed the walls, and all is grey.

They pass into the silence and are blest;
Our fretful life a few great years they trod,
And joyfully we give them back to God,
Our heroes, furnished for some higher quest.

They ride upon His errand, we remain;
Yet still their presence nerves our service here,
While to their sight our city shineth clear,
And of our human love their souls are fain.

Out of the city's shadow they are gone,
Out of life's dimness into God's own day;
Within we weep, then front the dawn and pray,
And, strengthened, to the unfinished work press on.

INSTITUTION OR SPIRITUAL FORCE.

Several times in the past few years THE FRIEND has been pleased to print extracts from "Babson's Reports." These have been sent to us by some of our members prominently engaged in business, and have been accepted from them as well-deserved tributes to the value of the effort of the Babson Agency to infuse business with a genuine Christian influence. So far as we are informed there is no other similar effort equal in extent and power of appeal to this which emanates in the form of letters from the headquarters at Wellesley Hills. Roger Babson, it appears, is not only a practical enthusiast in the desire to put more religion into business; he carries the matter a step further and makes it clear that he believes in putting more business, if not into religion, certainly into the operation and expression of it, in what is usually known as the church. The un-business like processes of church manage-

ment, to such a mind, seem actually irreligious. This is made clear and the necessary limitations of it defined in a new book, "The Future of the Churches," from his pen. We are not proposing at this time to review the book, but to invite attention to the concluding paragraph of an able notice of it in the *Boston Transcript*:

"It seems to us that the church of the future will not be a great institution but a spiritual force. Perhaps those who fled before the whip of small cords were trusted advisors along the line of church endowment and investments, perhaps they understood how much of spiritual increment could be realized from each coin given by the congregation, perhaps they knew just how large a congregation was to be expected from just such an outlay for splendor and sensation. It seems to us that the need of the church of the future is not so much the big drum as the 'still, small voice.'"

Whoever the author of these words may be, they disclose a carefully analytic mind. With two thousand years of church history behind us there is ample opportunity to compare the "great institution" and the "spiritual force." Succinctly, the comparison is expressed in that oft-cited incident of one who saw the splendor of St. Peter's in Rome, and remarked that no longer could the so-called representative of St. Peter say: "Silver and gold have I none," to receive the prompt reply, "nor can the words, 'In the name of Jesus of Nazareth rise and walk' be used now by any professing to be St. Peter's successor." In all the Christian centuries of history the organized church has assumed an endless variety. Extreme centralization of authority has provoked extreme forms of decentralization, often to result in nothing better than "the anarchy of the ranters." Pure democracy has been claimed to be alone consistent with the Christian ideal, but pure democracy always shows the need of a stabilizer, and in order to find this one must appeal to the spiritual realm. To some minds this appeal seems easy, and there results what is called a Theocracy; to those without mystical tendencies, however, this need for spiritual equilibrium seems to present a hopeless dilemma.

Amid all the varying forms the "spiritual force" actually persists. Where the "great institution" is most perfected it is not wholly obscured; where a mystical Head-ship is professed and practiced, human nature does at times assert itself in subtle ways that may obscure the spiritual force quite as much as over-organization does. Doubtless a careful appraisalment will show a large balance of spiritual force in favor of the simplest organization. Our faith as Friends is securely planted on this conviction. We need, however, to recognize that the best that organization, simple or complex, can do is at times to get out of the way of spiritual force. Call the organization, church or society or communion, we discover that it cannot create the spiritual force.

Now the exception our reviewer takes to the Babson book is that this distinction is not clearly made. The assumption again and again is, that perfected organization, business methods applied to religious processes, if that phrasing expresses the thought better, will increase spiritual force. We know certainly as noted above that this is not necessarily the case. We doubt whether Babson intends to put it so. There are, however, signs not a few in many directions that a false confidence in organization has come out of the war's indictment of the Church's failure. The church failed, say its ardent devotees, because it was a clumsy, out-of-date machine. It deserved to fail because it had not kept up to the times. And so we have in every direction much tinkering with old machinery, much new machinery set in motion and pretty much everything new, but new machinists. The fundamental thing of course is to have men made over—not men apart from the church merely, but often those most concerned in it. It will then be found that whatever spiritual force church machinery has will come—must come from lives dominated by what the writer we have quoted calls the “still, small voice.” That of course does not mean that all the necessary church machinery should not be of the very best. The contention in the mind of our reviewer, however, the contention in the mind of most of us doubtless would be that an undue dependence shall not be put upon machinery, and that it shall not be multiplied unduly.

It has often been said—Dr. Thomas Hodgkin makes it very emphatic—that Quakerism was an important contribution in *method* of Christian work as well as in the *expression* of the Christian message. In an age therefore that tends to elaboration of machinery this point needs to be kept clearly in mind. It is not alone important for the Society of Friends; it may be their best contribution to the religious world. In degree all denominations profess the Head-ship of Christ in the Church. The Friend professed it as a practical means of conducting meeting affairs, just as certainly as “a way of life” for the individual. Our Lord’s “Lo, I am with you all the days,” was something more than a sentiment. It made Him part and partner in all our affairs. The more simply, the more practically, this ideal is expressed the more certain will be our contribution to the “church of the future as a great spiritual force.”

J. H. B.

THE HOLY SCRIPTURES.

God has not only revealed His mind in nature, in history, in providence, and in His Incarnate Son, but also in sacred literature. And there is a wonderful harmony between the Word of God, which is Christ as the Revealer of the Father, and the Words of God, which is the name by which George Fox and the early Friends loved to distinguish the Scriptures from other writings.

In order to arrive at a right answer to the important question, “How shall I think of the Scriptures?” we need but seek to find out what our Divine Lord, who is the Truth Himself, said of them, and how He used them when He was on earth.

Our Lord constantly witnessed to the Divine origin and holiness of the ancient Scriptures—the Law, the Psalms and the Prophets. And while He declared Himself to be greater than they, as the fountain of Truth must be greater than the streams from that fountain, yet He most emphatically states that “They are they which testify of Me.” We thus have it on highest authority that Christ is the theme of the Old

Testament as well as of the New. It is not merely that He is occasionally suggested, but that the ancient Scriptures in their totality, ranging from Genesis to Malachi, have one grand object, to set forth His glory and to prepare for His appearing.

What a difference it makes in our reading of the old Testament to seek for the unfolding of Christ in its pages! We shall then discover a marvellous unity and purpose in that book, made up of such a variety of communications, written at different times and by different instrumentalities. Not Jewish origins, embedded in traditions, folk lore and historical documents, but the progressive revelation of the Christ who was to come into the world, is their great subject. His Face shines from their pages, His features are more and more clearly delineated, so that we can read beforehand of His sufferings and of the glories that should follow.

In every stage of the blessed earthly life of our Lord the Scriptures were honored and used by Him. As a youth, the only thing recorded of the silent years between His birth and His public ministry, was His sitting among the doctors hearing them expound the Scriptures. In them He had found, as He put it, “the things of His Father.” In the lonely desert of temptation, He defeated the tempter’s suggestions by the three-fold “It is written.” Our Lord had no doubt of the Divine truth of the Book of Deuteronomy, from which He quoted the answers which put hell to flight. That Truth, believed in, lived out, and trusted in the hour of danger, became His “shield and buckler.”

The public ministry of Christ was a constant fulfilling of the Scriptures. In them He saw His Messianic programme. He became the Servant of God depicted so strikingly in the second book of the prophet Isaiah. He could say to the people of Nazareth: “This day is this Scripture fulfilled in your ears.” He proved to be the Man the Old Testament called for. If He had not appeared the religion of Israel would have raised more questions than it was able to settle. And so right on to the death upon the cross. He quoted the twenty-second Psalm which so strikingly utters the experience of the crucified and rejected, but finally triumphant One. And He dismissed His spirit in the language of the thirty-first Psalm when He said: “Father, into Thy hands I commit My spirit.”

We have not space to mention all the instances where our Lord made use of the Scriptures. But even in resurrection He was still putting peculiar honor upon them. He opened the understanding of His disciples that they might understand them, and beginning at Moses He traveled with them through their entire range expounding to them the things concerning Himself. No wonder their hearts burned within them.

So if the end of the Scriptures is to lead us to Christ, Christ again leads us in company with Himself to the Scriptures, and gives us a spiritual understanding of them. And what He thus seals home upon our souls, will become spirit and life in our experience.

MAX I. REICH.

A WISP OF SMOKE.

They wrote me they had trauped through Glenmalur
To music of the rain’s soft hullyaby;
They’d seen a wisp of turf-smoke rising high
Till, tempted by a breeze to make detour,
It sank, and vanished on the lonely moor,
And missed the welcome of the waiting sky.
Reading the words, I thought perhaps that I
Missed the mark, too, because my aim was poor.
A tinker’s camp-fire’d made the vanished smoke;
Deserted now, it met the travelers’ need.
Rekindled embers! Courage in me woke;
I’d aim again, nor wayward impulse heave;
To link the earth and sky I’d Heaven invoke,
And beg its music for my silent need.

—ANNIE MARGARET PIKE.

EIGHT YEARS' EXPERIENCE IN THE OBSERVANCE OF THE LORD'S SUPPER.

Thirty years ago a visitor from Philadelphia amongst Friends in England was impressed with the wealth of vocal ministry in many of the meetings there. An occasion like the General Meeting at Ackworth would bring together probably a dozen men and women whose gifts in these lines were, to say the least, impressive. It was not a case merely of fluent speaking; there was an outstanding spiritual quality, which in this country we describe as baptizing. Perhaps it does no injustice to any of a long list of names that might be given to mention William Scarnel Lean as pre-eminent. He had a natural fluency of speech beyond most, but this had been disciplined to accuracy and nicety of expression rarely observed. These unusual natural powers as used by him were felt to be in subjection to spiritual leading and restraint, so that the Quaker type of ministry was well preserved. Few could listen to him unmoved, but one did really forget the instrument—even though so perfect, in its exaltation of the immanent presence of His Master. At that time he was Principal of the Flounders, Institute, established to train teachers for the Society of Friends. It seemed very much the case of the position and the man having met, and one was reminded at the Institute of the groves of Academus with a Plato leading disciples onward to loyalty, to Truth—to Truth, however, at Flounders, in the expanded sense of the pure witness of the spirit of Jesus.

To have all these prospects ended by the announcement, less than a decade afterward, that our Friend had resigned his membership and joined the Established Church, was a stunning blow on both sides of the Atlantic. One thing was sure—it was the act of an honest man, and if it was a step forward for him, who should cavil? Naturally he was received in the Establishment with open arms, and directly licensed to preach and have part in church services. It was rumored after a few years that he was favorably mentioned for a bishopric. This of course was no surprise to the circle of his admirers.

In 1907 a printed letter was put into the hands of some of his friends. The original had been sent to the proper church authorities, to whom he issued a deed relinquishing "all rights, privileges, advantages and exemptions" belonging by law to the clerical office. Subsequently he was received again, with much thankfulness, into the Society of Friends. Unhappily, a very short time after, his life was rather suddenly terminated by an attack of pneumonia.

The letter referred to above must be of great interest to Friends. It is a practical confirmation of their views of the ordinances. We have been able to secure it through the kind offices of Ethel Crayshaw, of Devonshire House, and of Wilfred Littleboy.

J. H. B.

45, CARLYLE ROAD, EDGBASTON,

24th May, 1907.

DEAR MR. PEROWNE:—

I informed Mr. Runnells-Moss some four weeks ago that I wished to close my work at St. John's, Ladywood, on the 10th inst., that being the end of one year since I first assisted him there. I added that the chief reasons (which I did not specify) for this decision were quite unconnected with St. John's, and were such that I have no intention of exchanging my work with Mr. Runnells-Moss for work at any other Church, nor in fact of using elsewhere the Bishop's permission to officiate which I at present hold.

This being so I must of course return to the Bishop the form of permission, of which under other circumstances I might have requested the renewal in September next, if favored with your recommendation in your office of Rural Dean of Edgbaston. And, as I have been invited hitherto to join the clergy of your Rural Deanery at their chapters and conferences, if seems only due to you, especially in remembrance of my pleasant past association with yourself, to suggest that you will now rightly remove my name from any official register upon which it at present appears.

Under ordinary circumstances this letter might have concluded at this point. But since the chief reasons in my mind are deeper than any considerations of age or of health for instance, and also because I am not only laying down my clerical work, but also discontinuing all regular attendance at church service, it seems reasonable now to let you and, as you may see fit, some others through you know a little more of my motives.

When I first joined the Church of England, eight years ago, the subject of the observance of the Lord's Supper was that in which my thoughts centered far more than in any other question; and it is in the same subject that my present change of practice finds its center now. This has come about in three principal ways:

1. My experience as a *recipient*, both before and since my ordination, has *on the whole* been disappointing. I have not found the observance of the rite to be *especially* helpful towards that spiritual eating and drinking referred to in John VI, 33, for which the experience of former years has certainly shown the outward form and sign to be non-essential.

2. While myself regarding the observance of the Lord's Supper as *commemorative* of our Lord's death, and believing that the wording of the "order of administration" in the Prayer Book does not necessarily imply any other view than this, it is I think true that a very large proportion of "communicants" believe in the *reality of a spiritual presence in the elements before participation*; and I am confirmed in this supposition by my having read by far the largest part of the *evidence* before the recent "Royal Commission on Ecclesiastical Discipline," in which the subject of the Holy Communion is so very prominent. Consequently I have for long been under the impression, when engaged in the *celebration* of the rite, and more particularly when reciting the prayer of "consecration" so called and performing the prescribed "manual acts," that many of those present have the belief that my office and acts are instrumental in bringing about an effect in connection with the bread and wine employed, which I cannot myself believe in. And this seems to me to involve my occupying a false position.

3. Closely connected with this subject is the difference between the meaning of the word "*priest*" as used in the Prayer Book (with its historical connection with the "presbyters" of N. T. times) and the meaning too commonly associated with the word by great numbers in the Church of England, especially many of the clergy, who use the word with the sacrificial coloring which attaches to it in a different connection as the translation of (*hierous*). All Christian believers are to be priests who sacrifice; but theirs are spiritual sacrifices; and even when in the worship of the congregation a representative man utters audibly prayers in which the congregation may unite, as in the "prayer of consecration" alluded to above, he is acting as a *presbyter-priest*, and not as a sacrificing priest, according to my understanding of the prayer book. I believe, with a former Bishop of Durham, Dr. Lightfoot, that the Kingdom of God "has no sacerdotal system;" and it seems best to retire from a position which has given me very few opportunities for disclaiming publicly participation in the sacerdotal assumptions which have increased so rapidly in recent years in connection with clerical offices.

In addition to the preceding considerations it may be sufficient to add that I think it must be a consequence of the deeply ingrained effects of my previous training and associations among the "Friends" that I have found it more difficult of late to enter thoroughly into the Anglican mode of worship and its customary accompaniments than I expected would be the case. Frequent repetition of the set

prayers seems to have made them less helpful to me and not more so, as they have become familiar to the mind and memory. Then the frequent appeals which have to be made, in default of other available opportunities, on behalf of congregational expenses and the needs of external Church societies, are very uncongenial to my feelings of what is suitable to occasions of public worship. And at special times, when certain topics have been forced on public attention, such subjects as a growing spirit of *militarism*, for instance, or the prevalence of *intemperance*, have seemed to be very imperfectly dealt with in the pulpit, at least from the point of view of the responsibility resting upon individual members of the Church.

I shall be obliged if you will let Archdeacon Burrows see this letter, thus sparing me the labor of copying it for his perusal; for it is due to him, as having helped me so much when I was first turning towards the Church of England, to know what is influencing me in a reversal of important parts of my recent practice.

I may just add that I have purposely abstained from alluding to any possible future association with any other portion of the Church. In fact, I think it not unlikely that if I now "essayed to join myself to the disciples" under another name, not a few, considering my past course, might imitate those who, on a certain historical occasion, "believed not that he was a disciple!"

Yours very truly,

WM. SCARNELL LEAN.

It is probable that I shall let many of my relatives and others know of the contents of this letter.

JAMES BRYCE.

[One of our readers suggests that some selection from the notable tributes to Lord Bryce by members of the Disarmament Conference in Washington will be appropriate in *THE FRIEND*. The following is condensed from *The Ledger* report.—Eds.]

The Chairman, Secretary Hughes, said it was fitting they should pause in their deliberations to express the grief they all felt at the news of the death of Viscount Bryce. His passing away was not only a serious loss to statesmanship, but it deprives the world of one of its great leaders and benefactors, because of his vision of democratic possibilities, his liberal spirit and the constant example in his character and attainments of the finest culture of his period. Especially was his loss keenly felt by the American people. He had long been the mentor of their youth. No one understood their institutions better; no one had more faithfully interpreted them to the American people; no one had more keenly appreciated the difficulties in their workings; no one had pointed out with greater accuracy the needs for improvement.

There was not, in any college in the United States, a class of young men desirous to understand the institutions of their country, he said, who had not been at the feet of Lord Bryce, learning of the spirit of democracy as exemplified in the United States, of the special character of the work of the fathers in making liberty under law possible and of the dangers which constantly beset us because of the extreme uncertainty that always attends the development of popular government.

Elihu Root said that he contributed his word of appreciation and regard at the death of Lord Bryce from the standpoint of personal friendship and affection and of public gratitude and regard. He died in the fullness of years, in the midst of activity of body and mind, after a career of the greatest usefulness amidst the respect, admiration and affection of the people among whom he lived.

A little more than sixty years has passed since, as a youth just out of the university, he had published his work on the Holy Roman Empire, and but last year he had published a great work, the fruits of immense labor and research, upon modern democracy. And until his death he had been actually engaged, at eighty-four years of age, in the beginning of a new work, upon the life and times of Justinian.

He thought that Lord Bryce brought to bear most unusual qualities upon the most serious and difficult problems of the time—the problems with which this committee themselves were dealing. He had great learning, wide and varied experience, the intellectual penetration, for which his people, the people of Scotland, had always been distinguished, infinite capacity for taking trouble, and a genuine sympathetic interest with all people everywhere in the world who were trying to secure better conditions through government.

Ambassador Jusserand said: "It was my privilege to know Lord Bryce many years; it was indeed an education to know him. His knowledge was universal. I remember that upon the occasion of the publication of the eleventh edition of the *Encyclopedia Britannica* I asked him whether he had subscribed. His reply was, 'What's the use?' I answered: 'True for you, since you are sure to know practically all there is in it.'

"He had a wonderful personal charm, gifted with a broad optimism, a great faith in the future and faith in the people of this earth. That faith came from his knowledge of the world, past and present, his acquaintance with the various nations. Himself a man of heart, he was able to discover, even sometimes under the most unattractive outside, the gold nugget which is always to be found in the heart of a true man, even among the less advanced nations. This explains how he could live so long, ever at work, never disheartened, always keeping his face toward the future.

"At the beginning of the war, when I was trying, in rather difficult circumstances, to join my post, I met him in London and saw his eyes full of tears. He had the saddest misgiving, not as to the eventual issue of the war, but about the evils which the war would bring to the people of the wide world, for whom his great heart felt such sympathy. He was almost in despair, though he still thought that possibly some means would be found to avoid the catastrophe because a man of heart, as he was, would hope even against hope. Men of his type are rare, and the catastrophe did happen.

"He was in full sympathy with what we are trying to do in this Conference. The future will say what this will have been; the tree will be judged by its fruit. Lord Bryce followed with the keenest interest our efforts in favor of an idea ever dear to him throughout his long life—namely, to increase in the world the effective feeling of good-will among nations, foster the spirit of liberty and cordiality between honest men and people animated by honest purposes. We all hope to realize such ideals, and that our endeavors shall not have been made in vain."

A. Balfour said: "Lord Bryce was a scholar, a traveler, an historian, a politician, a diplomat, and in all those great spheres of activity he was himself a master. It was well to note that each of those spheres of activity affected the other. If Lord Bryce was one of the greatest political writers of his day, it was because he knew politics not merely as a scholar, nor merely as a traveler, nor merely as an historian, nor merely as a politician, nor merely as a diplomat, but because he studied the political activities of mankind from all those points of view. Each reinforced the other, each added its quota to the admirable result which had been so well described.

"I know that the soul of every man was made for God. Each human personality is incomplete without union with others and with God. Nothing else brings the sense of completeness or satisfies. The rush for pleasure and prestige, social delights and distractions—all are found to be blind alleys. By allowing His life to come to complete your own, Christ offers you union with the great living spirit of God."—THEODORE SEDGWICK.

"THERE is no magic word of surrender that will annihilate self-seeking. One true act of surrender is sufficient to dethrone self, but the uncrowned king becomes the murderous conspirator; and nothing short of life's discipline, a daily dying to self, will dethrone the enemy."—From "Creative Prayer," by Herman.

REPORT OF THE COMMITTEE APPOINTED BY HAD- DONFIELD AND SALEM QUARTERLY MEETING TO VISIT THE MEETING IN ATLANTIC CITY, N. J.

TO THE QUARTERLY MEETING:—

Reports have been received from forty of the fifty-two sub-committees appointed to attend the Meeting for Worship at Atlantic City. From statistics given, it appears that the maximum attendance was one hundred and fifty (150) and the minimum thirty-eight. Seven meetings are reported as being attended by over one hundred persons, and two by less than fifty. The average is slightly over seventy-seven.

All of the Friends from other Quarterly Meetings who consented to join with the Atlantic City Committee have been present at the Meetings at least once during the year. Several Friends have attended oftener. Their company and services have been a source of real strength and encouragement to the resident members and visitors.

One report expresses a very earnest desire that the wonderful opportunity for extension work at the Atlantic City Meeting should be definitely brought to the attention of the Yearly Meeting, in the hope that some of our gifted young people, as well as our ministers, might feel drawn to attend the meeting, which would warmly welcome their coming.

Most of the reports speak of the quality of the meetings as being satisfactory. While there is no resident minister, meetings without vocal service occur rather infrequently, for not only from our own members, but from persons of other denominations, are messages given. The silent periods are usually reverential and fruitful to those who have learned to listen for the "Still, small voice." In a meeting where, as one Committee Friend expressed it, "sometimes three-quarters of the attenders are not Friends, and one-half of the remainder are visitors," it is not surprising that some fail to grasp the nature of the service that they are assembled to perform. Few, however, fail to feel the influence of the reverent silence, and frequently strangers to this practice express themselves as having been benefited and lifted up by the outward stillness, as well as by the spoken word. Resident Friends and others are watchful in welcoming such visitors, and in giving to those interested, from the supply kept in the meeting-house, literature explaining the views of Friends. The judicious distribution of Friends' literature to strangers is thought by the Committee to be a very important duty.

One interesting character had been in early life an Episcopalian, but feeling his spiritual needs unsatisfied, thought to find rest in the ascetic life of a Trappist Monk of the Roman Catholic Church. Years passed in the seclusion of the monastery, but there still remained the hunger of his soul for a true and primitive religion, and he again severed his connection with his church. His first attendance of a Friends' Meeting was at Atlantic City. Interviews with the Friends there followed, reading matter which it was thought would be helpful was brought to his attention, and he has expressed himself deeply interested in Christianity as expressed by Quakerism.

Several reports commend the efforts of the Friend who so courteously directs visitors to their seats in the Meeting House.

In a meeting of the Committee a concern was expressed, and fully united with, that Atlantic City Friends should assume their full share of responsibility relative to the Meeting, not waiting for the feeling of full qualification, but proceeding with the faith that strength and fitness for the work will be supplied.

Resident Friends continue to meet in their several homes from time to time, to listen to and discuss subjects appropriate to the affairs of the Church.

The Meeting has been saddened by the removal by death of Charles Evans, who of late years had acceptably occupied one of the seats on the facing bench, and who had shown a helpful interest in the affairs of the Meeting. We are reconciled in the belief that our loss is his gain.

The Meeting-room has been subjected to a thorough renovating. New carpet, paper, paint and shades harmonize in soft grey tones and form restful surroundings.

We close with the words used by one Committee Friend in

his report, which express the feeling of many of those who are in touch with the Atlantic City Meeting. He says, "To me, the Atlantic City Meeting remains to be perhaps the very best opportunity we have as a religious body, in meeting capacity, to present to the world our views as to worship and ministry."

Signed on behalf of the Committee,

ISAAC POWELL LEEDS,
Clerk.

TWELFTH MONTH 6, 1921.

FORTY-FIRST ANNUAL REPORT OF FRIENDS' INSTITUTE.

The Board of Managers present to you at this time the forty-first Annual Report of the Friends' Institute.

The work of the Friends' Service Committee still continues, a vital part of the activities centering at the Institute. This is especially important as it helps to connect the broad world service in which all bodies of Friends are united with the more self-centered interests of Philadelphia Yearly Meeting.

We regret that we have not more space to offer the Service Committee as their needs have grown in connection with the big work they are now undertaking in the Russian crisis.

The problem of providing for the many committees under our rooms is still one that taxes the ingenuity of those in charge to the utmost. We regret the inconvenience that has been experienced in some cases, and also wish to express our appreciation of the numerous instances of kindly co-operation under annoying conditions.

Ten thousand one hundred and six visitors have used the rooms and 314 committees have held their meetings at the Institute during the year.

The reading room has been open in the evenings during the winter months.

The installation of electric lights last spring is the big improvement in our physical equipment that we can report. The increased healthfulness and comfort have been greatly appreciated.

The Preamble of the Constitution of Friends' Institute states that the object of the organization is "to form a closer organization among the young people for mutual benefit in literary, philanthropic and religious work."

We feel that this is being more fully accomplished because the General Secretary of the Institute is also Executive Secretary of the Young Friends' Committee of Philadelphia Yearly Meeting.

The Young Friends' Executive and Sub-committees meet here for supper and evening meetings.

They have taken charge of the following meetings:—
The Annual Meeting of Young Friends held just before Yearly Meeting.

Six meetings held at the Institute on Quaker Outposts.
A Vocational Guidance Meeting held at Westtown.

Arrangements have been completed for a Young Friends' Tea Meeting to be held here, following which an address will be made by Frederick J. Libby on the Washington Conference.

The arrangements for the delegates attending the Earham Conference last summer were made at the Institute Office and the Editorial work of the *Young Friends' Supplement* to THE FRIEND also centers here.

On account of the need of increased funds to cover the expenses of the Institute your Board, after careful consideration, have raised the annual dues to two dollars.

Our membership is now under one thousand. We would ask these members to respond to our financial aid, and also to urge others to become members. If Friends believe that the Institute is furthering the vital interests of the Society we feel sure they will lend it their loyal support, even though they may feel that they cannot use the rooms personally.

On behalf of the Board of Managers of Friends' Institute.

"THE commonest way men use faith in Christ is not as a power that shall make their efforts for Him successful, but as a consolation for the failure of those efforts."—T. W. Pym, in *"Psychology and the Christian Life."*

JAPAN NOTES.

A VISIT TO OMI MISSION.

Fourteen hours' ride on a slow train brought me to Omi-Hachiman station, where I was glad to see Kiyono Yoshida, with one of the twins in her arms, awaiting my coming. A dilapidated jitney soon took us to the town a mile or so away, and to the attractive home of the Yoshidas, one of the four very modern, foreign style stucco residences belonging to Omi Mission. The isolation of the town of Hachiman is due to the conservatism evidenced several decades ago, when its citizens paid a large sum of money to keep the main line of the railroad from entering their town and spoiling it. This conservatism is probably the reason why the Omi Mission is today firmly established in its midst, a monument to the patience and courage of two young men, its founders and present leaders.

When about fifteen years ago William Merrill Vories came to teach English in the Omi Commercial School, he hoped to do more than teach English, for he was burning with the desire to show forth the love of God in word and deed. He little realized that he was being put in one of the most conservative, unevangelized regions in Japan.

Months passed, acquaintance with some of the students led to a few coming to live in the same house as the teacher. The students found something new in this foreign man's example and teachings and it gripped them. A few determined to try this Way of Life.

The educational authorities became alarmed. What dangerous heresies were being spread abroad! Christianity? Terrible! It must be stopped. This youth must be warned to cease, threatened. But the threats did no good and dismissal followed.

Alone in a foreign land, in an unfriendly community, with no financial resources—not an easy position for any young man. Should he leave and seek employment elsewhere? All his nature said "No, I must not abandon these boys. I must stay until this community knows what Christ and his Gospel stand for."

The heart of one young student, Etsuzo Yoshida, had become so knit to his teacher's heart that he cast in his lot with him and shared with him his school and food allowance. Some employment in schools in the surrounding towns was secured. Illness necessitated a return to America, but never for one moment was the vision of a Christian group growing in Hachiman given up. On returning, with the aid of some friends in America, a home for Christian young men was built in Hachiman, and the foundation laid for a largely self-supporting mission. An architectural company was formed that has grown to be one of the well-known firms of Japan. Various articles are imported and exported. Side by side these two young men have worked, the one supplementing the other, and making possible a Mission unique in Japan. Well has their English monthly magazine been named the *Mustard Seed*, for the growth of the Mission has been from a very small beginning.

During the week spent in the Yoshida home, I learned how wide-spread the activities of the Mission are. I visited the Young Men's Building and saw the church adjoining with the pastor's house just across the street. I visited the offices and saw the drawings of great buildings being made and the many storehouses full of the articles bought and sold. I saw scattered over the town residences for the sixty workers of the Mission. I saw a children's playground in the poorest part of town with equipment, and an adjoining building for indoor play or meetings. I saw a lot designed for a girls' dormitory and another for a dispensary, to be built as soon as funds will allow. On the foothills a mile or more beyond the town, I visited the up-to-date sanitarium for tubercular troubles; saw the detached cottages, the doctor's house and all the buildings necessary for a modern institution of that kind.

I went out one day on the trim motor boat, the *Galilee Maru*, that carries the Gospel messenger far and wide among the villages bordering Lake Biwa. This lake stretches in and out around the mountains, with a circumference of more than

140 miles. The captain, the sailor, and the evangelist are all Gospel messengers, and the office workers take their turn in going out on the boat to do direct Christian work—a most interesting method of training.

I heard about the new community building just erected in a big railway centre an hour or so distant, where Christian Social Service will give vision and hope to hundreds.

The radiating friendliness of the Mission homes was most marked. Streams of visitors flowed in and out, and all were welcomed. Tea at all hours and endless cakes, or two or three extra places at the table—these are everyday matters.

It was a great satisfaction to see and hear about the large place Kiyono Yoshida is filling, and to realize that her study and training for eight years in Friends' Girls' School, and later her work with Elizabeth Binford in Mito, gave her ideals and experience preparatory to her present life. Besides being wife and hostess in a most hospitable home where both Japanese and foreign style of food and clothing are kept up, she is a devoted mother to three little children. Her classes for women and girls at home or in surrounding villages range from cooking and sewing and knitting to English and Bible, and average one a day.

We went together to Kyoto, an hour distant by rail, to see the maples and visit another graduate of Friends' Girls' School, now happily married. Another day we went beyond Osaka and spent a delightful afternoon with eight F. G. S. girls, seven of whom were married. Ten of their twenty children were present. All these young mothers are a credit to the school that trained them, and when we know that there are scores just like them scattered over the Orient, it makes the school seem very worth while.

First Month 24th, Kiyono Yoshida sails for America, sent by her mission for eight months' study of the American home—its food and clothes, its child-training and all pertaining to children. Difficult as it is to leave her home and children, she gladly makes the sacrifice, in order to prepare for greater service in the community to which she and her husband, and other leaders of Omi Mission have dedicated their lives.

ALICE G. LEWIS.

CORRESPONDENCE.

HESSIAN UNIVERSITY LIBRARY, Giessen,

First Month 14, 1922.

TO THE BUSINESS MANAGEMENT OF THE FRIEND, PHILADELPHIA:—

We acknowledge your kindness in sending us your paper (Vol. 94, 1920, Nos. 1-39 and 41-46) which we placed in our periodical reading-room and which found there many interested and grateful readers. We Germans have so much to thank the Quakers for, that everything which comes to us from you is read with the greatest interest. We informed the Information Bureau of the German Libraries that your paper was regularly received by us, so it was mentioned in the Bulletin of December 1, 1920, in the general list of foreign periodicals which are available in German libraries. We are the only public library in Germany where your paper can be borrowed. We should be very sorry, if we were now obliged to send word to Berlin that we no longer carry THE FRIEND (American). You must realize of course that the present value of the mark makes it impossible for us to subscribe for the paper ourselves. Perhaps, however, you are in a position to send us a copy free in future, together with No. 40, Vol. 94 and No. 47, *et seq.*, to date. You would thereby be serving not only us, but the whole student-public of Germany.

Most respectfully yours,

PROF. DR. HEPDING.

[The foregoing have been sent and means found to make this a regular subscription.—EDS.]

God's parish is the whole world of men, and the Christian disciple is to see in all men fellow-citizens and not strangers and foreigners.—CARL HEATH.

CHILDREN'S CORNER.

WEDDED IN PRISON.

(All the Leading Incidents of the Story are True.)

[Our friend, Maud Robinson, has forwarded the following to us for publication. It was prepared for one of the recent meetings of "the very old established Birmingham Friends' Essay Society," and read there on the evening of First Month 28th. It has the great merit of being a young Friends' story that other Friends will delight to read.—Eds.]

"Ah! there are some real hills before us at last!"

"As thou hast been walking for the last half mile to relieve thy horse, I should have thought a hill was no such rarity," said an older man with a smile.

"I don't call these hills,—just ups and downs in the flat Weald and shut in with trees on either side so that no breath of free wind reaches us."

"Thou wilt be close to the Downs when we reach our destination. I was told Hurstpierpoint lies at the foot of them and right glad I shall be to get there," said the old man wearily.

His younger companion looked at him anxiously.

"Thou art soon wearied, Friend George. We ought not to have undertaken the long ride from East Grinstead in one day."

"Perhaps thou art right, but my concern for the Friends at Hurst is so strong, that I feel the needed strength will be given me to minister to them, but I am getting old, Ambrose,—getting old. If only I had sought the Lord in early life, as my great namesake did, I might have, perhaps, rested at three-score and ten. As it is I must work while it is day, and then leave the blessed cause of truth to such as thee," said the old man, who although always spoken of as "George Fox the Younger," was in reality born in Norfolk many years before George Fox, of Leicestershire, under whose preaching he had joined Friends and become a much loved minister. "Thy many books and pamphlets will go on with the work even if thou art not strong enough to preach," said Ambrose Riggs cheerily.

"I don't know, lad; as I near the end of life it seems to me that all this printed controversy is but vanity and vexation of spirit. May the Lord forgive me if I have used my strength in this way instead of preaching His Gospel to hungry souls."

"Do not we go to Brightelmstone after Hurst? That is by the sea—perhaps a few days rest in the pure bracing air will help thy over-weariness."

"As I look within, I can see nothing beyond Hurst, and the meetings there on First-day, when I believe a great outpouring of blessing is awaiting us." The old man fell into silence with uplifted eyes, as though he saw a vision.

Ambrose Riggs kept respectfully quiet, as they plodded on, and was glad indeed when he saw a village before them, and making enquiries was told it was the long-desired Hurst-pierpoint.

They enquired for the house of Captain Luscombe, and were most hospitably received, and a good meal promptly set before them.

Their host was a sea captain, whom an accident on board ship had sent back to his native village, crippled, but still able to hobble about the small farm, where his capable wife had brought up a large family of children, while he came and went on voyages which sometimes lasted for years. An honest and God-fearing man, Captain Tom Luscombe had always been, but soon after his retirement from the sea he and his wife had attended a meeting held by some of the pioneers of "Friends of Truth," and there heard burning words which led both to throw in their lot with the despised Quakers. This greatly distressed their old friend, Leonard Letchford, the Rector of Hurst, who bitterly resented what he regarded as schism in his parish.

The Luscombes put no pressure on their children's religious observances, and although a married daughter and a seafaring son had gladly embraced the new teaching, the

two girls who were still at home continued to worship in the old parish church.

Good Elizabeth Luscombe saw the weakness and weariness of their elder guest, and made him lie down to rest on the great oaken four-post bed in the guest chamber.

It was a brilliant spring afternoon, and Ambrose stood in the doorway looking at the hill which rose over the trees before the house.

"That is Wolstonbury Beacon," said Cordelia Luscombe, a bright girl of fifteen.

"It is a joy to my eyes to see a hill, for I am mountain-born. Do you ever go to the top of that one?"

"Oh, yes, you can see the sea from it and Mary and I love it," said Cordelia. "We were planning to walk over it to Pyecomb, just when you rode in. Sister wants to see the captain of the shearers about what day he can bring his gang to shear the sheep."

"May I come with you?" said Ambrose eagerly, "I long to breathe the air of a hilltop again."

"Oh, yes, if Father does not want you; I'll ask him," and the girl ran into the house. She soon returned with her sister Mary, a blooming, sedate-looking maiden of twenty, and a large, shaggy grey sheep dog, hardly beyond the puppy stage, barking and leaping in frantic delight at the prospect of a long walk. The three young people took a field path which led them through the park and by the imposing Elizabethan house of Danny.

(To be continued.)

THE LYNCHING RECORD FOR 1921.

This comes to us in the form of a letter from Tuskegee under date of Twelfth Month 31, 1921.

I send you the following relative to lynchings for the past year. According to the records compiled at Tuskegee Institute by the Department of Records and Research, Monroe N. Work, in charge, there were 72 instances in which officers of the law prevented lynchings. Of these 8 were in Northern States and 64 were in Southern States. In 1920 there were 56 such instances, 46 in Southern and 10 in Northern States. In 66 of the cases, the prisoners were removed, or the guards were augmented, or other precautions taken. In 6 instances armed force was used to repel the would-be lynchers. Concerning the cases of lynching, there were 19 instances in which prisoners were taken from the jail and 16 instances in which, before reaching a jail, they were taken from officers of the law.

There were 63 persons lynched in 1921. Of these, 62 were in the South and 1 in the North. This is two more than the number, 61, for the year 1920. Of those lynched, 59 were Negroes and 4 were whites. Two of those put to death were Negro women. Nineteen, or less than one-third of those put to death, were charged with rape or attempted rape. Four of the victims were burned to death. Three were put to death and then their bodies were burned. The charges against those burned to death were: murder, 2; rape and murder, 2.

The offenses charged against the whites were: murder, 3; rape, 1. One of the women put to death was charged with assisting a man to escape who had killed an officer of the law. The other was charged with inciting racial troubles. The offenses charged against the Negro men were: murder, 11; attempted murder, 3; rape, 15; attempted rape, 3; killing men in altercation, 4; no special charge, 3; wounding men, 4; furnishing ammunition to man resisting arrest, 2; leaders in race clash, 2; charge not reported, 3; assisting man to escape who had killed officer of law, 1; making improper remarks to woman, 1; threatening to kill another, 1; entering young woman's room, 1; insulting woman, 1; writing note to woman, 1; attacking a man and woman, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 2; Arkansas, 6; Florida, 5; Georgia, 11; Kentucky, 1; Louisiana, 5; Mississippi, 14; Missouri, 1; North Carolina, 4; South Carolina, 5; Tennessee, 1; Texas, 7; Virginia, 1.

Yours very truly,

R. R. MOTON, Principal.

BOOK REVIEWS.

"THE ORIENT IN BIBLE TIMES" and "THE PEOPLE OF PALESTINE."

These two very attractive volumes are from the pen of Professor Elihu Grant of Haverford College. They represent three years' experience and study on the spot and make the Bible lands alive and real. Careful readers of the Scriptures will be thankful for the scholarship as well as for the direct human interest so well expressed in these volumes by our Friend. The books are from the Lippincott press and are on sale at Friends' Book Store.

"MENNONITES IN THE WORLD WAR OR NON-RESISTANCE UNDER TEST."

The author of this volume of 238 pages, J. S. Hartzler, has been "assisted by a Committee appointed by Mennonite General Conference." That sounds very much like Fourth and Arch Streets a decade ago, and this carefully written book has not a little of the quiet reserve and plain straight-forwardness that marked our official publications—marks them still in good degree, we trust.

The sixteen chapters with an index enables the Friend to make comparisons and to learn some lessons. From the chapter with the title "Lessons Taught by the War," a single sentence will disclose something of the kinship in feeling between Mennonites and Friends: "When thought in general was along lines of hatred, murder and destruction; when the newspapers were full of everything that was bad about the enemy; and when deeds were represented as good or bad according to who did them, rather than on the merits or demerits of the act, it was indeed needful that the Christ-life should shine out very clearly."

The Mennonite Publishing House at Scottsdale, Pa., issues the book.

"PENOLOGY IN THE UNITED STATES."

This well-printed volume of over 300 pages is from the Winston Press. The author, Louis B. Robinson, is an experienced probation officer as well as a college professor (at Swarthmore). The volume is authoritative but by no means exhaustive. Penology is a Friends' subject and our Friends' libraries at least should be supplied with this worthy contribution to the cause.

LEAVES FROM A SOUTHERN JOURNAL.

(Concluded from page 392.)

On our last visit to Charleston we sought out the "Quaker lot," having heard for years of the "Charleston property" and "trust." A book entitled "Colonial and Revolutionary Incidents," by C. Irvine Walker, says: "Sir John Archdale, himself a Quaker, gave the Quakers a site from the Archdale tract, on King Street near Queen and a meeting house was erected in 1682. No meetings were held after 1698 until a revival in 1718, after which the sect died out!" Another book, "Charleston, the Place and People," tells of the great fire in 1862, when the meeting-house and several other places of worship were burned, and the author adds that, as there are now no Quakers in Charleston, it was never rebuilt, though "the lot is kept sacred." By this she must mean that the few graves which are marked are neatly kept. The lot measures about seventy feet and has a fine old iron fence across on King Street. A brown frame house stands back from the street and in the walk, leading up to it, are set two stones, evidently marking a grave. One is inscribed "B. Wistar," the other "B. W." The lot is neatly laid out as flower and vegetable garden, and has two other graves with flat marble slabs. One bears the names Daniel and Sarah Latham, and their children, Daniel, Richard, John, Ann, Abigail, Caroline and Grace Forbes, but no date that we could see. The third stone was so worn that we could not make out the name, and were not sure of the date, which we thought was 1817. The whole property looks well kept. The early settlers of Charleston were a varied group: English, German, French Huguenot, Irish and Scotch. One of the early French emigrants, Daniel

Huger, has left on record this prayer, "Oh, Lord, in Christ our blessed Redeemer, I here acknowledge with all humility that Thy Chastisement has been mixed with wonderful mercies. Thou hast preserved us from persecutors of Thy blessed Gospel and hast brought us into this remote part of the world, where Thou hast guarded us and blessed us here in a remarkable manner, and we now enjoy the benefits of Thy dear Gospel in peace and quietness through our dear Lord Jesus Christ." There is still a Huguenot Church, said to be the only one now in existence south of Quebec.

First Month 20th.—This afternoon we walked out to the "Tea Farm," which some years ago was quite famous. It was so successful as to have a Government appropriation, and its owner and manager employed many Negroes, the little children picking tea leaves into bags hung about their necks. The laborers were comfortably housed and had a school of their own. The owner died and the factory was burned with all its fine machinery. The property is now owned by a Northern man who does not live there or care for the tea plantations. The mansion, workers' cabins, school,—all closed and silent, but nothing can spoil the beauty of the great azalea and rose bushes or the giant pines with their moss draperies. The tea plants are untended, but still look thrifty and green.

The first rice plantations were near Charleston, and indigo was also cultivated in Colonial days. Rice is still grown on the river plantations and for the true chronicle of a brave Southern woman to keep up the family business and the old family home, "A Woman Rice Planter," by Patience Pennington, could hardly be surpassed. The illustrations from sketches by Alice R. Huger Smith are very graphic.

The first cotton sent to England just after the Revolutionary War, when Tarleton the British general and Marion, the "Swamp Fox," had between them laid waste the countryside, was also shipped from Charleston; and it is said that the eight bags were seized by a Customs officer, who said, "America could not have produced so much." In a few years Charleston was rich again. Now, however, the boll-weevil's devastation is making the cotton planters wonder what else their land will produce, and though a recent writer in *The Atlantic Monthly* points out that this may be a blessing to this section, as success in farming should not rest upon any one crop, we do not find that it is so regarded here.

F. R. T.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

READJUSTMENT.

"War and the Teaching of Jesus,"—Rufus M. Jones. (Printed in the *Christian Century* and reprinted in the *Advocate of Peace*.) All thinking people have been busy lately taking stock of their mental furnishings, ridding themselves of abnormal war psychology and getting back to a new normal. It is to these minds in process of readjustment that Rufus Jones addresses himself. A few quotations will give readers of *THE FRIEND* an idea of what the article contains.

"The constructive task laid upon our generation calls for something more than diplomacy and statesmanship. It calls for a rediscovery of spiritual energies that will rebuild the world. I believe that there are new energies of life to be found in the primitive Christian gospel, taken seriously and practically as a way of life and a way of action. The gospel of Jesus Christ is not for Utopia—but for this mixed world of ours."

"... it was his purpose (Jesus) to create a society of persons, liberated from their old nature by a fresh discovery of God, shrinking from sin and abhorring it, because they had found the Divine meaning of life, throbbing with joy because a new world and new dimensions of being had opened out on their vision, living no longer by rivalry and competition, but living by love and its contagious power."

"There is only one way to produce that kind of a society. The only way to reveal the nature of God as love is to carry it

as a constructive force into the tissues of the social world is to translate it into the vital stuff of actual life, to make it visible and vocal.

"Pooled Self-Esteem"—A. Clutton Brock. (An article in the *Atlantic Monthly*.) This is another attempt to discover what was the matter with our minds that we should consent, as a group of civilized nations, to a world war. Briefly, the author's idea is that men have learned to conquer individual egotism—self-esteem: but have not yet learned to conquer the egotism of the group. We are ashamed to boast about our own bravery and brains, we shrink from boasting about the excellencies of members of our families. But we feel quite justified in boasting about our country. In this case the egotism is so lost in the mass, "pooled," that we feel no sense of shame. He cites the Germans as people who cultivated national vanity until it became madness. His concluding sentence is a fine ending to a most thoughtful and thought-provoking article.

"Salvation itself is not [only] a private making of our peace with God; it is a common making of our peace with each other; and that we shall never do until, by self-knowledge, we remove the causes of war from our own minds."

HAS THE WASHINGTON CONFERENCE BEEN A SUCCESS?

Read the Bulletin of the National Council for Reduction of Armaments prepared by Frederick Libby, Vol. 1, No. 12. Copies may be obtained at No. 304 Arch Street, Philadelphia.

LYOYD GEORGE ON PEACE THROUGH CONFERENCES.

"There is only one way to affect, greatly improve and ultimately reach the goal and that is by insisting on bringing the nations to the test of reason and not of force.

"How are you to do that? Insistent meeting, discussing, reasoning, and, let us say the word, conference. If there had been a conference in 1914, in July, there would have been no catastrophe in August; it would have been impossible.

"It is true you cannot point to a single conference that has settled the entanglements, but each conference is a rung in the ladder that enables you to reach ultimate peace on earth.

"There are those who go back to an old note and say, 'Let us get rid of conferences. Let us interchange dispatches and letters.' . . . You cannot have it out with a letter, you cannot argue with a dispatch, you cannot reason with a diplomatic message. Come face to face and I have profound conviction and faith in the ultimate reason of man." (First Month 21, 1922.)

NEW PROGRAM OF THE FEDERAL COUNCIL OF CHURCHES.

The Federal Council has just issued a leaflet containing a program adopted by its Executive Committee on Twelfth Month 16, 1921. Enclosed is a letter to the Pastors of the Churches of Christ in America, asking each church to co-operate by appointing a committee to work for a warless world. Immediate action on two concrete issues is asked. The last five of the articles in the program are as follows:—"We believe that international policies should secure equal justice for all races.

"We believe all nations should associate themselves permanently for world peace and good-will.

"We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

"We believe in a sweeping reduction of armaments by all nations.

"We believe in a warless world, and dedicate ourselves to its achievement."

EX-SERVICE MEN ON DISARMAMENT.

"And you learn, also, that in peace, as well as in war, half-way measures are useless, and that THE WAY TO DISARM is TO DISARM every nation, absolutely and completely, as far as a war making force is concerned."

"Nothing is ever settled till it is settled right."—LINCOLN.

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20 South Twelfth Street, PHILADELPHIA, PA.

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JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity.

ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY

Associate Secretaries.

BERNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THERE IS NEED FOR FRIENDS TO TALK RUSSIAN RELIEF.

There have been so many attacks made by private and governmental agencies upon many of the agencies of the country which are engaged in Russian relief, stating that many of these agencies are purely political, that there is a great possibility that all relief may be hurt.

It is very easy to confuse the different relief agencies, and there is no doubt that our Service Committee will suffer from the fear which many people will have in giving their money to any relief agency, now that some are under suspicion. That fear can only be allayed by those who know.

Herbert Hoover has emphatically commended the efforts of the American Friends' Service Committee, in the following words, taken from the *New York Times* of the 10th: "They might prefer to direct their support to such organizations as the American Friends' Service Committee and others who are represented in Russia by Americans and whose distribution is directly in the hands of Americans."

And Hoover also stated in the *New York Times* of the 11th: "The American Friends' Service Committee distributes through its own American staff in Russia and co-ordinates its work with the American Relief Administration. I am informed by the Friends that their resources total \$1,000,000."

The Service Committee now needs the co-operation of Friends everywhere in spreading this report. The American Friends have been assigned a definite area in the Province of Samara and have taken the responsibility of feeding the 200,000 people in this area. The only resources for this feeding must come from the generous contributions of those who will give. It costs ten dollars to save one of these lives until harvest. If you cannot save a life, surely you can tell the story of the Friends' work to someone who may be able to give.

AN ADVENTURE OF A DAY.

It was a bitterly cold day in Poland, for it had been snowing for over a week and there had been a wind which had banked the drifts many feet high. Across the endless plain was nothing but snow and black trees, and the black forest rose in the distance. There was no house to be seen and the whole plateau was silent, with the exception of two dark figures plodding down the road. They moved so slowly it was a long time before one could make out that they were children. Their slow walk was with a determination by steady, steady plodding, as with a deep purpose in view. The older child was about fifteen, a girl. The younger, a boy of about twelve. He carried a leather suitcase across his back, tied on with a cord which seemed to cut across his chest. It was indeed astonishing, but both seemed cheerful, although there was very little in the scene to encourage light-heartedness. The nearest village was fifteen kilometers away. The nearest big town was Brest-Litovsk, and that was fifty kilometers.

It was beginning to snow again, and evening was drawing on; yet these two solitary wayfarers trudged on and on through the snow and the cold and the coming dark.

It was the Head of the Friends' Polish Mission who saw them and stopped to speak with them. Yes, they had returned from Russia, from the Volga provinces. Their mother had died in Russia, and they were all alone.

"Where are you going now? Brest-Litovsk?"

"No, we are going to America."

"I mean where are you going to to-night?"

The girl smiled. "We are on our way to America."

And so they were. All through the years of suffering

they had clung to their father's address in America where he had lived for the last ten years. After their return from Russia the girl had written to that address and had received an answer. The father had sent money through the American consul in Warsaw for their passage.

Immediately they had packed their scanty supply of clothes and had gone to the nearest railway station. But for three days there had been no trains; and so they decided to walk to Warsaw. To them it was very simple. In time they would reach America.

It is a far cry from a desolate, snowy road in East Poland to America; but these two children were unafraid. Was it because a Providence told them that even if they went through the wilderness alone there would be some kindly folk in the world who, though not knowing them, had stretched out, long before, hands across the sea to save such as they?

SHIPMENTS received during week ending Second Month 11, 1922.—133 boxes and packages; 2 from Mennonites; 6 anonymous.

Cash for the same period, \$207.193.59.

WESTTOWN SCHOOL NOTES.

Westtown has recently been made a center for the College Board Examinations which are held the latter part of Sixth Month. This will be much easier for those of the pupils who take these examinations, than going back and forth to the city as has been necessary in past years. Probably a few applicants in West Chester will also find it convenient to come to Westtown rather than to go to Philadelphia.

It was very pleasant to have William Littleboy of England make a visit at the school the last of First Month. He was present at two of the meetings for worship, spoke in joint collection First-day evening, held a Bible Class with the First Class and Seniors, spoke to the boys and girls separately in morning collections, and met with the Faculty one evening. He was with us nearly a week, and his visit was much appreciated.

Arrangements have been made for Dr. David Snedden to visit the school and make a careful inspection of the school plant with a view of giving suggestions as to our needs in the way of larger accommodations and equipment for the departments of Agriculture and Home Economics. Dr. Snedden is Professor of Education at Teachers' College, Columbia.

The Botany Class under Albert L. Bailly has been carrying on rather extensive operations in producing maple syrup. A great many of the sugar maple trees on the Campus and in the nearby woods have been tapped, spiles having been made from elder shoots. The warm days have resulted in a good flow of sap, well over a hundred gallons having been gathered. A large iron kettle was kept boiling fairly steadily in the thickets near the boys' orchard, and a very good quality of genuine maple syrup has resulted.

One hundred and sixty-three former Westtown students are this year in attendance at various colleges and universities. Forty different institutions are on the list, including not only the usual colleges in the East, but Leland Stanford and the University of California on the Pacific coast and Oxford University in England.

The scholarship averages for the first semester show twenty-two boys and twenty-nine girls on the honor list,—with grades averaging about eighty. The following receive highest honors, having averages of ninety or above.—William K. Alsop, Jr., 92.8; Edward S. Wood, Jr., 91.1; Robert H. Richie, 90; Edna E. Wetherald, 90.

THE spirit of this world must be brought down before the Spirit of the Lord can be exalted in us, but as a right Spirit comes to reign, we have as many motives to acts of righteousness, as ever we had to acts of unrighteousness, and as we give ourselves in obedience thereto, grace grows in us, and we grow in grace; it is a change in government that changeth our natures and makes us become new creatures.—"The Grounds of a Holy Life," HUGH TURFORD, 1702.

FRIENDLY NEWS NOTES.

CONCORD QUARTERLY MEETING was held at Media on the 13th and 14th.

The Meeting of Ministers and Elders on the afternoon of the 13th endorsed a minute forwarded by Chester Monthly Meeting, recognizing that a gift in the ministry had been conferred upon J. Passmore Elkinton.

The answers to the five Queries addressed to this Meeting called forth considerable expression and it was decided that the answer to the fifth should be passed on to the Meeting at large the next day.

The Meeting Second-day afternoon was favored by the presence of three Ministers, members of other Meetings, these with other Friends were also acceptably present at the Meeting next day.

Items of business to be forwarded to the Yearly Meeting claimed a great part of the business session Third-day. A minute from Westtown Monthly Meeting asking that the Yearly Meeting consider a suggested new form for the Fifth Query called forth favorable as also unfavorable comment on the change. The judgment was reached that the suggestion go forward as proposed.

The Quarterly Meeting Extension Committee asked liberty to appoint meetings for Divine worship in certain neighborhoods within the limits of the Quarterly Meeting.

They were encouraged to embrace any such right openings, it being understood that the Elders in each case should be consulted before final arrangements were made.

The Quarterly Meeting was very well attended and both the session for worship and that for the transaction of business were occasions full of life and hopefulness.

The Young Quaker is the latest addition to the circle of Friendly periodicals. It is to be "the official organ of the English Young Friends' Movement." Gerald Littleboy, at Great Ayton, Yorks, is apparently the responsible editor. We extend our very best wishes to this new venture.

WILLIAM C. AND ELIZABETH C. B. ALLEN by letter informed Chester Monthly Meeting, New Jersey, on Second Month 7th, of their concern to visit once more the scattered meetings and families of Friends in New Zealand, Australia and South Africa. They feel that their journey may possibly include Java and Ceylon as well. When this letter was read in the Monthly Meeting at Moorestown it evoked a feeling of profound sympathy for these Friends, in contemplating a repetition of the long and difficult journey they have already (for the most part) made twice before. It was felt that the meeting should let nothing stand in the way of so weighty a concern to labor among those who had been so appreciative of the visits of these Friends in the past, and a minute of approval will go forward to the next Quarterly Meeting.

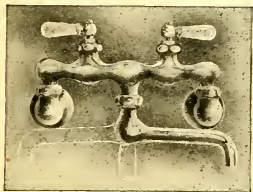
CORDER CATCHPOOL's excellent little second pamphlet—"Quakerism"—has already been translated into French and Esperanto. Peter Manniche, Principal of the International People's College, at Elsinore, near Copenhagen, who is an old Woodbrooker, has agreed to translate it into Danish also.

H. W. PEET.

THAT our subscribers may know that the variation from week to week in the delivery of THE FRIEND applies to the city as well as to the country we cite the following: No. 29 left the office as usual Fifth-day morning and the copy addressed to No. 207 Walnut Place was received the following Second-day morning. No. 30 left the office at the usual time, and the return copy was received there three hours afterward.

DIED, on Second Month 9, 1922, at Medford, N. J., AARON DARNELL, aged seventy-three years; a member of Upper Evesham Monthly Meeting, N. J.

—, on Second Month 9, 1922, at Pennsylvania Hospital, WILLIAM BRANTINGHAM (late of Winona, Ohio), son of Alfred and Ann Brantingham, aged sixty-three years; a member of the Monthly Meeting of Friends of Philadelphia.



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A RELIGIOUS AND LITERARY JOURNAL.

VOL. 95.

FIFTH-DAY, THIRD MONTH 2, 1922.

No. 35.

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DAVIS H. FORSYTHE,
MARY WARD,
ALFRED LOWRY, } *Contributing Editors.*

Make remittances payable to

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No. 207 WALNUT PLACE, PHILADELPHIA.

Failure promptly to renew a subscription is not regarded as a notice to discontinue.

Entered as second class matter at Philadelphia P. O.

With the present Number, Mary Ward and J. Henry Bartlett are concluding their editorial connection with THE FRIEND. In both cases this connection has continued beyond their original expectation. They will both remain as members of the Board of Contributors.

Davis H. Forsythe will resume the editorial management and Ann Sharpless and Frances Tatum Rhoads will be added to the list of contributing editors.

OFFICIAL AND VOLUNTARY SERVICE.

It was a Congressman speaking. His service in public life had extended through a somewhat prolonged period. He knew men and affairs rather widely. "You Friends, he said (memory does not permit a report of his exact words), have gained nothing in Washington by adopting the modern machinery of propaganda. When we used to see some broadbrimmed, plain-coated Friends about the Capitol, we were apt to ask one another, "What are the Quakers wanting now?" and when our turn came for a private interview, we gave close heed because we well knew that no measure of self-interest had brought them there. They were speaking for causes and not for men. Now, the same pleading or the same protest may come to us in a much more modern and businesslike presentation, but the personal method of man to man—especially when the man was one who carried an unmistakable presence with him, counted for most.

In the more limited sphere of personal contact and influence in our meeting affairs, something of very much the same kind has frequent illustration. Here, for instance, is a recently acquired member in one of our well-organized meetings. She has been drawn to Quakerism because it has been presented to her as primarily a fellowship. The visits of the committee appointed to consider her admission had seemed to breathe a spirit of warm fellowship, and when she was notified that she had been recorded a Friend, something of a thrill passed through her as she reflected upon the comfort this reality of Christian fellowship would be to her. Weeks passed in which her regular attendance at meeting did yield some fruit of personal fellowship from one and another, both before and

after the meeting hour. Nothing, however, came to her door, and she began to think that in pastoral interest she had lost rather than gained by joining the Society. Under her former connection she did have the benefit of an occasional call from a pastor. Finally, a member of the meeting is announced at the house. The thrill with which she had regarded natural Christian fellowship and friendship was momentarily revived and she gave her caller a warm welcome. They got on happily as they exchanged the news of the meeting and dealt with subjects of common interest. Then as the call was concluding the caller said casually, "It is our custom, thee sees, to divide up our membership amongst the Overseers and to make at least one call a year." There was no suggestion at all that any reciprocal relationship had been established, actually, no word like "I shall be pleased to see thee at my house;" the call was purely official. One might write pages on the thoughts of the visited after such a visit. This effort at writing, however, is not to deal with the sorely neglected field of personal fellowship in Christianity. We use the instance and that of the Congressman's observations to illustrate some outstanding contrasts between official and voluntary service. Can we not say then without fear of contradiction that some measure of officialism is necessary even in an organization as simple as that of original Quakerism? A member of a committee, an Elder, an Overseer, does have of necessity something of the official attitude in expressing the concern and the will of the meeting to an individual or for a great cause. Perhaps the varying degrees of success of different persons in performing these necessary duties are due to the ability to be more or less official in performing them. The ideal appointee has found how to merge the meeting's feeling in the undoubted warmth of a personal attitude. In one case the official is clothed from without with a little brief authority; in the other the authority seems to have added nothing more than a degree of personal warmth to an action clearly inspired from within. The "positive personality" of the voluntary worker gives the service a value that no mere official act can have.

This effort to describe the difference between official and voluntary service may make it appear quite subtle and evasive. That the difference is real is indicated by the observation of the Congressman and by the experience of an obscure member in a large meeting. It is possible to give a much more striking illustration of the difference, in a situation that Friends may have occasion to recall in our approaching Yearly Meeting. Five years ago we in Philadelphia had the regular invitation to participate in the Five Years' Meeting at Richmond, Ind., by appointing "fraternal delegates." Not a little emphasis was put upon the point that such delegates were *not* to be official. If so, the Yearly Meeting queried, why make them the meeting's appointees? The result of the consideration in the meeting was that the reception of the invitation was recorded on the minutes and all members of the Yearly Meeting with a concern to accept it were encouraged to do so. It

transpired that fifty-five Philadelphia Friends went to Richmond at their own motion and at their own charges. This voluntary expression of fraternity was actually an outstanding feature of that quinquennial occasion. Compared to a dozen or more appointed delegates, who might have been there at the meeting's charges, this spontaneous expression of fellowship and interest seemed beyond all comparison to be desired. Some Richmond Friends were very much impressed with this manner of functioning. It seemed to exhibit Philadelphia to them in a new light.

We know how differently the same thing appears from different points of view. The experience of the Society of Friends in its two hundred and fifty years has tended to exalt the virtue of voluntary service. That such a small group should have had such vitality may have been due to a variety of causes, but we are inclined to the view that our denominational life must be nourished from the inside. In other words, that means that we shall depend most for our activities upon inspired orders and not upon appointments. If we are spirit-filled we shall be spirit-led. And this does not mean that we shall be independent of the group functioning—we shall actually function for the group, "each member fitly joined together" doing a real part.

J. H. B.

"BREAD AND HYACINTHS."

The exquisite little poem in a recent issue of *THE FRIEND* called "Bread and Hyacinths" made me think of the possible "hyacinths" that lie on our library tables. Often they are destroyed or stacked away until shelves groan and the waste man or the Salvation Army (which I believe sells them as old paper) relieves the congestion.

It is difficult in a large family to send off regularly the weekly or monthly magazine because at any stated time some one of the family will not have quite finished it. But with patience and system it can be done, and if the magazine goes to the right place it is welcomed long even after the date of issue. But sometimes it may be our privilege to send a subscription directly to these craving "hyacinths," and the extent of the pleasure given is beyond expectation.

The following is a letter from two English sisters who are members of the Church of England, but attend Friends' meeting. They are lovers of beauty, art, literature and travel, but can gratify their fine tastes only in a very limited way. They received a Christmas present of a subscription to the *Atlantic Monthly*. Much detail is omitted from the extract given below, but it shows how many souls a single spray of hyacinths may find.

"We have now had six numbers of the *Atlantic Monthly*, and I felt I must write to you and try to express something of the pleasure the papers have given us. On First-day morning I took the May number to meeting to hand on to the friend who reads it first after us, and some words of St. Augustine from one of the short stories about 'the will to go' being the only vehicle necessary to take us to the Father, fitted into the trend of the meeting talk in a most wonderful and helpful way.

"After we have read it from cover to cover it goes to a late C. O. and his wife who enjoy it as much as we do. From them it goes to an artist who spent two years in Pentonville Prison. He is a genius in art and a wonderfully individual thinker; occasionally he speaks in meeting very beautifully. When he returns the number it goes to a dear friend of ours, wife of a Methodist minister. Her life has been spent forwarding women's movements, in helping all causes that lack assistance. From her it goes to an "attender" at meeting, aged seventy-five, a Yorkshire woman of great independence of character, whose physical frame is very frail and greatly hampers her energy of spirit.

"Finally, six numbers at once are to travel down to two very

old friends in Sussex, great readers, who will very much appreciate the opportunity of getting a different light on many subjects. That is one of the many charms the magazine has for us; we see things from such different angles, and the process is so illuminating."

We who are surfeited with "hyacinths" to the waxing fat of the soul may perhaps part with some to those who hunger for the things of the spirit.

THE LATE JAMES BRYCE AND THE LEAGUE OF NATIONS.

SOME WAR-TIME MEMORIES.

The chief memory the public retains regarding the late Lord Bryce during the war period is his intimate connection with the "Belgian Atrocities" Report, and in the notices concerning this great man little seems to have been said about his connection with the League of Nations movement in the early part of the war. This is partly due, no doubt, to the fact that the so-called Bryce proposals were never widely published nor were they pushed by any active organization.

The "Bryce Group," consisting of ten or a dozen men (including three members of the Society of Friends—Richard Cross, J. G. Alexander and Carl Heath—though the last-named was not then a member) used to meet at the offices of the National Peace Council during 1915. Lord Bryce, from his wide knowledge of European and American affairs, laid down the general principles which, he believed, the chief governments might be prevailed upon to accept at the end of the war. The important "new" idea was to divide disputes between states into those that were justiciable and those that were not, the former to be dealt with by the process of arbitration—a strictly judicial proceeding by which the true facts are elucidated and an award given on the basis of those facts—and conciliation, which involves suggestions for avoiding or healing some threatened or actual breach between two states. Lord Bryce's outline was drafted into treaty form, mainly, I believe, by Richard Cross, and the first draft was then circulated privately for criticism to several distinguished lawyers and men of affairs in England and America. It was hoped by some that the proposals would soon be published, and might help to concentrate thought in the belligerent countries on the prospect of peace. But Lord Bryce attached great weight to the view of ex-President Roosevelt, who expressed himself strongly against any such "distractions," almost suggesting that such discussions were a hindrance to the Allied cause. Not all Americans, however, took the same view; and it was directly as an outcome of the Bryce proposals, and of the feeling on the part of some Americans that they did not contain a sufficiently stringent prohibition of war, that the League to Enforce Peace was established under the presidency of ex-President Taft. The League to Enforce Peace may justly claim to share with the English League of Nations Society the credit of paving the way for President Wilson's great League of Nations campaign.

In the group discussions at the National Peace Council's office, Lord Bryce showed the same mental vigor which marked all his activities. At one of the meetings, when the difficulties in the way of all kinds of action towards peace were under discussion, he observed caustically that it was becoming almost impossible to express any Christian sentiment unless one confined oneself to quotations from the Gospels.

One of Lord Bryce's characteristics was his amazing capacity for correspondence. It may be doubted whether any one who troubled to write to him about any matter in which he was interested—and in what was he not interested?—met with the rebuff of silence. The present writer asked him for advice or co-operation when a conference of peace workers was called at Devonshire House in the summer of 1915. He could not attend, but instead of writing a polite five lines, he wrote a long, friendly letter, enclosed a pamphlet he had just received from America which he thought might interest us,

and on my returning it with one or two comments, responded again, expressing general agreement with my criticisms and discoursing on American views of Europe generally.

HORACE G. ALEXANDER.

Y. W. C. A. AND WOMEN IN INDUSTRY.

At the last meeting of the Women's Problems Group of the Social Order Committee, Florence Simms, national secretary of the Y. W. C. A., presented some very arresting thoughts in connection with the subject of her address, "The Y. W. C. A. and Women in Industry." She most vividly portrayed the change in thought and attitude that the Y. W. C. A. has undergone since it first honestly faced the problem of reaching the young women who are workers.

In the early years of the Y. W. C. A., the chief thing for everybody, she said, was a knowledge of Christ. That was our watchword. But we soon came to see that the Christ that appealed to us who happened to belong to the sheltered, the comfortable, or the leisured class, meant nothing to the young woman who had to fight her own way through the world and earn her own living against tragic odds. Our idea of Christ was that of the theologian with his complex doctrines and formulae; of the cultured clergyman with his lofty thoughts and poetic phrases; of the student of religious history who could distinguish the wisdom of Jesus from that of Buddha or Mohammed. And our circle of experience and acquaintance was bounded by the safe and respectable boundaries of the polite society of a church membership. When we talked to the struggling working girl about our Christ and our conception of the Christian life, our words simply fell dead; they awakened no response in the girl's heart; she did not know what we were talking about.

Thus we found we did not in the least know the needs of the working girls. We did not know the wages they got and upon which they had to live; nor the hours they had to work; nor the conditions under which they either worked or lived; nor the temptations, unfelt by us, which come to people whose bodies are exhausted by long hours of work, poor food, disagreeable living conditions, and whose minds have no keenness left for anything but dissipating pleasures. The kind of Christ that we were telling them about could not meet their need. We must ourselves know their needs and help them to find the Christ for themselves.

We started then to study our girls and their every-day life; and here the whole current of our own thought had to change. We saw that these girls knew more of life than we did; and that Christianity must have a real relationship with actual life. This meant that Christianity must be "socialized;" must honestly deal with the problems of the whole social order; must bring the Christ spirit of love and brotherhood into the social problems of wages, of hours of work and of living conditions; must consider the environment of the workers and the whole system that makes them what they are. We began to adapt the Y. W. C. A. to them; not them to us.

The spirit of strife that now prevails in industry—and strife is the word—is due to maladjustment. This maladjustment is not inherent in the system; a Christian spirit can bring harmony. Only we must know and understand if we want to help. Some earnest efforts in this line have already been made, *e. g.*, by the group of English Quaker employers, and by the Archbishop's Committee of Inquiry upon Christianity and Industrial Problems. Workmen's Councils have also been established in a number of works. Of these, sometimes, the workers themselves are skeptical, and refuse to take part, until they are shown the real spirit in which they are intended. Then, too, we ourselves are often ignorant. "What is collective bargaining?" a wealthy lady asked me one day. "I don't know what it is; and my husband says it's all wrong."

We must also get together, we who live so far apart in different parts of the town, the working girls and we. We must talk, debate, play, even eat together. A joint group is already formed of girls in industry and of girl college students. The two elements are learning to understand each other through

these meetings. Funny revelations, or pathetic, are made, sometimes.

A college girl was talking enthusiastically about her father's factory and how proud of it she was. "But I lost these there," said one of the girls in the circle, holding up a hand from which three fingers were missing. The machinery in the factory was not guarded.

"College is the place to go! Everyone ought to go to college," cried a young student, enthusiastically. "Yes," was the rejoinder, "but if we all went to college, who would make *your* clothes?"

"You learn lots of things at college; all sorts of interesting things; and then you get an A. B. and can go out into the world and—" "All right," said the factory girl, "when you go out into the world just come down and work with us; and *we will teach you the rest of the alphabet.*"

The knowledge of life and of humanity, as these incidents help to indicate, has, up till now, been left to the labor groups. Our so-called Christian society does not know either. It is time we were finding out.

The foreign woman in industry is another great problem. We have the whole world here in our manufactories, at our very doors, if we only realized it. We do not yet know them nor they us. We must give them the best we have, and approach them in the same spirit of love and understanding.

Difference of opinion over industrial questions does exist to-day. The real problem before us, however, is: Can we as Christians develop the right spirit of brotherhood in both groups—workers and people of leisure—by really getting each other's viewpoint and understanding each other? A new day not only is coming, but *has come*. It remains for Christian people to take hold of the new spirit and to develop it.

HANNAH CADBURY PYLE,
Secretary.

"SIMPLICITY IN OUR MODERN LIFE."

[This is taken from *Our Meeting*, published by Wilmington, Del., Friends.—Eds.]

Our first lecture was on the thirtieth of Eleventh Month, when Dr. William Wistar Comfort, President of Haverford College, addressed us on "Simplicity in Our Modern Life." He began by disclaiming any right or wish to criticize our personal standards of simplicity, but pointed out to us plainly how the style of living, in Friends' families, had changed within our recollection. The old-time Philadelphia Friend's parlor with no ornaments but the gas-fixtures and "the pile of pearly shells," on the mantel, was tellingly contrasted with our living-rooms of to-day; full as many of them are of needless things: of things that are a care to us.

The restless desire for diversion which Dr. Comfort described as "doing something different," the press of engagements—philanthropic schemes, committees, etc., which keep us away from our homes, perhaps to a larger extent than we realize ourselves, and the effect of this unsettlement upon the family life, were also spoken of as characteristic of our time.

The immense amount of advertisement, cleverly done, "to lure us into buying what we do not really need," is also a factor with which we must reckon in trying to simplify our lives.

The remedy for all these conditions of hurried and unsatisfactory living Dr. Comfort left us to work out for ourselves, but his clear and forceful challenge to consider where all these changes were leading us, in our national life, in the life of our Religious Society, and our individual lives as Christians,—we shall remember.

"CHRISTIANITY is not emotion. It is not morality. It is the completion of our individual personality with the personality of Christ. Thus the Christian may think with him, dream with him, discover with him, through past and future. As the Father has life in himself, so hath he given to the Son to have life in himself. And what the Son has, he hath given to us that we might add his life to ours. Christianity is the greater, the completer life."—THEODORE SEDGWICK.

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

WHEN a deed is done for freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic trembling on from east to west.
For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong.

—LOWELL.

PROHIBITION is not primarily an effort to repression; on the contrary, it is a movement toward freedom. People who see only the inhibitive feature lack social vision. The limited curtailment of individual liberty is a trifling consideration in comparison with the possible benefit to society. Only selfish minds, or minds untaught in "the law of that great whole that works beneath our alien will," or stupid minds unteachable, will allow their attention to centre long upon the questionable injustice to certain classes of individuals. An increasing number of people have learned to distinguish between "whines and facts." No one should deny the fact that the Volstead Act is not uniformly well enforced, but nevertheless, as President Harding has said: "in every community men and women have had an opportunity to know what Prohibition means. They know that debts are paid more promptly; wages are taken home that once were wasted in liquor saloons; families are better clothed and fed, and more money finds its way into the savings bank." Commissioner Haines has expressed it well in saying that the country is being "weaned" from the beverage use of alcohol.

THE TASK BEFORE US NOW is to prevent the opposition from nominating and electing to Congress this year, from districts that are weak on this issue, men who may seek to modify the present Enforcement Code so as to permit of the sale of light wines and beer. This is what the Pennsylvania State Brewers' Association and The Association Opposed to Prohibition are endeavoring to do. Such liquors, they say, are not intoxicating, and their sale should be licensed so as to yield the government a revenue of \$500,000,000 a year. This income might be used to pay the Soldiers' Bonus; and the sale of such liquors, so they claim, would help to reduce violations of the Eighteenth Amendment and make for "true temperance." To meet this cunning appeal we must be able to show the fallacy of it and to give intelligent testimony to the benefits of Prohibition.

LICENSE IS NOT A FORM OF SUPPRESSION.—Experience has shown that licensing the sale of beverages is a sure way to increase their use. The granting of such a privilege confers upon the recipient a limited monopoly that is dangerous to the morals of the community and corrupting to the political life of the State and Nation. It would not prevent violations of the Eighteenth Amendment, but on the contrary would offer to the unscrupulous (of whom the liquor dealers of the past have furnished a notorious percentage) an exceptional opportunity for conducting an illicit business in distilled spirits. The difficulties of law enforcement would be increased rather than lessened. Many people think this is the fundamental reason why the brewers want such a modification of the present law.

CHARGES AGAINST PROHIBITION are for the most part ridiculous or untrue. Deaths from the use of wood-alcohol in "hooch" sold by "bootleggers" are charged to Prohibition as if the lovers of strong drink were very sensitive about such responsibility. We are reminded by the *Catholic Citizen*, published in Milwaukee, that "Whiskey killed many men before the scarcity of it led to the use of more poisonous 'moonshine.' There is nothing new in the situation except that 'moonshine' is the quicker method of self-destruction." But to contend that in prohibiting the slow poison method we become responsible for the swifter and more certain destruction is a kind of stupid sophistry that some people are trying to pass off as reasoning. If this were true, it were better to have

no laws at all, for it may be said with equal untruthfulness that "where there is no law there is no transgression." However, the law exists whether written or unwritten.

OTHER CHARGES LAID TO PROHIBITION are (1) increase of crimes; (2) increase of drinking; (3) increased disrespect for law; (4) unfair discrimination. These all may be answered in one sentence, as given by that keen-witted attorney, Wayne B. Wheeler:—"Prohibition has not created criminals and despisers of law, it has merely revealed them." We are not obliged, however, to rest our case with a smart answer. Let us examine police records.

PHILADELPHIA UNDER PROHIBITION.—From information gathered by Dr. C. E. Macartney, and embodied in a sermon delivered at the Arch Street Presbyterian Church, Philadelphia, we learn that in 1917 the number of arrests under the classification "intoxication" numbered 33,527. In the year 1921 it was 21,850, a reduction of 33 per cent. Under the separate classification of "drunkenness and disorderly conduct," there were in 1917 a total of 9456 arrests as against 5232 in 1921, a reduction of 44 per cent. Arrests of persons known as "habitual drunkards" decreased during the same period from 562 to 34. The number of drunkards committed to the House of Correction was 1043 in 1917. In 1921 it was only 98. The number of cases of "alcoholism" admitted to the Philadelphia General Hospital (Poor House) was 2326 in 1917, but in 1921 it was only 702. The total arrests for all causes was 96,041 in 1917, but in 1921 the number was 83,136.

It is evident, therefore, that in this city at least (certainly not a favorable one to select in this respect) there has been, not an increase, but a reduction of 10 per cent. in the total number of arrests, and a reduction of about 40 per cent. in drunkenness and crimes incident thereto, which proves again the difference between "whines and facts."

As to unfair discrimination—the rich having their cellars stocked, or being able to procure liquors at very high prices while the poor have none on hand nor money to buy it—there is no more discrimination than in other things of far more importance to the poor man. The unfairness is not chargeable to prohibition, but to an imperfect social order that may be improved in many respects by a rigid enforcement of the prohibition law.

UNQUESTIONED BENEFITS OF PROHIBITION are apparent to any intelligent, open-minded observer: (1) disappearance of the open saloon; (2) abatement of open drinking in public dining-rooms; (3) the passing of the "treating" evil; (4) the closing of institutions for the cure of inebriates; (5) increase in savings accounts; (6) decrease in drunkenness and associated crimes; (7) changed attitude of many statesmen and political leaders.

In what is known as the mill districts of Frankford and Kensington, where in 1917 the saloons were doing an enormous business, the savings banks have received on deposit from laboring people more than 100 per cent. increase, amounting to a total gain in excess of \$10,000,000.

PHYSICIANS QUESTIONED REGARDING BEER AND WHISKEY.—The Journal of the American Medical Association in its issue for First Month, 1922, publishes the results of the questionnaire sent to 53,000 physicians of the United States, of whom 58 per cent. responded (a percentage of replies seldom attained, indicating an unusual degree of interest in the subject). To the question, Do you regard beer as a necessary therapeutic agent in the practice of medicine? seventy-four per cent. answered, No. The same question regarding wine brought a like response from sixty-eight per cent. But on the value of whiskey as medicine there appears to be less dissent. Only forty-nine per cent. voted No. However, of the fifty-one per cent. favorable to the use of whiskey as medicine, only forty-four per cent. had ever found it advisable to prescribe it. It is an interesting fact that whiskey seems to be regarded more

favorably by physicians residing in large cities than by physicians who reside in the country. Of the latter 54 per cent. voted against its use and 46 per cent. favorably to its use. In the cities 42 per cent. were against and 58 per cent. in favor of it. Moreover the eastern part of the country is more inclined to use whiskey as medicine than the central and western portion.

Classifying the reports by States, we find that twenty States favor the use of whiskey as medicine, whereas twenty-nine (counting the District of Columbia as a State) are against its use as a therapeutic agent. Not one State regards beer as of value in this respect. Small comfort for the brewers and their following in this fact!

SUPPRESSION OF THE LIQUOR TRAFFIC is a growing issue now in all quarters of the globe. If prohibition is beneficial to one country, it would be beneficial to all. The World League Against Alcoholism is represented by the reform elements in all lands. These are being drawn together by banner bearers such as William E. Johnson ("Pussyfoot"), whose journey through Australia and New Zealand and India has been marked everywhere by an awakening of sentiment that will never abate. "For mankind are one in spirit," etc. President Harding voiced in prophetic words what is rapidly coming to be a settled conviction in the minds of multitudes in America, as eventually it will be over the seas when he said, "I believe that in another generation liquor will have disappeared, not merely from our politics, but from our memories. The very words associated with it will drop out of our vocabulary; a new race of young men and women will have grown up to whom these words will have no significance."

A COUNTRY MEETING.

A meeting in a community is the righteous force to spiritualize the neighborhood. A woman, now alone, residing in a home for the aged, told of growing up in a Friends' neighborhood, attending their school and meeting. She said—"I went along with the rest to the Friends' meeting and enjoyed it," and speaking of the benefit and influence of the Friends, she exclaimed—"I know a better man than . . . (the head of the meeting), never lived." He seldom spoke publicly, but everyone in the meeting received his heartfelt handshake and words of encouragement and counsel. None in the community were forgotten. This meeting, now in the annals of Quaker history for nearly a century and a half, has made a wider record in the lives of the citizens of the community. Its members were living epistles and still, by its varied life and work, show its right to the territory it occupies.

There is a spirit of comity between the different denominations by which a neighborhood already occupied by a meeting is left to its care.

A member of the Methodist Church in an adjoining neighborhood said to the writer:—We look to the Friends at New Garden to care of the residents in your community.

To a meeting occupying a given field comes the message of our Lord:—"Ye are the salt of the earth." This is the purifying power for every country slum. But if a country meeting loses its saving force, the words of the Saviour are still true, "It is thenceforth good for nothing but to be trodden under foot of men." Every member must share in its responsibility or the name of Friend does not apply. "Ye are my friends, if ye do whatsoever I command you." Thus all the membership properly established will fill its place in building up God's Kingdom.

The spirituality of a vital Friends' meeting will truly be a light to the people. The gospel message of the life and lip faithfully given "at the Temple and at Home" will touch all who come under its power. Such a candlestick will hold its place.

A young man from England, an attorney at the King's bench, came with letters from the King, to make a cruise on the American coast in 1813-1814. While the ship was shifting cargo at Elizabeth City, N. C., the young attorney made an

excursion into the country. He came to a house where he noticed horses were tied and went in to see what was the object of the assembly. It proved to be a country meeting of the Friends, quite unfamiliar to the traveler. As he sat in that meeting, the spiritual force so reached his heart, or to use his own expression—"such feelings came over me that changed my whole plan of life." He abandoned his cruise down the coast, joined the Friends, became their school teacher, became a minister, later was married to a minister's daughter, and soon joined the caravan going West through Cumberland Gap to Indiana territory. There he was instrumental in helping to establish country meetings of Friends in Southern Indiana.

In the minutes of a monthly meeting which has just passed its century mark, the names of this young attorney and his wife appear as the first clerks. In the early records of these monthly meetings are minutes stating whether all children are having school advantages. Soon the Monthly Meeting committees provided graded schools which furnished the basis of the public graded school system.

In the care for the community, First-day schools were opened. A minute records assistance given to a new paper being started at Philadelphia—THE FRIEND, that the members might have good literature. Throughout these country meetings a constant influence was exerted for a guarded Christian education, and out of the schools came strong Christian workers and educators.

This work of the Friends was as a beacon light to the settlers that poured into this territory from all directions.

The keynote of a country meeting is individual RESPONSIBILITY, not only in the worship in the groups but in the community as well. The Saviour gave a telling lesson on individual obedience, not only to Peter, but to all disciples also. As Peter turned from his own lessons to ask—"And what shall this man do?" he received the answer—"What is that to thee, FOLLOW THOU ME." "To his own master he standeth or falleth" is a watchword to every follower of the great Teacher.—MARY WOODY, in *Our Meeting* (Wilmington, Del.)

BOOK REVIEW.

"THE RISE OF THE QUAKERS."*

[Although the new edition of this valuable book has already been noticed in THE FRIEND we gladly give place to the following.—Eds.]

The freshness of this book was brought home to me by these words on page 62:—

"Practically there was one great difference between the Quaker and the Puritan in the optimism of the one as compared with the pessimistic convictions of the other. The Quaker knew that at any moment he might fall into sin . . . but he believed his Master was a real God whose power could go to the roots of this life and keep him from the evil; if he fell, it was his fault, not God's."

This impression is an exceedingly apposite one and in itself illustrates the value of an understanding study of our past to help us for our present and our future, for now, if ever, we have need to be optimists, and this shows us why. Other touches of a similar nature, such, for instance, as the importance the first generation of Friends attached to the spread of Truth through literature, a work both London and American Yearly Meetings have again taken up since this book was written (though we still have to persuade Quarterly Meetings to guarantee a book's circulation by agreeing to take a certain number beforehand) link this little history on to our present-day needs and despite the appearance since its first publication of several other most important books bringing to light further facts, it remains one of the handiest and best introductory primers to our history.

H. W. PEET.

*By T. Edmund Harvey. Sixth Impression—just published.

CHILDREN'S CORNER.

WEDDED IN PRISON.

MAUDE ROBINSON.

(Continued from page 403.)

All were quiet and shy at first, as the accent and idiom of the native of Westmoreland were a little difficult to be understood by the Sussex maidens. As they mounted the steep hill path, Ambrose stopped, looking up at some black specks which were circling round in the deep blue sky above them.

"There are ravens! I have not heard that croak since I left my mountains! Do they nest here?"

"Oh, yes,—in a big fir tree in the park." My brothers once climbed to it, for they wanted a young one for a pet, but they were only just hatched, and the squire's man chased the boys away, so that they did not dare to go again," said Mary.

"My brother Austin and I climbed to a nest on the crags and took home a young raven, which we taught to say several words;—but, oh, what a thief he was, and how the serving-maids did hate him!" said Ambrose laughing; then he went on sadly, "I wonder if he is there now? I have not seen my native valley for eight long years.

"Have you a mother there?" said Mary.

"No, the sweet soul died when I was fourteen, or I think she would have softened my father, who turned me out of his house when I joined Friends. He was a priest of the Episcopal Church, and was meaning to make one of me, so he felt it bitterly when I refused to preach for hire. But I had long felt that forms and ceremonies did not satisfy my soul's needs, and when I heard George Fox and Leonard Fell preach from a rock on the moor, a conviction fell on me that there was the appointed way for me to walk in."

"That was like my good father; he felt it was the right way for him, and mother always thinks he is right," and Mary sighed.

"Yes," said Cordelia, "you wouldn't believe what a difference it made to father. Like all sailormen, he used to swear at the groom—now he says, 'John, I will thank thee to saddle my nag.' He says 'thee' and 'thou' to the 'Squire and the rector, too, which makes them very angry."

"They are grieved to lose so good a man from our church," said Mary.

Ambrose looked at the girl in astonishment. "Art thou not a Friend, then? When I saw thy modest apparel I thought thou hadst broken with the world's people."

"As for that," said Mary, "I found that it grieved my parents to see me in my old farthingales and hoods, and it is a little thing to please them by wearing plain garments. But Cordelia and I go to the parish church as we have always done, and Parson Letchford is very kind to me."

"Especially since you came into your fortune," said Cordelia slyly.

"Hush, child, you have no right to say that. He likes my voice in the psalms and anthems. When his son, Ralph, leads us with his violin, Hurst Church is quite celebrated for its music."

"Yet music cannot fill all the soul's need," said the young man earnestly. "Does this priest of thine preach the true Gospel?" Mary could but remember how dull and incomprehensible the Rector's little essays, read from the pulpit, were, but she only said with dignity, "He is a very learned man, who is a Bachelor of Divinity of Oxford."

"A college degree does not make a man a true messenger. I would that you both could hear my dear friend, George Fox, 'the younger,' at the meeting tomorrow. Although he is so called, having been but a few years convinced, he often preacheth the word with a power like that of his great namesake,—and if ever a soul was sweetened and sanctified by the Life within, it is my dear old friend, with whom I have traveled for some months,—aye and we have lain in filthy gaols together for the truth's sake, and never a word of repining came from him."

"He looks a dear old man," said Mary; "but, see, Master Rigge, we have reached the top of Wolstonbury now and you can see the South Downs that we Sussex folk love."

Ambrose looked around, and his first exclamation was: "They are just like a lot of feather beds!" But seeing a look of chagrin on the girls' faces, he went on,— "It is because our Westmoreland mountains are wild and rocky;—oh, such noble crags! and fair lakes in the hollows. But these, too, are beautiful;—how soft and fine is the turf, and this is a true hill wind;" and he bared his head to the breeze with keen enjoyment.

"There is the blue line of the sea," said Cordelia. "Oh! Watch, Watch," she called to her puppy, who was rushing and barking around them; "why do you always go wild on the hill top!"

"The wind excites him. Hi! good dog," said Ambrose; "here is a stick for thee to run after," and he threw one to a great distance. Then, as if infected by the frolicsome mood of the puppy, he joined in the romp, racing hither and thither on the soft turf, until, breathless and laughing, he returned to the girls.

"It is worth while even to make a puppy happy," he said. "How all young things love freedom and exercise. It always pleases me to see boys and girls racing and skipping in green fields."

They took a path down the southern slope of the hill, through a narrow way called Chantry Lane. Here Cordelia lingered to fill her hands with the lovely blue, wild periwinkle, with which the hedges were draped. Ambrose and Mary went on to a cottage in the village, finding Master Lelliot busy in his garden. In a few minutes' talk it was settled that he could bring his gang of shears, and that Mary must see that her hundred sheep were washed and dried in readiness.

"And how is your poor Dan, Master Lelliot?" I have brought a book for him.

"Thank ye kindly, Mistress Mary. The lad is often very down-hearted, and a book passes the time to him;—a strange thing it seems to me who never learned a letter. You will find him sitting in the sun by the front door."

Turning the corner of the house, they found a lad of eighteen, his pale, thin face looking almost like that of an old man, while his useless, twisted legs were stretched on a chair before him. His whole face beamed at the sight of Mary. She talked to him kindly, and produced from her basket a number of the flat cakes called in Sussex "Plum Heavies," spotted with "Grapes of Corinth," which were a rare luxury in those days, but the Luscombes' seafaring connections brought many foreign things to their country home.

"Here is a book that tells of the voyages of Vasco de Gama and all the new lands he discovered. My father says the strange things he tells are all true, for he has sailed those seas himself."

"Oh, thank ye, Miss Mary, that will be a treat indeed; I have had no book lately but this old Bible, and I am sick and tired of that."

"That's a strange saying, my lad," said Ambrose; "for that is a book that is ever full of fresh messages for those who look for them."

"What could it say to the likes of me, sir?"

"That thou hast a Father in Heaven Who loves thee, lad."

"Looks like it, don't it?" said the boy grimly, pointing to his useless legs.

(To be continued.)

AND so vocal ministry comes to hold a middle place in our worship. It is essentially serving, helping. No matter how simple or faltering the utterance, words help true communion with our Heavenly Father infinitely more than silent worship that is reserved, critical. Silence can be baffling, killing. Probably, on the other hand, there is an awful silence to which no words reach and which no highest eloquence could surpass for bringing us a true revelation of God in the soul.—GEORGE L. HODGKIN, in "The Demands of Quaker Worship."

NEWSPAPER EVANGELISM IN JAPAN.

There are many mission stations in Japan, but as yet only a small part of the population is touched at all by Christianity. How to reach the great rural population and the dwellers in the many small towns where there are no missionaries is a problem which has been much discussed and to which many efforts at partial solution have been addressed. One mode of approach which has been tried in several districts with more or less success is by means of advertisements published in the newspapers.

In Kokkaido this method has been carried on for a number of years on a rather small scale because of the limited funds available. The matter published in this case was simply passages from the Bible for the most part, with an invitation to write to the missionary for literature and information. With some of those who had answered these advertisements regular correspondence was kept up, and a few names were added to church rolls as a result.

In the South, Albertus Pieters has carried on work of this kind for several years, and now is conducting a campaign under the auspices of the Federation of Christian Missions. At its meeting in 1920, the Federation appointed a standing Committee to institute co-operative work, and this committee drew up a set of rules and rented office space in Fukuoka, a large city in the southern island, Kyushu. Albertus Pieters was appointed manager and work was begun in Fourth Month, 1921.

Mimeographed letters are sent out from time to time to contributors and others interested, from which the following particulars are taken. For four days in succession an advertisement was published under the heading, "Books given away free," offering to send tracts to any one wishing to learn something about the Christian religion. From forty to eighty-five applications were received daily for some time. The advertisement was discontinued because the office had not a sufficient clerical force to handle so large a correspondence.

It costs on an average about twenty-five cents to handle one application, and the advertising is so regulated as to produce about 250 applications per month, as this is all that can be taken care of at present. So far as appears, there is no limit to the number that can be brought out if the means to handle them can be procured.

Most of the advertisements have consisted of brief articles on the Christian idea of God, with appropriate passages of Scripture. In answer to these many letters have been received. A few passages from these follow:

"I am a constant reader of the *Fukuoka Nichi Nichi* and am much interested in the articles you have been publishing recently. Please receive me under your instruction."

"I have read your hymn in the *Fukuoka Nichi Nichi* of July 1st. This is the first time I ever heard of the love of God."

"Reading your advertisement, 'God is Love,' has given me a desire to know this God."

The funds available for the first year amounted to \$5,000, contributed by three missions. The next fiscal year begins Fourth Month 1st. Funds from individuals for this work are solicited, as well as from the various mission boards. Contributions may be made through any Mission treasurer, or direct to H. Kuyper, Oita, Japan, Treasurer, Committee on Newspaper Evangelism.

The last circular letter received is dated Eleventh Month 15th. One passage is as follows (speaking of members of the Zen sect):—"They readily admit that the Christian religion is good for the weak and evil, just as crutches are good for lame people, but since they are good without it, they are morally superior to those who need the help of Christ. A father will bring his son to me and say that the lad is too weak to resist temptation. Will I please teach him to be a Christian?"

Paul Kanamori has promised to write some articles for the work. One of his tracts, "The Way to Faith," has been much used by Albertus Pieters in answering inquirers.

—♦—
"THE way of Christ is the answer to the way of chaos."

JAPAN NOTES.

Work on the enlargement of the Girls' School, 30 Koun Cho, Mito, Tokio, was begun in First Month. The contractor is a man from Hiroasaki. The supervision of all the building work, including the new dwelling and the dormitory for boys, will be under the care of W. M. Vories of the Omi Mission.

Thomas E. Jones has received an appointment to teach in the Keio University, Mito. He expects to move to Tokio with his family in Fourth Month, in time to begin with the opening of the college year. Schools and colleges generally now begin their year in Fourth Month. It is expected that the Jones family will live with Gilbert and Minnie Bowles during the spring, and that the new house will be ready in the fall.

—♦—
ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, CHEYNEY, PA., TO THE CORPORATION, FOR THE YEAR ENDING TENTH MONTH 18, 1921.

TRANSFER TO STATE OWNERSHIP AND CONTROL.

The most important business that has claimed the attention of the Board of Managers of the Cheyney Training School for Teachers during the year just closing has been the transfer of the property and control of the School to the State. A small Committee has given diligent attention to the negotiations, and has kept in close touch with the State authorities at Harrisburg through correspondence and conference. Senate Bill No. 338, which has become Section 2040 of the Pennsylvania School Code, passed both branches of the State Legislature and was duly signed by the Governor. This Bill places the conduct and management of the School directly under the State Department of Education, classifying the Cheyney Training School for Teachers as one of the Recognized Normal Training Schools of the State of Pennsylvania.

The examinations in the spring, 1921, were conducted under the State Department and the diplomas issued to members of the graduating class at Commencement on Sixth Month 15th were given by the authority of the State Department of Education.

The active management of the School will pass to the Board of Trustees to be appointed by the State Superintendent of Public Instruction and confirmed by the Governor. In the interval before such appointment, the Board of Managers appointed by the Corporation will continue to serve. The official and legal transfer of the property to the State, *i. e.*, the farm, buildings and contents of the School, has not yet been effected. On Second Month 15, 1921, a Committee was appointed, with authority to act in this matter. On Ninth Month 26th the following Minute was also adopted:—"Our Committee heretofore appointed to negotiate with the authorities of the State of Pennsylvania for the terms of sale of the real estate and equipment of the Cheyney Training School for Teachers, to wit:—James G. Biddle, J. Henry Bartlett, David G. Yarnall, Richard S. Dewees and George Vaux, Jr., or a majority of them, are hereby authorized to enter into a binding preliminary contract with the State officials for such sale, upon such terms as to said Committee or a majority of them may seem proper, the final contracts and conveyance to be submitted to this Board for approval." Previous reports of this Committee, fully approved by the members of the Board of Managers, provided for the transfer to the State of the farm, buildings and equipment, with the stipulation only that we be reimbursed by the State to the extent of the indebtedness incurred in conducting the School since the removal from Philadelphia to Cheyney. This arrangement would make over to the State, at a minimum cost, a valuable plant for the training of Negro teachers, and would add to the permanent endowment funds of the Corporation the sum of money received, thus making a substantial endowment, the income of which will be used for promoting the education of Negroes expecting to become teachers of their own race, in accordance with the purposes of the original donors. The Corporation

will, of course, continue, and through its duly elected officers and managers administer this trust.

ENROLLMENT.

The enrollment of last school academic year on Tenth Month 1, 1920, was 13 boys, 83 girls, total 97. This year the actual attendance on the opening of school, Ninth Month 20, 1921, was 18 boys, 89 girls, total 107. This increased enrollment is interesting in view of the fact that student charges for board, lodging and fees have increased in recent years from \$80 to \$180. The reasons for the increase were carefully explained to the students and they have been glad to take this increased burden of responsibility in sharing the maintenance of the School. At the opening of the new academic year, 1921-22, every available square foot of space has been taken up, and we have a considerable waiting list of young men and women of good preparation who are desirous of coming to Cheyney and are kept out only by our lack of dormitory and other facilities.

BUILDING CONSIDERATIONS.

The Executive Committee during the course of the year, under instruction of the Board, made a careful study of the future developments in the line of building and equipment that would be necessary to fully equip Cheyney as a training school for 250 pupils. Their report was approved and filed, and we hope may become the basis of a future building plan under the auspices of the State. Last summer, since negotiations were pending, it seemed unwise to enter upon any considerable plan for alterations, to say nothing of new buildings. The enrollment and waiting list we trust may lead through appropriations to be made by the next Legislature to the start of a forward building policy.

SUMMER SCHOOL.

It was not decided until early in the summer that improvements to the buildings could not be made for lack of funds. When that decision was reached, it was too late to arrange for the usual Summer School for teachers in service, the announcement having been made early in the spring that the School would be discontinued for 1921. It seems now that there should be nothing to prevent the holding of the summer session for 1922, and arrangements will doubtless be made for it to be conducted to the standard length of at least six weeks. The Summer School has been a vital part of the work of Cheyney, and every effort will be made to continue and improve it.

(To be concluded.)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*,
JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*, ANNA B. DUDLEY, *Women's Work*,
Associate Secretaries.

WILLIAM B. HARVEY, BERNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THE NATION IS BACK OF THE FLOUR CAMPAIGN.

The two outstanding examples of the way America has got under the task of sending flour to the starving people of Russia, are given by two cities, one in the East and one in the West.

In the city of St. Louis the American Federated Russian Relief Committee combined with the organization established there by our Service Committee and is conducting a campaign under the name of the St. Louis Committee of the American Friends' Service Committee for Russian Relief. E. C. Dreyer, one of the leading business men of St. Louis, is Chairman of the Committee which is now securing 200 of the leading business men of St. Louis to become members of the Committee. Part of its program includes the organization of the whole State of Missouri with branch committees in every community. Dr. Armstrong, the Secretary of the St. Louis Federation of Churches, has promised that every minister in

the city will call the attention of his congregation to the need. The Committee has also planned to give the heads of the larger industries of the city a subscription sheet, asking them to ask each employee to contribute something. Every Missourian is asked at once to get in touch with this Committee, whose office is at 215 Merchants Exchange.

In Trenton, New Jersey, the Mercer County Russian Famine Fund has been organized, with headquarters in the Chamber of Commerce. Arthur E. Moon is Chairman of this Committee. They have already placed booths in the various stores of the city, and have collected a considerable amount of money in that way. They have organized a tag day for pedestrians and automobiles, and have made a most attractive tag which can be tied to automobiles, using the cut of the barrel of flour which has become the sign of the flour campaign. If any of the community would be interested in using this idea, the Service Committee would be glad to furnish a sample of this kind of publicity.

Have you an organization in your community? If not, you are the one to begin it. Write to-day to J. Augustus Cadwalader, Secretary for the Flour Campaign, 20 S. Twelfth Street, Philadelphia, and he can secure literature containing information and methods of work.

QUAKER WORK IN RUSSIA.

It was in mid-summer of 1918 that I found myself at the frontier post of Orsha, in West Russia. The Treaty of Brest-Litovsk had been signed three months before and the Germans had moved rapidly forward to occupy the vast expanse of territory allotted them. A rough, barbed wire fence was erected to mark the frontier, and on yonder side of it the German soldiers marched stolidly to and fro, clad in steel helmets and grey-blue tunics. Few people could be seen on the German side of the fence, but the Russian side presented a most moving sight. Thousands of refugees, Polish, Letts, Liths and White Russians, were herded together, encamped on the open ground, without any shelter at all and under rude shacks built of branches. It was the beginning of the great migration westward of those who had been driven east during the great war. But the Germans would not let them pass, and here they gathered and accumulated, without refuge, without food, without hope, waiting, endlessly waiting till they might be allowed to proceed to their ruined homes.

My companion was a doctor of the Quaker Relief organization. As he moved in and out among the masses of semi-clad and half-starved fugitives, he astonished me by his ability, despite deficient knowledge of the Russian or Polish language, to make himself completely understood, and to bring comfort to everyone by the kindness of his smile and gesture. The Quakers were working with what remained of the Russian Union of Co-operative Societies. A small hospital and kitchen were rapidly erected and the relief efforts undoubtedly prevented what might have been an epidemic, for the refugees made no sanitary arrangements whatever for themselves, and in the hot damp climate the danger of the spreading of disease was very great.

Similar work was being done by the Quakers in several parts of Russia. At Buzuluk, in Samara, in the very heart of what is now the famine-stricken area, they had a station which has become a source of assistance and relief to thousands. I remember, when I was in Samara, how repeatedly their work would be referred to by the populace with gratitude and admiration. Moreover, although for a time they fell under the shadow of the suspicion with which all philanthropic organizations were regarded, especially those under foreign management, their obviously disinterested and non-partisan character finally convinced everyone that they had no part to play beyond ministering to the sick without regard to creed, race or politics. In both of the Russian capitals they have distributed food, clothing and medicine, and though small in number, their labors have always been fruitful. No one who has come into touch with them can fail to be convinced that theirs is a work

of grace that will help to revive in body and spirit a now abject people.

SIR PAUL DUKES.

(Representative of the English Government who is imprisoned in Moscow.)

FRIENDS' RELIEF MISSION FEEDS HUNGERING NOBILITY.

At the urgent request of one of the daughters of the Archduke Friedrich, who is now living in retirement in Budapest, the Anglo-American Relief Mission of the Society of Friends in Vienna has agreed to provide foodstuffs and clothing to almost one hundred members of the fallen aristocracy of Austria upon the same basis as it feeds her humblest citizens. Funds have been provided from the liquidation of the great estates of the former Archduke scattered throughout the territories of the old Austrian Empire—a liquidation now in process of execution by arrangement with an American syndicate—and upon the Archduchess' personal appeal, about one hundred titled persons, some of them prominent in the vanished life of the former Empire, who are now living in the pain and humiliation of extreme impoverishment without hope of succor or even sympathy from the present authorities of the Republic, will be allowed to purchase foodstuffs and articles of wearing apparel, new or second-hand, at approximately one-fifth of their value from the depots of the Friends' Mission. Most of these people are living in obscurity in Vienna, and those whom the Archduchess nominates will be provided with the minimum necessities of life to the extent which one dollar per month, expended at the depots established by the Friends' Mission, will provide. By a curious coincidence, the chief of these depots is in the Hofburg, the unoccupied imperial palace which was still in process of construction at the outbreak of the war; through the inexorable turning of the wheel of fortune, the very people who once chatted or danced in the brilliant corridors of the palace will now haunt its cellars and cheerless corridors in search of the wherewithal to maintain a slender existence.

CONSTRUCTIVE WORK IN VIENNA.

Agriculture.—The chief concern of the Mission in its productive work is to increase the supply of fresh milk. This has been accomplished by importing cows and bulls of good milking stock, and by selling fodder to farmers at a subsidized price. During 1921 the Mission added 1,018,809 litres to the Vienna supply of fresh milk and 410,480 litres in towns outside of Vienna. The Mission also imported 154 pigs of good breed; 1,474 English poultry, 7 goats and 9 rams.

Land Settlements.—During the war the food shortage increased to such an extent in Vienna that the need for fresh vegetables was paramount; and so many people began making gardens outside the city limits and putting up temporary shacks. From this has come the natural advance to the building of permanent houses and so bringing the population out from the overcrowded tenement sections.

From this also has sprung one of the most hopeful and constructive movements that Austria has to show to-day. Within the space of one year co-operative societies have been formed with a membership of 700,000, whose object it is to form settlements for garden villages where their members can live, grow their own food, keep poultry, goats and pigs and at the same time carry on their own trade in Vienna. Land has been granted on the outskirts of Vienna which is being cleared and put under cultivation. Through this land settlement scheme 1,300 one-family houses have been built. The Mission has aided this by grants of money; and two motor-trucks have been given for transportation.

SHIPMENTS received during week ending Second Month 18, 1922—119 boxes and packages received; 1 for German relief; 4 anonymous.

Cash for the same period, \$30,182.23.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

I.—SIXTEEN ADDRESSES IN THE COURSE OF ONE WEEK

Report of the Disarmament Meetings addressed by Frederick J. Libby around Philadelphia, Second Month 9, 1922, to Second Month 16, 1922.

At Moorestown, Lansdowne, Newtown, Wilmington and West Chester he spoke to meetings of both branches of Friends.

At Media he addressed a joint tea meeting of Friends. Many people who could not come for the supper arrived in time for the lecture so that the house was crowded. The attentive silence even on the part of the children was remarkable.

At Germantown the meeting was held in the Y. M. C. A. and at West Grove in a public hall. Advance publicity was given both these meetings with excellent results. At West Grove about five hundred people came out in spite of the bad weather for getting about in the country.

In the intervals between these large evening and afternoon engagements, Frederick Libby also spoke at Friends' Central and Friends' Select Schools in Philadelphia, at the public high school in Moorestown, at Westtown School, at the West Chester Normal School and at Germantown Friends' School.

On Second-day he spoke to a small group at the Union League and to the Kiwanis Club at a luncheon attended by two hundred or more business men of Philadelphia.

Sixteen addresses in a week's time is a record. The thanks of the committees is due to the Friends who co-operated so well locally as to make such a successful tour possible, and correspondingly our thanks as Friends are due to the speaker who brought us such a strong and informing message.

Frederick Libby has gone on to New England on another speaking tour. He says that he is finding an open door now wherever he goes. The average American is entirely willing to be convinced about the success of the Washington Conference and is merely waiting to have the facts clearly presented to him.

2.—THE NEXT STEP.

Frederick Libby urges Friends to write to Washington to their Representatives protesting against the army and navy appropriations for 1922, which are planned for \$790,000,000.00. Last year they were \$868,000,000.00. If we mean to show to the world our sincerity in calling the Washington Conference and our faith in its results, we must make a greater cut now in our appropriations. There is no argument being used to prove the need for such large sums. It is merely inertia. Before the war in 1915 we were only spending \$315,000,000.00 a year.

3.—GRADUATING EXERCISES THIS MONTH AT THE WEST PHILADELPHIA HIGH SCHOOL FOR GIRLS.

The Salutatory was entitled "The Necessity of Peace from a Human Point of View." Its keynote is given in the words, "We crave peace. Not an armed peace, nor a peace of contentment, but the peace of constructive action."

The Senior Essay dealt with the topic, "The Necessity of Peace from an Economic Point of View." This paper begins with the slogan, "Let the Past War be the Last War," and goes over the present economic situation here and abroad, closing with the statement that prosperity will come only with universal peace.

The Valedictory, "Educating for Peace," contains these striking statements: "False education caused the war. . . . Now education must have a new purpose. It must lead the world onward to a higher ideal, the abolishment of all war. . . . We, as the coming women of our country, find that a great responsibility is ours. The world's task of educating for peace is largely the work of women in their homes."

The address to the class by the principal was a fitting closing to such a commencement. He said, "the United States of the World need not be a dream only; it can be an ideal measurably within the powers of the nations to realize." From Lord Bryce he quoted these words, "Each of us as individuals

can do little, but many animated by the same feeling and belief can do much. What is democracy for except to represent and express the convictions and wishes of the people. The citizens of a democracy can do everything if they express their united will."

THE WAY, THE TRUTH, LIFE.

I wandered, all astray,
Till He came by, who is the Way,
False, flickering fires mine eyes enticed,
Till Truth revealed itself in Christ.
Nor had I strength to win the strife
Before He touched me with His life.
Now, His sweet path of meekness leads,
He is the Highway for my deeds;
He is the Truth for all my thought,
The life whereby my life is wrought;
I care not if all else be dim,
For I have light if I have Him.

—WILLIAM C. BRAITHWAITE.

FRIENDLY NEWS NOTES.

WE are indebted to Charles L. Taylor, of Haverford, for information from the Esperanto Association of North America on the subject of "Esperanto in the School." Arguments that this universal language should be in the "regular school course" are put in very succinct and appealing form. Friends in England and on the continent of Europe, much more than Friends in America, have appreciated the "peace-making value" of such a common language. It is claimed that a child can learn the essentials of the language in six months. Romain Rolland is quoted as saying: "Esperanto ought to be officially taught and made obligatory in all the primary schools of Europe. Without that, any serious and durable international *rapprochement* cannot take place."

THE annual report of Friends' Library to the city Monthly Meetings records much useful work despite the handicap of a very limited income (the appropriations of the two Monthly Meetings amount to \$150 per annum). In addition to the important field presented by teachers and pupils of Friends' Select School, the large Public Grammar School, on Race Street near Sixteenth, furnishes a good list of juvenile readers. These two fields present great opportunities for positive expression of our testimony in regard to proper reading for the young.

THE Monthly Meeting at Fourth and Arch Streets, on the evening of the twenty-third ult., listened to a very able representation of the claims of the meeting upon its members for willing financial support. Last year's budget required about \$5,000 from an adult membership of 264 and the full sum was not collected. There were 143 separate contributions representing about 182 members. The aim for next year is to get 200 contributions. There is a favorable feeling in the meeting to the proposal to interest the children in regular habits of giving.

THE whole problem of meeting finance in the city becomes more difficult and more complex in the face of increasing costs and a diminishing resident membership. The city meetings hold some very valuable properties; two of these have values mounting into the millions; in addition there are numerous special trusts, most of them yielding no return for general purposes. Altogether so much is involved that the problems concerned should have the benefit of the best financial talent in the whole Yearly Meeting. Thus the future could be considered apart from the special points of view and personal sentiment of a single meeting.

SEVERAL Philadelphia dailies have given prominence to a report from British Columbia that the Doukhobors under

Peter Verigen are proposing to enter upon a crusade against taxation, after taking the life of women and children under ten. It is said these are to be thrown into the Columbia River. Friends have been appealed to by the newspapers for information. Save the knowledge that the Doukhobors are opposed to taking life in any form they know nothing of the present threatened outbreak. William B. Harvey explained to a reporter that even when suffering from hunger, a Doukhobor would not kill a prairie hen for food.

BY permission of the Committee of six and approval of the city Monthly Meetings the Commissioners of Fairmount Park will affix a bronze tablet to the wall at Seventeenth Street and Parkway to commemorate the fidelity to duty of a park guard, Vincent Hanley, whose post was at that point, and who lost his life there in an attempt to arrest some bandits who were fleeing in an automobile.

SEEK, AND YE SHALL FIND.

[From the Spectator.]

God speaks to hearts of men in many ways;
Some the red banner of the rising sun;
Spread o'er the snowclad hills has taught his praise,
Some the sweet silence when the day is done;
Some after loveless lives, at length have won
His word in children's hearts and children's gaze.
And some have found him where low rafters ring
To greet the hand that helps, the heart that cheers;
And some in prayer, and some in perfecting
Of watching toil through unwarding years;
And some not less are his, who vainly sought
His voice, and with his silence have been taught—
Who bear his chain that bade them to be bound,
And at the end in finding not, have found.

—The Springfield Republican.

THEY are the rich who weigh their possessions in the scales of health, labor and love. They are the great who, neither in their hearts nor outward guise, envy the mighty nor despise the weak.

NOTICE.

HOSPITALITY AT YEARLY MEETING TIME.—A number of Friends in and near Philadelphia will be pleased to entertain Friends from a distance, who are expecting to attend Yearly Meeting this Spring and who are not counting on entertainment at homes of relatives or friends.

Persons desiring to have arrangements made for them, will please make early application to

WM. B. HARVEY, *Secretary*,
304 Arch Street, Philadelphia.

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GEORGE L. JONES,
Principal.

DIED.—Twelfth Month 9, 1921, at Mooresville, Ind., ELI H. HARVEY, aged eighty-four years; a Minister and member of West Union Monthly Meeting.

—, on Second Month 7, 1922, ELIZABETH WINNER, wife of William Winner, deceased; a member of Muncy Monthly Meeting of Friends, Pa.

—, on Second Month 24, 1922, DEBORAH CRENSHAW LEEDS, widow of Josiah W. Leeds, in her seventy-fourth year; a member of Birmingham Monthly Meeting, Pa.

—, Eleventh Month 30, 1921, at her home near Saxapahaw, N. C., MARTHA E. NEWLIN, aged sixty years, wife of James N. Newlin; a member of West Grove Monthly Meeting of Friends, N. C.

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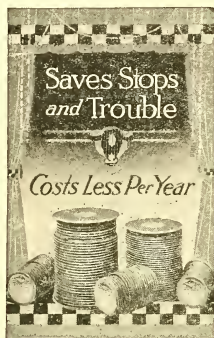
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YEARLY MEETING IN PROSPECT.

The week of Philadelphia Yearly Meeting, to the one who is prompted alike by duty and interest to attend the sessions, offers as varied a program as any week in the year.

If his strength and his outside duties permit his attendance at the "extra meetings" called in the afternoons and evenings, he is brought into touch with problems of such various sorts, that the end of the week finds him mentally satisfied for the time with what he has received and willing to wait awhile till he can assimilate what he has gathered.

In this respect the week of Yearly Meeting contrasts very strikingly with the Yearly Meetings of forty years ago. There is not the same opportunity offered now as there was then for periods of close introspection. We allow less time for self-measurement and for messages of caution, reproof and encouragement.

Oftentimes an entire session passes without the display of the danger signal, and when it is shown it is a mild warning that there may be trouble ahead rather than a positive and determined effort to halt further progress for the present.

The railroads use both methods; at times the train moves cautiously forward, when it would be unwise to go under full steam, again the only wise thing to do is to halt.

We as a Yearly Meeting seem to have ignored in large measure the latter plan, and some will say that even the method of moderate caution is fast losing place.

It is a fair question to put to ourselves. Have we really changed in the short space of forty years from a body in which the judgment of a few ripened spirits dominated the meeting, and whose expressed opposition to a new measure brought a feeling of more or less willing acquiescence on the part of the great mass? Or is it possible that the whole body of Friends has become more alert to the Meeting's problems than was the case forty years ago and the group sensitiveness of the meeting no longer centres on the "facing benches," but includes the whole body.

I find it easy to give a partial assent to the latter suggestion. It is still, however, noticeable, that Third-day's session, when the reading and answering of the Queries gives the most

natural opportunity for the meeting to rise to its highest level of spiritual exercise, is one of the best attended by younger Friends. Instances, too, are not rare when young men in business and with but one day off to attend the meeting, choose this session.

We cannot ignore the fact that the introduction of a wider range of interests into the Yearly Meeting schedule finds a more general response on the part of the unseasoned portion of the membership.

Forty years ago we heard as now from the Westtown School Committee, and from our one missionary effort, the Indian School at Tunesassa. Whatever else came before the body and brought problems of wide interest before us reached the meeting through the channel of the Representative Meeting. To-day the problems and the interests touched upon, including the afternoon and evening sessions, are many and varied.

One who has felt the solemnizing hush that has spread over the meeting when a spirit, a little more daring than most of us possessed, has favored an innovation, recalls the ease with which we apparently surrendered judgment and joined in with it. He appreciates that this contrasts strikingly with the custom of the former times, when an adverse sentiment from the gallery, briefly and positively expressed, but not without due tenderness and consideration for others, brought a comfortable feeling over the body and the routine business continued.

It is idle for us to wish to return to the former ways; it is not in the nature of things for us to do it; neither would it be for the best if we could. At the same time there are lessons which not a few of us learned at those Yearly Meetings of former years which it were well for us to ponder and emulate to-day.

An incident that occurred several years ago will never grow old or out of date to the writer, and it may with profit be revived here. A visitor from a distant Yearly Meeting was in attendance with credentials from her home meeting and she relates: "While the session of the women's meeting was in full course, a messenger from men's meeting came to our door, and announced that a minister of that meeting felt a clear call to visit in Gospel love our meeting;" she added, "I thought then that I had never experienced the over-shadowing presence of the Master upon an assembly as I did on that occasion. We waited for the answer of that same Spirit that had prompted him and it came with a like clearness that he had felt.

"In due time he came with a companion. I can almost quote what he said," she added with much feeling. "My eyes were opened to see and my understanding to comprehend what we to-day at our home meeting were forced to lose. Years ago we had time for such an exercise as the minister spread before us, but to-day we cannot stop the routine of business to meet such an exigency and so perforce it does not arise." Then in conclusion she said: "I have seen much and learned much in your wonderful country, but in the quiet of

my faraway home, if favored to reach it, I shall revert with keenest satisfaction to the visit of the minister with a message, who came to our women's meeting."

If we can have a measure of the spirit of discernment that will be granted us if we in sincerity seek for it and wait upon its coming, we shall have time to transact all the business that concerns us with a dignity and solemnity befitting its nature, and we shall at the same time be able to grapple with the added problems which the times call upon us to help solve. We shall look upon the meetings of the past as periods of especial favor when the Lord was in His temple, and that temple was our hearts. We shall recall those saintly faces that looked down upon us from the raised benches, and we shall *know* that to be true which we then *felt* to be so, that they were living in accord with His leadings and were doing His bidding.

Because our day is not a copy of their day will not discourage us, but we shall be made humble by the thought, that were they the motive power of the present as they were of the past, to-day's problems would receive a support from them that we cannot outdo.

D. H. F.

THE COMING OF THE LORD.

WM. LITTLEBOY.

As is always the case in times of world crisis the minds of many Christians are turned to-day towards the hope, which, in one form or another, has been present in the Church of Christ throughout the centuries—the hope that the Lord will immediately appear in apocalyptic fashion to save a lost and ruined world. How far, and in what sense, is that hope justified? The question is one of immediate practical importance. A wrong view of what we are to look for is not immaterial; it may be fraught with grave consequences in life and conduct.

Let us frankly admit that there is much in the language of Jesus, as recorded in the Synoptic Gospels, which, taken in its literal sense, seems to indicate some catastrophic manifestation of Christ, a coming in the clouds of Heaven with power and great glory. It is also certain that a keen expectation of such a "parousia" prevailed in the first two Christian generations, and that as time went on a deep sense of disappointment was felt at the non-realization of the hope.

It is not possible within the limits of this paper to go into the very interesting critical aspects of this subject, but in order to understand this teaching aright, we need some acquaintance with the apocalyptic conceptions with which Jewish thought was saturated at the time of the earthly life of Jesus. He inevitably expressed Himself in language with which His hearers were familiar, though He constantly raised its meaning far above the current significance of the words He used. We need also to remember that the minds of the disciples were filled with these conceptions, often in a very crude form, and it is likely enough that their report of His words may be to some extent colored by their own ingrained ideas.

The purpose of this paper is to suggest certain considerations which may lead us to the conclusion that the material and external form which the "Second Coming" assumes in the minds of some is not the highest interpretation of this bright hope or nearest to "the truth as it is in Jesus."

1. Historically, it is worth while recalling the fact that the expectation of a great world catastrophe, in the midst of which Christ should appear in glory, is no new phenomenon, but one which has constantly re-appeared during the Christian centuries, and has always issued in disappointment. This fact of experience should put us on our guard.

2. There is inherent in this expectation in its external form a measure of spiritual indolence, and a pessimism unworthy

of a believer in Jesus. It represents in effect an appeal to God to work a miracle to extricate us from the slough into which we have walked deliberately and in spite of clear warning. God has placed us here to work out our own salvation and that of the world in co-operation with, and dependence upon, Him; and He has indicated clearly enough our line of service and the spirit which is to animate our labor. But in these last days the world has once more rejected Christ; worse still, His own disciples have thrown Him over; we have despised all His counsel and would none of His reproof. Now we are face to face with the consequences of our unfaithfulness; and it is indolence on our part to expect a Divine intervention of external character to save us from the results of our own sin. No, we shall have to work it out: to learn wisdom through years of bitter disillusion. And it is doubtless well that we *should* work it out. Our salvation lies not in looking for a portent, but in humble acknowledgment of our sin and in return to the obedience which we owe to Him. It is a matter of experience that believers in an outward "Advent" usually lose, sooner or later, their interest in the humanity around and relax their efforts on its behalf. How, indeed, should it be otherwise? If the world is to be saved to-morrow by an outward manifestation of Christ, why should I incur the pain and labor of doing that which will so soon be done by the direct action of Christ Himself?

Furthermore, this expectation in its external form reveals an unworthy pessimism; it represents a counsel of despair. In its essence, it is a confession that we have lost faith in man, and of "that of God in man;" that we have given up the fundamental Quaker faith that there is in all men a Divine element capable of responding to the appeal of the Spirit. It means that we regard man as too obstinate or too debased ever to accept the invitation of Christ—that he must be either forced into the Kingdom, or destroyed from the face of the earth by an act of sovereign might.

3. This external and overmastering assertion of power runs absolutely counter to the Divine method of dealing with men as shown in the New Testament. God will never *compel*; He will never take the world by storm; a victory of compulsion is with Him no victory at all. When the Saviour of the world first entered it, He did so as a helpless baby cradled in the manger of a village inn. God dropped a little seed of life and love into the world, and left it to grow in silence and secrecy until, like the tree in Nebuchadnezzar's dream, it should overshadow the whole earth. Jesus Himself settled the matter once for all in the wilderness when He refused to make His appeal by a spectacular display. Had He thrown Himself from the roof of the temple into the crowded court below He would have rallied the nation as one man to His side; but not one heart would have been touched by the prodigy, nor one life raised to higher issues. In the same way He always refused to work "a sign in the sky" as a guarantee of His authority. His method of life-giving was inward and silent, like the leaven working in the meal or the seed sown in the field. The only victory He sought was that of love: the only loyalty He valued, that which was willingly offered by the free choice of the spirit.

A spectacular "Second Advent" would violate altogether this principle of Jesus. It would be a confession on His part that love had failed and that He had gone back to the alternative of force; if men would not surrender voluntarily, He would compel; and is such a change conceivable? If love fails there is nothing left to fall back on. For if Jesus were to come in the clouds of heaven attended by His angels, men might be overwhelmed by terror, by amazement, by a torrent of emotion. But a victory so won would be barren indeed. And, on the other hand, if sinful men are to be swept away in a great world cataclysm, love admits final failure, and abdicates her supremacy; which is only another way of saying that God leaves the helm forever.

4. To think and speak of Jesus as about "to come" implies that for the time being He is absent from the world. If it be replied that He is of course always spiritually present,

but that at His "Second Advent" His presence will be in some sense emphasized, we answer that, on the contrary, such a return to earth would be to submit Himself once more to the old hampering limitations which He laid aside after His resurrection. And at once all sorts of embarrassing questions arise as to time, place, circumstance, to which no intelligible answer can be found. Jesus told His disciples that it was expedient for them that His bodily presence should be withdrawn, because only so could He enter into the most intimate spiritual association with His own. What has happened to reverse diametrically the conditions of His association with His people?

5. Is then our hope vain? Are we the victims of a great delusion, a tragic misunderstanding? This was the problem that exercised the minds of Christians at the end of the first century. Eagerly had they expected the return of their Lord in glory; day by day had they scanned the heavens for some sign of His appearing. And now they were passing through a time of reaction and discouragement; the figure of the historic Christ was becoming dim and distant; few, if any, remained who had seen the Lord in the flesh; fierce persecution was rending the Church in pieces; and Heaven was silent and apparently indifferent to their distress. How could such things be? Why did not their Lord come to them as He had said? Was He indeed "slack concerning His promise?"

The Divine answer to these distressful cries came through the fourth Evangelist. In the Gospel of John most of us recognize the high water mark of the New Testament revelation. The author addresses himself throughout to the special needs of his immediate readers, and in particular to the agonized complaint that their Lord had failed them in their time of need. He discards entirely the apocalyptic form of expression which occurs in the earlier gospels, and turns the attention of his readers to the great spiritual verities which underlie this incidental and symbolic covering. In the fourth gospel Jesus says essentially the same things of His future relations with His disciples as in the Synoptists, but He says them in a different way. The message of John may be summarized thus: "Christ has fulfilled His promise; He has come as He said; you are looking too far afield; He is more intimately near to you than He could possibly be if He were encompassed as of old by the limitations of the body; He is making His home in the very hearts of those who love Him; He can never be nearer to you than now." Any one who reads slowly and prayerfully the great "Supper discourse" (xiv-xvii), will rise, impressed with the extraordinary intimacy and sacredness of that mysterious relationship between the disciple and his Lord; and as he dwells upon it he will be convinced that he already has potentially far more than any outward manifestation of his divine Friend could give him.

John tells us of the appearing of the risen and glorified Lord to His disciples on the evening of the Resurrection Day. He had not "come" into the barred and bolted room; He was there already, as indeed He is always present with His own; there was no change in Him; what had happened was that their eyes had been opened for a brief moment to apprehend what was eternally present. None of those who had seen no beauty in Jesus, none who had despised and rejected Him, were able to behold Him now; only loving spirits could know His presence; only the pure in heart could see God.

And so John suggests that the tenor of our prayer should be, "Lord, that we may receive our sight." We are to live in love, our faces turned to the light; and more and more shall we be conscious of the greatest fact of all life, the constant presence with us of the Lord of Light and Love. This is the great, the splendid Hope which we have as "an anchor to the soul," the hope that never fails. Any day we may see Him with clearer vision. Some day we shall see Him as He is.

"TEACH US. . . to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will."

LEAVES FROM A SOUTHERN JOURNAL.

[The following was received too late to be used as a concluding paragraph to the article in our issue of two weeks ago. We are particularly glad to have it because of the pleasant reference to the Cheyney School.—Eds.]

(Later)—I should add to the impressions of the colored people, that on the last day of our stay at Summerville, a visit to the colored school in the town left a pleasanter feeling. It was overcrowded; the children in some grades coming in two shifts so as to make more room, but the class-rooms were neat and well-ventilated, with growing plants in the windows, and pretty curtains, stencilled by the older girls, who are taught sewing and domestic science. A little building for the manual training which was nearly done had been largely built by the boy students.

And when the pleasant and capable Principal, Gertrude Ashe, told me she had been trained at Cheyney it was pleasant to see how from our Pennsylvania hills, the good influences had flowed to the coast plains of the Southland.

Even the sight of a Negro man from the convict gang, chained by the leg to the cart he was driving along the public street, could not blot out the comfortable feeling left by that school where newer and higher thoughts and ideals will surely carry some of the boys and girls farther along "the upward track" than their parents have been able to travel.

F. T. R.

BRIGHTER YEARS.

O North, with all thy vales of green;
O South, with all thy palms!
From peopled towns and fields between
Uplift the voice of psalms;
Raise, ancient East, the anthem high,
And let the youthful West reply.
Lo! in the clouds of heaven appears
God's well-beloved Son;
He brings a train of brighter years;
His Kingdom is begun.
He comes, a guilty world to bless
With mercy, truth and righteousness.
O Father, haste the promised hour,
When at His feet shall lie
All rule, authority, and power,
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul.
When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs;
And He, Who conquered death, shall win
The nobler conquest over sin.

—WILLIAM CULLEN BRYANT, in *The Missionary Outlook*, Toronto.

ACCURACY IN MEETINGS FOR BUSINESS.

There is an old saying, "Silence gives consent."

The truth is that silence is often far other than "consent." We are apt to realize this, if, when conversing with friends, few or many, and ardently urging a project, we meet with "a dead silence." The application which I am making of such sentiments, at this juncture, may surprise my readers.

In some of our meetings for business, an endeavor is manifest to get away from a "stereotyped" style of expression. This attitude calls also for care, on the other hand, lest we lose the accurate language which, to my mind, so often conspicuously marked the meeting utterances (particularly on doctrine) of the generation just preceding our own.

One phrase again and again has given me especial concern. Sometimes it may be warranted, but should there not be virtually unanimous accord to admit it? I refer to the words, "fully united with."

United with—to the *full*—impresses me as a sweeping assertion. It may oppress tender spirits.

Probably it will be urged that a clerk is dependent, in the framing of his minutes, upon those who *speak* in the meeting. This may be true so far as the mere fact is involved of noting approval or disapproval of a measure. But if religiously concerned members, who are wont to share in the exercise of the meeting, maintain silence, should not an observant and considerate clerk be cautious, and avoid so superlative a word as “fully?”

Objectors may not always be required openly to manifest opposition. They may be called sometimes to “passive resistance;” and language unduly comprehensive may burden and embarrass them.

Is it not sufficient to use the simple words “accepted,” “united with,” “approved,” or (if peculiar emphasis be deemed desirable) “met with much approval,”—when confirming a proposition?

While this matter has especially arrested my attention and given concern, other modes of expression may call for equally careful consideration. Certainly the requirements of our Query—Answers—so searching a part of our Discipline—demand vigilant and conscientious treatment, not only by our Overseers, but by all those to whose judgment they are ultimately referred and who then have a share in responsibility for them. The counsel is ancient—of eminent origin—and of present-day appeal, to employ:

“Sound speech that cannot be condemned.”

ANNA T. GRIFFITH.

AT TUNESASSA.

We are distant from many activities, but people and things abound: meetings and movements of education and uplift are entertained and encouraged.

Our pleasant home life compensates somewhat for our geographical situation. This feature has long been one of Tunesassa's cherished assets.

We are in sympathetic touch with the Superintendent of Education upon the New York State Indian Reservations. Our teachers have opportunity to attend local school conferences and share in their discussions.

Edith M. Dabb, Secretary of the Y. W. C. A. for Indian work in this county, has visited the School. She has since shown a continued interest in our work.

We are delighted with the week's help which Dr. Elizabeth Allison gave us. Her talks to the girls and boys on hygiene were much appreciated.

Ada Smith, of the Sybal Carter Club, stopped for a few hours en-route to California, and partly considered the scheme of organizing a group of sewers on the Allegheny Reservation. Eventually their product is to be sold for them by the Club at an attractive profit. Character building is emphasized by the S. C. C., in its contact with the Indians. The Principal of Salamanca High School also values this School.

The spirit of gathering to Christ, which led to the founding of Tunesassa, is the admirable aim and ambition of this worth-while Mission to-day. A splendid, serious responsibility still rests with Friends toward the Indian.

The late Lydia Pierce once said that “Tunesassa School is the only place where the ‘Old Party’ may learn of Jesus Christ.” A foremost Christian Indian woman of Allegheny Reservation loves to tell, that she first ascertained at this School there was such a book as the Bible. A young man, a pupil at Tunesassa four years ago, writes that his Christian life began during his school days there.

The Indian values the message of the Gospel, presented in its simplicity, sincerity, sweetness and strength, because it stimulates and stirs his soul. Should not we have faith in our Faith, that through indwelling and exercise of spirit, and watch, fulness unto prayer, we may be favored to discover our part in the extension of the dear Redeemer's Kingdom on earth?

HENRY B. LEEDS.

BOOK REVIEW.

SELECTIONS FROM “CLEMENT OF ALEXANDRIA,” BY RUFUS M. JONES.

With the receipt of a copy of this small volume of eighty-six pages comes a message that two hundred and fifty copies have just been placed on sale at the Book Store, 304 Arch Street. This should satisfy us that some one thinks there will be found in the pages of this book food for reflection on the part of those who read and give away good books. One who has a right to be heard writes: “I have long felt that there are very few Christian writers of the early centuries who have such a great, fresh, vital message for the present-day world as has Clement, and this little book gives the cream of his message. I very much want present-day ministers to know him and love him as I do. It is very striking how close his conceptions of Christianity are to those of Phillips Brooks.”

Another has written: “On the whole, I do not know where we shall look for a purer and truer man than Clement of Alexandria.”

Who was this saintly man? is a question raised with not a few. There is little beyond what the ordinary encyclopedia contains that would interest us, but what he has written and the way he has done it, revealing the secret springs of his own inward life make an urgent appeal to every Christian, and it is more than fancy that leads one to think he makes a peculiar appeal to the Quaker line of thought.

Clement lived between 150 and 200 A. D. His extant writings comprise three separate Essays or Treatises and the Extracts contained in the volume in hand are taken from these. No. 1 sets the task of proving that Christianity is a great advance on the religions of the pagan world; No. 2 sets forth the lessons needed in childhood and youth in which the Instructor is none other than the Word of God, a veritable social order treatise of the second century. The third cannot be grouped. It is called the *Stromata*, which means “a scrap bag,” and contains the wisest sayings, most aptly expressed, of the three.

In future issues of THE FRIEND we may be able to print several of these selections, any one of which merits reflection. In the meantime it may be well worth while to become sole owner of a copy of this welcome little volume.

D. H. F.

ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE CHEYNEY TRAINING SCHOOL FOR TEACHERS, CHEYNEY, PA., TO THE CORPORATION, FOR THE YEAR ENDING TENTH MONTH 18, 1921.

(Concluded from page 416.)

FIRST STATE EXAMINATION AND ITS RESULTS.

Dr. Albert Lindsay Rowland, Director of the Teachers' Bureau and official examiner for all the State Normal Schools, conducted the first State examination at Cheyney early in Sixth Month. The examination took the form of actual teaching before Dr. Rowland, who scored up the candidates by a standardized system of markings that covered knowledge of subject matter, personality, resourcefulness, the application of the principles of teaching, the meaning of the technique of the class-room and the exhibition of professional promise. The result of the examination was that all the candidates passed successfully and were recommended to the State Department for certificates qualifying them to teach in the State of Pennsylvania. These certificates will be converted into permanent diplomas after two years of successful teaching. Several of the Seniors secured high rating, and one was sufficiently distinguished to be given special mention on Commencement Day. At the conclusion of the tests, Dr. Rowland spoke in a most encouraging manner of the candidates and to representatives of the Faculty and the Board of Managers, expressing his satisfaction with the preparation of the candidates and assuring us that they had averaged up as well as the candidates of any of the other State Normal Schools.

COMMENCEMENT.

The Commencement was held Sixth Month 15th. Addresses were made by Dr. Albert Lindsay Rowland of the State Department of Education who spoke in high terms of the spirit and work of Cheyney and his expectations of its future success, and by John Gribbel of Philadelphia. and also by Senator MacDade.

COMMUNITY AND EXTENSION WORK.

The students and teachers have continued to carry on the usual helpful program of singing Negro melodies and of providing wholesome recreation and entertainment in many nearby communities for both white and colored audiences. They have also kept up the community evening classes at the Gay Street School in West Chester, in the Union A. M. E. Church at Media, and the afternoon classes in the Anthony Benezet House in Philadelphia, and the Home and School Centre of South Media.

In these ways the ideals and general spirit of the School are made known and put to actual use in the community. And the people of the community appreciate this co-operation. One pleasant instance of this was the scholarship of \$100.00 given to the School on Commencement Day by the Cheyney Willing Workers Club of Ardmore, Pa., under the leadership of Addie Bowser, a former Cheyney student, and assisted by the Main Line Business League. It was a gift of good-will, and it manifests a spirit of self-help within the race group which the Cheyney management greatly values.

SCHOOL SPIRIT.

Within the School the same spirit has prevailed. Student government has continued to be a helpful feature of our inward life. The councils for young men and young women give valuable training in self-direction, in the forming of correct judgments, and in co-operation towards the best ends of the common school life. The Y. M. C. A., Y. W. C. A., and the First-day School have kept up a wholesome and unpretentious religious spirit. The contributions to the First-day School weekly by the students and teachers amounted to enough to provide two half-scholarships for worthy students in need of assistance. This award each year creates warm interest throughout the student body and calls for discriminate voting.

FACULTY.

It is a satisfaction to the Board of Managers who are about to turn over the conduct of the Cheyney Training School for Teachers to the appointees of the State of Pennsylvania to feel that the present Faculty are to continue service under the new management. We feel that under our Principal, Leslie Pinckney Hill, there have been gathered together a devoted body of men and women of unusual professional attainments and of high moral enthusiasm in the leadership of their race. Under the more liberal financial policy made possible by State management his Faculty will be strengthened by the appointment of several new teachers who we are sure will find the spirit at Cheyney a challenge to high and true endeavor. No matter how careful the oversight or how deep the responsibility of a Board of Directors of an educational institution, the influence of the institution is created and must be fostered and insured through the teaching force.

The Managers of the Cheyney Training School for Teachers wish at the end of their stewardship to pay tribute to the devotion of our teachers and to give honor where it is due.

A FINAL WORD.

It is difficult at this time to express our feeling in turning over to other hands the work that has claimed the attention and care of the Society of Friends for so many generations. We feel that in taking this step we are promoting the cause for which the Institute for Colored Youth and the Cheyney Training School for Teachers was called into existence by Friends of earlier generations. We prefer to have the final word with regard to the stewardship of the Society of Friends voiced by our Principal as follows:—

"As we pass from the old to the new régime, we want our

former managers to know that they have been building on deep foundations for more than two generations of direct and disinterested attachment to the School, and have set the highest standards of faithfulness and good judgment. State institutions sometimes get to be cold, impersonal and mechanical. We all sincerely and earnestly trust that many of the new State managers will be Friends whom we have known and loved, that the fine interest they have manifested here all these years will be even more actively sustained and that, although there is to be a new administration, there may remain here the same spirit. To lose that spirit would be to lose the best gift the School has ever had."

STANLEY R. YARNALL,
Secretary of the Board of Managers.

CHILDREN'S CORNER.

WEDDED IN PRISON.

MAUDE ROBINSON.

(Continued from page 414.)

Ambrose took up the Bible and rapidly turned the leaves. He laid it on the lap of the cripple, with his finger on the words "Whom the Lord loveth He chasteneth;" and sitting down, he gently and earnestly endeavored to turn the boy's thoughts to the true value and meaning of the Gospel message. It lasted but a few minutes, but the lad drank in the words as a thirsty soul, and begged Ambrose to come again.

"That I will, if way opens," he replied; then as the girls joined him he said, "Poor fellow! I know what it is to lie with iron shackles on my legs, but with us there was always the hope of speedy enlargement, and his imprisonment is for life. May he soon find that rest which sweetens the hardest lot;—perhaps thou canst help him, Friend Mary?"

Mary made no answer, and Ambrose seemed to look for none. The walk home was quiet and pleasant. George Fox, "the younger," joined the party at supper, pleasing all with his cheerful courtesies.

Next morning, when the girls were working together, feeding their poultry, Cordelia began—"I am going to the meeting at the Widow Shepherd's house;—won't you come with me, Mollie?" Mary looked doubtful, and said nothing, but when the little party was ready to start, the meeting being held at an early hour to avoid collisions with the Church attenders, it was her strong, young arm which was offered to her lame father, and she sat down by him in the large kitchen of a neighboring house, where the mistress had been one of the first adherents when George Fox and his friends made their great evangelistic tour through Sussex.

Truly, George Fox, "the younger," was under a fresh anointing that fair morning. Even Ambrose, who had so often heard him preach, was astonished at the fire and the searching quality of the old man's sermon. The room was crowded, many men standing in groups about the door, and in the silence that followed heads were bowed, and low sobs heard from those who had been "tenderly reached." Among these were Mary and Cordelia Luscombe. Little was said, but from that day both girls threw in their lot with the Friends who had before attracted their parents, and never looked back.

The evening meeting was again a striking opportunity, but as they came out George Fox leaned heavily on Ambrose's arm, and could hardly walk the few yards to the Luscombe's house.

"Thou hast worn thyself out in ministering to us to-day," said his hostess kindly. "Take him up to his bed, Ambrose, and Mary shall bring him a hot milk posset. She used to brew them of the best when I was ill last year."

The old man was propped up on his pillows when Mary came up with her nice basin of warm food. He thanked and blessed her, and when she tripped away, he said, "She is like the Mary who was the sweet wife of my youth, Ambrose; may thou find such a helpmeet when thy time comes,—a woman in whom the heart of her husband can safely trust."

He lay back on his pillow. "Now farewell, dear lad, may the Lord bless thee and keep thee."

Ambrose slept that night with the soundness of healthy youth. When dressed next morning he went to the bedside of his old friend and was startled to see his face grey and drawn, and his right hand lying helpless, while the poor tongue tried in vain to articulate. Alarmed, he called his host and hostess, who from their greater experience of illness pronounced it the dead palsy from which there was no recovering. Both protested that they felt it a privilege to have so saintly a man under their roof, and Ambrose knew that in Norwich his old friend had property that brought him in sufficient means to pay all charges. Ambrose could not leave him, and nursed the helpless form night and day with every device that could give ease or comfort. He produced from his saddle-bags some tools, and in the long hours in the sick-room set about mending all the harness, saddles and leather work belonging to Captain Luscombe.

"I apprenticed myself to a Friend in Kendal," he said; "for as long as folks want to go from place to place the saddler's trade can never go out of fashion."

Every afternoon he was released by his hosts, and took long walks, often over Wolstonbury Beacon to visit the crippled Dan Lelliot, who looked for his coming with great joy. It was often Mary who was his helper in the sick-room, for she felt it a refuge from her old associates, Ralph Letchford and his sisters, who were always teasing her to join in their Mayings and junketings which had forever lost their charm for her. Parson Letchford was furious. It was not only the loss of a regular worshipper at his church, but since a great aunt had left Mary a considerable farm, which she managed with the help of an old bailiff, he had secretly determined she should marry his son Ralph, an idle fellow, whom his father had never taught any way to earn an honest livelihood.

From the day that Mary joined Friends, the Rector started a course of rigorous persecution, taking for tithe from their farms and houses five times the value of the sum he could legally claim.

To Ambrose Rigge, of whom he heard as preaching in Hurst and the villages around, he had a special animosity, but as he was no parishioner, he could not claim tithe from him.

So three months went by, the invalid Friend slowly losing strength, and at last, after a second stroke, becoming perfectly unconscious. Who could wonder that Ambrose and Mary—working together daily in loving cares for the sick one, sitting at meals and often attending meetings together while Captain Luscombe or his wife took charge—found that their friendship ripened to warm love? Their betrothal was fully approved by Mary's parents, who appreciated the sterling character of the young North-countryman. Only a few days after this happy event George Fox, "the younger," passed away, and his remains were interred in the little burial-ground close to Twineham Church, which remains the property of Friends to this day.

Before Ambrose could decide what was his next duty, the Rector had him arrested and taken before the local magistrates, who tendered to him the Oath of Allegiance. Ambrose had never taken any part in politics, and although King Charles the Second was not a ruler to his taste, he was perfectly ready to abide by the laws. Yet swear he would not. He explained that the New Testament rule, "Swear not at all," was strictly and literally binding on his conscience.

Urged on by Parson Letchford, the magistrates committed him to Horsham Gaol, and thither he was conveyed in irons like any criminal. For several weeks he suffered every indignity at the hands of the gaoler, being so brutally treated that at last the Sheriff of the County visited the gaol and dismissed the drunken gaoler at whose mercy the prisoners had been. Ambrose was not without means, for in the saddle-bags of his old friend had been found a will leaving his small income to the youth who had been as a son to him. Taking advantage of the Sheriff's righteous indignation, Ambrose offered to pay for a room to himself.

(To be concluded.)

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

The Army and Navy Journal comments on the popularity of the summer camps for military training. If the War Department's plans for these during 1922 are approved and Congress appropriates the necessary funds, 227,000 men will be enrolled. Of this number 27,000 will be civilians, 3000 in each of nine corps areas. The age limits for the three courses are from seventeen to twenty-seven. To combine military drill with summer vacations and life out-of-doors is an astute move on the part of the army experts. Americans who would not join the army will thus be kept in touch with the military point of view and military discipline.

SELECTIONS FROM THE BULLETIN OF NATIONAL COUNCIL FOR REDUCTION OF ARMAMENTS.

FREDERICK J. LIBBY, *Executive Secretary*,
Second Month 11, 1922.

YOU SPEAK FOR AMERICA, MR. PRESIDENT.

"I once believed in armed preparedness. I advocated it. But I have come now to believe that is a better preparedness in a public mind and world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms.

OUR ARMY AND NAVY APPROPRIATIONS.

Why are the Army and Navy appropriations going to be cut by Congress fully one-half? Because it would be political suicide, with elections approaching, for any man or any party to sanction wilful extravagance in government expenditures. The people will remember that when we were on a peace footing before the war \$300,000,000 was more than enough for both army and navy.

The Conference has been a success. The President, the Conference delegates, everybody, has affirmed what is clear enough to the ordinary understanding—namely, that the impending war between America and Japan has been averted. A new understanding has come between the two nations. We don't want the Japanese to stay in Siberia and we have told them so in frank words that all the world has heard. We want the remnant of the twenty-one demands, not yet repudiated, to be repudiated and have told them that, too, before the world. They have replied in diplomatic language to the effect that they are not yet prepared to leave Siberia and that they will deal with the rest of the Twenty-one Demands as a matter that concerns China and themselves. Yet we are not going to fight about it. Our case awaits judgment at the bar of world opinion. Patience and firmness on our part will win without resort to force, and we know it. "Justice is better served in conferences of peace than in conflicts at arms."

We are not going to fight Japan nor are we going to fight any other nation. Scan the horizon as you will, you will be unable, if you are at all familiar with world conditions, to discover in any quarter a war threatening the United States. Our military friends have had only Japan in mind when they have warned us of impending danger. The naval limitation, coupled with the Four-Power Pact, has happily banished this cloud from the sky. Moreover a better understanding has come throughout the world by means of this Conference, and the whole civilized world is demanding permanent peace and relief from the burden of armaments.

LET AMERICA SHOW THE WAY.

It is for America to lead the way in rigid economy in military expenditures with no less boldness than that which gained us world-wide prestige on November 12th. Our budget estimates call for \$700,000,000 for the Army and Navy for 1923. In 1915 they cost us \$315,000,000. This was more than we had ever spent on them before. The nearer Congress brings the

appropriation to this figure, the better case it will make with the voters "back home."

The farmers want the army and navy appropriations slashed. Why? Because when this bill has been paid no money remains for purposes that are vital to their welfare.

The workers want the army and navy appropriations slashed. Why? For the same reason. A great nation like ours ought to be able in times of national unemployment to build necessary roads, canals and public buildings, and our Army and Navy so cramp us that we can do none of these things.

Business men want the army and navy appropriations slashed. Why? Because taxes are sucking the life-blood of our national prosperity.

The organization women want the army and navy appropriations slashed. Why? For all of the reasons named above. When they ask Congress for a few hundred thousand dollars for the preservation of our children and mothers, Congress replies that it has no money. It is true. The Army and Navy have taken it. Write to your local paper what you think about it.

COLD BUSINESS JUDGMENT AND COMMON SENSE NEEDED.

The war is over. We want peace and the fruits of peace. Vague alarms about conceivable wars with imaginary enemies in some distant period leave us cold. Hysteria and emotionalism have had their day. It is time to give cool business judgment and common sense a hearing. Our representatives in Congress will make no mistake in the eyes of their constituents if they cut the army and navy appropriations to \$400,000,000 and thus become able to point to an economy that will be visible without a microscope, while at the same time finding a few millions for things the people want.

WHAT WILL THE NATIONAL COUNCIL DO NEXT?

1. Consider whether the next step is not backing the treaties,—all of them,—until the Senate has completed what the Conference has begun. The treaties as a whole in the present state of world opinion guarantee peace in the Pacific. The defeat of any one of them would weaken seriously our demand for the drastic reduction of the Army and Navy appropriations.

2. Then comes the reduction of the Army and Navy appropriations. Timidity here will nullify the moral value of the Conference. Don't be frightened by war talk! Don't be fooled by the old "preparedness" arguments! America is great enough to lead the world in cutting army budgets. Economic pressure everywhere will compel every nation to follow where we lead. Use your common sense!

3. The concentration of the manufacture of munitions under Government control is another step which Congress could take immediately, and which would remove one "menace to peace." The private manufacture of munitions is so described in a recent report of the League of Nations.

4. Do you know any good reason why America should not participate in the International Court that has just been organized at The Hague? If you do, tell us! This is the third step.

5. That Conference on European rehabilitation must come before you or anybody else can prosper. As soon as France is ready to discuss fundamentals, the Conference should be held and America should be there. As long as humanity struggles Uncle Sam is going to be in the struggle with his coat off, doing his part to help.

6. The National Defense Act as amended June 4, 1920, deserves your study. General Pershing himself had advised scaling down its provisions. It authorized a peace time army of 280,000 enlisted men and 17,000 officers. The reduction recommended by the War Department is insufficient both from the standpoint of reasonable economy and from the standpoint of the new conditions created by the Washington Conference. This Act prepared us for war with Japan. That war has been averted. Our national good faith requires that we now organize for peace.

7. Education and organization, with provision for financing both, as projected in a recent Bulletin are beginning. To be adequate, the organization of local Councils for Reduction of Armaments must exist in every community. Only thus will education for progress towards our goal be provided for. Our national headquarters will supply information on the issues to the journals of our affiliated organizations and to the press of the country at large. We are arranging to extend widely the service of our Speakers' Bureau while giving up for the time being our Washington Forum. We will co-operate with you in every way possible in your local work. We ask you, in turn, to create a local Council to co-operate with us. Its membership should include local representatives of the organizations that compose the National Council. Its Executive Board should comprise individuals vitally interested. It will be your task through the schools, churches, clubs, libraries, and the local press, to carry on the work of the Washington Conference in the cultivation of international understanding and good-will. President Harding and Secretary Hughes are doing their part. Will you do yours?

FRIENDS' MEETING IN SYRIA.

[The following has been sent us and we gladly give it place in THE FRIEND. That there is but little in our accustomed form of worship, that may not appeal to certain spirits, meets its challenge in this and similar experiences. The paper is an abbreviation of a letter from C. G. Naish, which has already appeared in print.—Eds.]

It may sometimes occur to Friends at home to wonder how far the meetings in foreign countries are similar to what we know as Friends' Meetings here, and how far the spirit, as well as the method of Quakerism, has permeated the church life of these newer Quaker communities. Those who ask the question will be interested to know something in detail of the meetings at the "outpost" in Syria.

The First-day meeting is a real Friends' Meeting in being quite without pre-arrangement. The periods of silence, though not often long, are understood by many of the attenders to be not simply waiting for mere humanly delivered messages. English Friends take vocal part only occasionally; the weight of this service is carried by five or six Syrians, of whom two are not members of the Society.

Our pre-war congregation used to include the pupils of the two High Schools, with which addition the large room was practically filled. Some of the older boys and girls of the present-day school attend voluntarily; and the body of the meeting is occupied by forty to sixty persons, a number probably quite equal to the pre-war attendance other than the school children.

During the first half hour of the meeting, the children of the congregation, those of members, teachers, and others closely associated with us, are taught in an adjoining room by three Syrians, all Protestants, and two of them Friends. The subjects include stories of early Quakerism and reasons of our special beliefs, as well as Scripture lessons. The children come into meeting in the second half, and are quietly ushered into special seats. The improvement upon the previous lack of discipline and wandering attention is marked.

Every Sixth-day afternoon a Meeting for Worship is held. Most of the English Friends attending value this meeting as the centre of our common Christian life. Several of our Syrian Friends who are really familiar with English are regular attenders, and it is here that our distinctive method of worship is most plainly shown to those most ready to appreciate it. The attendance has been from eight to twenty-five since the war; the average about twelve.

On First-day evening an English meeting is held. This was in its origin a Bible class for the older pupils of the two schools to which others were invited. An arranged address is generally given by one of the foreign staff, or by some visitor; occasionally by a Syrian Friend whose knowledge of English is sufficient. It is a warm, friendly meeting, and although the number of

older scholars attending is now very much smaller, it is our chief instructional gathering for teachers and workers of the immediate circle, and the attendance is encouraging, about thirty in the winter, and over fifty in the summer, when a number of old scholars and college students are in the village.

Both Brummana and Ras-el-Metn congregations have Preparative Meetings of their own which send representatives to the Three Months' Meeting, so called because its functions are those rather of a Monthly than of a Quarterly Meeting here. It is also, however, the final authority of the Quaker Church in Syria. Its clerk (Tanius Cortas) has represented it at Dublin and London Yearly Meetings. The English or American visitor who should attend the Mount Lebanon Meeting would be impressed with the Quakerly atmosphere of the meeting. Without understanding all the proceedings, which are conducted in two languages, any Friend from abroad would rejoice to recognize not only the external marks of Quaker business meetings, but what we believe to be the essential spirit of our belief manifesting itself in the familiar ways.

Such a small church, so stripped by emigration (it has about half its membership away from the country), feels content with sister bodies even more vital than do larger sections of the Society. It corresponds with the Yearly Meetings of London, Dublin and Philadelphia, and with Friends in Ramallah (near Jerusalem), India, China, Ceylon, Madagascar, Pemba and Constantinople. Every year letters are sent to absent members.

Applications for membership are dealt with as here, but the welcome of the accepted Friends is a much greater joy to a small church where every member is known to every other, and the admission is a personal pleasure to everyone.

After meetings we always sit down to our love-feast. It seems to me that every quarter we have a happier time of fellowship than on the previous occasion, probably because I have learnt to love the individual members and the whole church more each time. True fellowship is in the Father and the Son; and rarely have I understood the meaning of that verse better than in our quarterly gathering.

As dinner comes to an end, the cheerful general conversation gives way to simple speech-making, in which absent friends and old times are remembered, thanks returned, and hopes and good wishes expressed. Then it seems natural for silence to fall over the gathering, broken by one and another in simple earnest prayer. The Ras-el-Metn Friends have two hours' walk to get home, so we separate, feeling that we shall still be joined in heart and with the hope to meet again.

These are real meetings—meetings with God. Truly there is in Syria, as the result of the faithful labor of fifty years, a living Quaker faith which is not merely a reproduction of Quaker mechanism. In Syria there are those who have answered to the illumination of the inner light. In Syria there are those who have proved that there is one, Christ Jesus, who can speak to their condition.

AT THIS END OF THE SCENE.

[NOTE.—The following article is from Norwich, Ontario. It indicates how far-reaching the constant appeals of the American Friends' Service Committee are. The article and the spirit of the community will be clearer for this extract from the covering letter.]

DEAR EDITOR:—

We are not meaning to boast but we are wanting to tell others what has been done. Last time the village aunt with her bustling about brought forth a great bundle of men's clothing which had been discarded by some street-car conductors who were now too poorly to wear out their old clothes. The ardent sympathizer is a retired school teacher who gives what we consider comparable to the "widow's mite" as nearly as any one we know. After having sent off a contribution once before we were feeling rather self-satisfied, I expect, when she arose after meeting and asked us if we had really

divided our loaf in half with those poor people or had we just broken off a wee bit from one end? This query is perhaps a good one for many of us to ponder. We so enjoy being comfortable that we seldom give, I fear, when it really is a sacrifice.

With the many distressing accounts which reach us of the extreme suffering in eastern Europe our hearts are saddened, then stirred and we begin to find ways in which "we can give of our abundance to aid in their necessity." The ardent sympathizer and the village aunt seem to bring forth the greatest results of all, with their zeal, enthusiasm and wits combined. First, a little description of them will help you to better understand these results. The former stays at home, except for making calls and going to meeting, and keeps her cottage neat, but besides this she reads and thinks. Then her sympathy wells up for those poor sufferers and she tells the village aunt, when she comes in to dinner, that "something must be done and the sooner the better." With this, forth goes the village aunt among her many friends entreating them to ask their friends what they are willing to do. She is the one to reach them for she radiates kindness in an abundance that accords well with the way her ample cape covers her broad shoulders.

Notwithstanding the two previous packings of the winter, bundles, baskets and boxes come to hand. Then the village aunt goes to meeting and tells each Friend she greets of the fifty dollars' worth of unsalable goods one storekeeper gave and declares it will take a team to draw it all. So a team is sent the next morning and things are all gathered at one home for packing that afternoon. Married and unmarried women, and an English guest assemble, bringing with them patching materials, bran sacks and whatever they have found amongst their children's clothes which could be spared. One woman had taken the pains to make some small boy a pair of trousers out of some out-grown knickers of her son's. First, there were men's trousers and vests to mend. These had been reserved from a previous packing and had been washed by one having an electric washer and ironed by one who proved herself a proficient presser. Then bags and papers were spread out on which to pile each kind of article, as they were sorted. Really almost every imaginable article of clothing was there to be packed, from a woman's knitted hood to a pair of men's work shoes. A dozen coats, eight of them new, made one parcel; another one contained children's clothes, including babies' shoes and bed-room slippers. Four dozen pairs of new stockings and a wool-filled quilt were also sent. Finally, each parcel was securely sewn up and the shoes bagged. The Friends then departed, saying, "Farewell all." The next morning a kind Friend loaded the whole lot—including a bag of beans which had just been added by one of the young couples of the neighborhood—and took them to the express office on his milk wagon. The faithful treasurer was to be there to transact the business of shipping and so the goods were sent off, we hope, in time to alleviate some of the misery which now exists.

LUCINDA STRATTON POLLARD.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*. ANNA B. DUDLEY, *Women's Work*.

Associate Secretaries.

WILLIAM B. HARVEY WALTER C. WOODWARD BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THE PRESENT NEED IN POLAND.

In Poland lies much of the richest agricultural land of Europe. This has long been the natural granary of Europe.

To-day hundreds of miles of fertile land along the old eastern battle-front lie unploughed. The peasants, refugees in Russia since 1914, are returning at the rate of 4,000 a day. There are 500,000 who are registered and are still to come back. Two hundred and fifty thousand have already returned. Of these, many returned too late to plough and plant their

land. They must live on whatever their neighbors can give, a few potatoes, or a handful of sunflower seeds.

The Poles lack almost everything that is needed for reconstruction—horses, ploughs, seeds, spades and saws.

The government is endeavoring to help, but is not able to meet the tremendous problem. It furnishes lumber for rebuilding the destroyed homes, and has furnished 1,000 horses for wood-hauling and ploughing under the supervision of the Friends' Unit.

Forty thousand dollars is urgently needed for agricultural implements and seeds in this work of ploughing and planting in Poland; \$1.50 will buy a plough, \$1.25 will buy enough oats to plant an acre, 2 cents will buy a spade.

To meet the need for clothing in a constructive manner, sheep are needed to restock the eastern section. There were thousands of sheep in this district before the war, but the continual passing of the armies destroyed every vestige of the old flocks. The peasants of Poland all spin and weave their own linen and woolen cloth. Since 1914 but little flax has been grown, and the death of the sheep has exhausted the wool. Their stocks of clothing are now gone. Sheep can be bought in Southern Poland and transported to the devastated areas.

The most economical and the most constructive way, because it is a permanent way, of rehabilitating the clothing of Poland, is to supply sheep. The Service Committee is, therefore, asking money to purchase sheep. One sheep costs \$1.50. How many sheep will you give? Send your money to the Service Committee, marking it "For sheep for Poland."

HILDA P. HOLME,

(Former member of the Polish Unit, just returned to America.)

SAVING A CHILD IN VIENNA.

"Someone in America gave \$10 to 'Save a child in Vienna,'" wrote Katherine Amend, from Vienna, recently. "I don't know whether that ten dollars meant much or little to that person, but I know he would have felt a thousand times repaid for the gift had he been with me yesterday.

"I had gone to call on Frau Schneider, whose little daughter is receiving one of these gifts of love. As I left her she said: 'Please, I don't know—perhaps the lady can help. Our janitress lost her husband in the spring. She is so industrious and brave, but I know her little girl is often hungry.'

"So I found my way to the basement door and I needed only my 'I am from the Children's Mission' as an introduction.

"I think perhaps Marie can have the packet of sugar and cocoa and meal and fat," I said.

"Marie turned to me, and I wish I could make the donor in his comfortable home in America see the dreadful look of eagerness that came into the child's drawn face at the mention of food.

"'Food—for me?' she whispered, and stroked her mother's hand."

NEWS NOTES FROM THE GERMANY UNIT.

A recent allocation of \$50,000 by the Three-Million-Dollar Drive, for the purpose of buying clothing for the German children, is causing great joy in the hearts of 67,000 children in this country. The clothing is being bought through the agency of the Friends in Berlin, and the Friends are co-operating in distributing the clothing with the German Central Committee for Foreign Relief and with the Welfare Committees in each of the 300 cities and towns where distributions will be made. Each boy or girl will receive two sets of underwear and two pairs of stockings. The balance of the money will be invested in hundreds of yards of material for making clothes for tiny babies. One of the most real joys in connection with this clothing is that it comes in mid-winter. With the whole country now shrouded in snow and ice, warm clothing is a prime necessity.

One tremendous need which we have not yet been able to touch is that of linen for confinement cases. Some cities have already obtained lending sets of such linen,—obviously an

emergency measure,—but it is very expensive, and many city governments are too poor to appropriate sufficient funds to meet this need.

AMERICAN Friends will be interested, in view of their co-operation with American Mennonites during the war in France, to know that the Mennonites in Holland are pursuing much the same course as we with regard to Russia. John Fleischer, head of the Mennonite Church at Winterswijk, Holland, writes us under date of First Month 12th, that his congregation has sent its first shipload of supplies to Russia. As these relief materials are meant mainly for Mennonites in Russia, and as Russian Mennonites exist mainly in the South of that country, their relief supplies are sent in by way of the Black Sea and Odessa. J. Fleischer visited the Berlin office some time ago, and told us at that time that Holland Mennonites had plans for bringing back Russian children in their empty ships to keep them in Holland until conditions in Russia justify their return. He told us that Dutch Mennonites would be willing to care for 1,000 Russian children in this way. This little group of people in Holland is more nearly giving to the limit of its ability than most groups of the world.

LETTERS of appreciation of the work done in Germany through the agency of Friends flow freely into the Berlin office. The other day a beautifully engraved letter came from the city of Frankfurt-am-Main. The Oberbürgermeister of the city, in expressing his warm thanks and regard, stated that it was the intention of the city to name a street within its environs "Quaker Strasse" as a lasting memorial in the eyes of the children of Frankfurt.

One of the ways to get a matter before the eyes of all the people of a community in Europe nowadays is to have something concerning the matter printed on the paper money which circulates locally. At the present time such paper money is made in denominations which have less than one cent exchange value. This means wide circulation. Recently the city of Gotha in Thuringia printed on its paper money a picture of a (supposed) Quaker, distributing food to hungry children, with the following verse:

(TRANSLATION.)

"In times of need, long, long ago
St. Augustine gave us bread, you know,
The Quakers to-day from a faraway land
Bring bread to put in each little hand."

The city has also coined a piece of money in porcelain which bears on the reverse side the imprint of the Friends' Relief Star. Each of these pieces of money has an exchange value of about one cent American.

SHIPMENTS received during week ending Second Month 25, 1922—138 boxes and packages received; 8 anonymous; 2 Mennonites.

Contributions received during week ending Second Month 27, 1922, \$58,038.66.

THE WAY OF PEACE.

To-day we want, and—if we are to live—must have, the application of Christ's message to everyday life. We must have individual conversions expressing themselves in the collective life of us all. It is not guns, poison gas, submarines, and bombs which will establish the reign of peace. No, it is the seeking peace by doing justice. This alone can save mankind.

Soviets, Parliaments, Unions, Churches—all these are but the machinery of affairs. We have tried all these, and we are faced with ruin. Let us turn our minds to realities and learn the simple truth: that it is we individual men and women who, by saving ourselves, will save the world, and also learn the equally simple truth that there is no salvation for us except through service in common with our fellow-men and women.—[Taken from an article by George Lansbury, Editor of the London Daily Herald, and sent us by D. S.—Eds.]

FRIENDLY NEWS NOTES.

WESTERN QUARTERLY MEETING.—Western Quarterly Meeting proved to be a time of favor. Friends assembled in goodly numbers from their respective Monthly Meetings. One striking feature of this Quarterly Meeting is the fact that the majority of its members get their living off the land. It is the most rural of all our Quarters.

There were several visitors from other sections, to whom also a part of the vocal service in the deeply solemn meeting for worship was committed. One could not help observing the manifest deepening in the best life on the part of the younger members. That the younger Friends are feeling the weight of things, now that so many beloved banner-bearers have been removed from mortal sight, to serve in another sphere, where death is no more, is a matter of profound thankfulness.

After lunch most Friends remained for an arranged meeting, which was of the nature of a conference. One of the visitors addressed the company on "How I Became a Friend." The meeting was enlivened by many questions put to the lecturer, which drew forth further remarks bearing upon vital Christianity, and the testimony committed to Friends. Friends returned to their homes with glad hearts, for it was felt that the Lord had been with His people.

BURLINGTON AND BUCKS QUARTERLY MEETING was held at Burlington, N. J., on Second Month 28, 1922.

The first session was a season of deep overshadowing by the Holy Spirit. A unity of concern was expressed through two communications that we seek to know what it is to truly "enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret." We should strive to lock the doors of our minds to worldly thoughts and pray without ceasing.

Another Friend urged us to greater faithfulness in following the Divine Guidance, feeling that at this time when the world is starving for the "Bread of Life," our opportunities for influence are far reaching.

The annual reports for Yearly Meeting claiming much time of the second meeting were prepared.

Max I. Reich presented a concern and was granted a minute to visit in Gospel love, meetings and Friends in Ohio and Indiana with a special concern for the inquiring youth of those parts.

A concern arose and a letter was written and sent to our Senators urging their approval of the treaties submitted by the Conference on Limitation of Armaments.

The Meeting for Ministers and Elders, held the day previous, forwarded for our information the answer to their Fifth Query which the meeting at large appreciated.

J. H. M.

It has been announced that Carl Heath, Secretary of the Friends' Council for International Service will deliver the Swarthmore Lecture this year at the time of London Yearly Meeting.

The exact title has not been published, but it will deal with Friends' attitude toward the public.

This will be the sixteenth lecture in the Series. The list comprises some of the best thoughts that have come from the Society of Friends within the last quarter century.

Word has been received from Joseph and Edith Platt, of their safe arrival on First Month 27th, in Mukden, China, where they are engaged in Y. M. C. A. work. They sailed from Vancouver, B. C., on the fifth of that month.

THE Macmillan Company, 64-66 Fifth Avenue, New York, is issuing a neat eight-page catalogue of its publications written by Friends. The booklet bears the title, "A Selected List of Quaker Books," and lists a score of works by well-known Friendly authors.

SEVERAL who attended the Young Friends' Conference at Jordans summer before last will recall Walter Koch, as one of the small party of Germans who were present. He has just put through the press a work of his own composition under the ambitious title, "The Attitude of Quakerism to the Social Problem." American Friends, with two hundred and fifty years of Friendly traditions behind them, would be interested to measure up with this fledgling.

WITH the energetic campaign that finds a centre at the Washington headquarters of the Council on Disarmament, we should be alive to use every available means to copy their example in our various communities.

One such, which has for its nucleus a small residential and manufacturing town, has organized a large joint Committee of the two meetings and is diligently at work through various sub-committees.

Some of these are the following:—

The introduction of a "Peace Film" into the exhibition given by the movie company. This has been easily accomplished, resulting in showing, at very little outlay, a film to a house of three or four hundred people. Another was the offer of good speakers on Disarmament at the Chapel exercises at a large Normal School in the town. This has resulted to date in three such addresses having been delivered before a company of many hundred young men and women.

Another Committee has been charged with the putting of peace posters in any reasonable places permissible. This includes factories, blacksmith shops, country stores, etc., etc. Another group is busy, especially on Seventh-day evenings, in distributing well-selected peace tracts in public places in the towns and sometimes using the parked automobiles as worthwhile recipients.

There is a Committee to select and purchase books on Peace and Disarmament to be placed on a special shelf in the public library of the chief town of the district. Another Committee has promised to offer short signed papers dealing with problems of Disarmament—these to be published in a local newspaper having a wide circulation.

Still another Committee has approached the School Directors with the suggestion of a peace essay contest.

Speakers have been secured at no expense, except their carfare, to address Teachers and Parents Leagues at the district school-houses as well as at the larger school-houses in the towns. The same plan is likely to be taken up with the Grange Meetings. A few other avenues of approach to the public are under consideration. It is very evident that the ways and means are many and in very many Friendly centres there will be found willing helpers if a few will take the initiative.

Now we perceive that the wisdom of the Nazarene applies to all human activities and relations, and constitutes the only basis on which man can continue to exist and to prosper.—
F. MERTTENS.

NOTICE.

REUTH CARSON, of Lansdowne, who entertained the children during the business sessions of Yearly Meeting last year, has consented to do it again this year. She will be in the Fourth Street Rest Room on Second, Fourth and Sixth-days from 10 A. M. until the close of meeting and on Third, Fourth and Fifth-days, from 2 P. M. until the close of meeting and will be glad to receive any children between the ages of three and ten years of age, when they tire of Meeting.

MARRIED.—In Friends' Meeting, at Whittier, Iowa, on First Month 28, 1922, HOWARD B. HINSHAW and MARTHA DOROTHY DEWEES.

DIED.—On the twenty-third of Eleventh Month, 1921, at the Hospital Nevada, Iowa, ISABELL THOMPSON, in her fifty-seventh year; a member and overseer of Stavanger Monthly Meeting, Iowa.

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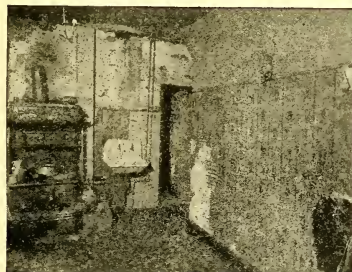
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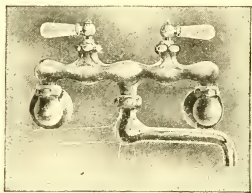
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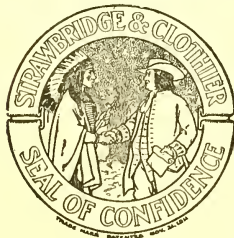
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This matter is prepared for THE FRIEND and for the Philadelphia
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ALICE TRIMBLE
Editor
and

ELIZABETH T. RHOADS HOWARD W. ELKINTON
MARTHA A. TIERNEY HOWARD E. YARNALL, JR.
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Associates

THE CHALLENGE OF OUR GALLERIES.

One of the great contributions of Early Quakerism to human knowledge and experience was the revival of prophetic ministry. We still echo this revival in our testimony for a "free Gospel Ministry." This testimony reaches some of the deepest fundamentals of our position. It includes our belief in the direct relationship between man and God, because everyone must have a direct communication with God to be the vessel of the overflowing of his Spirit. It leads from this to our position of Democracy, our belief in the equality of all men before God, and the consequent supreme value of personality. This single testimony is enough to make a truly "alive" Quaker shake the country for ten miles around.

What, then, is the matter that we are not causing earthquakes sufficient to upset our City Hall tower, or the Bellevue-Stratford and Ritz-Carlton Hotels? Surely, if one man can affect the country for ten miles around, we have no need to complain about small numbers! But what, then, is the reason that we have not been shaking the country? For surely, we have fallen very far short from even the constricted goal of this legendary ideal.

As in all such cases, we must recognize that there are many causes. To attempt to name them all would be futile and pointless. However, one point seems significant. As a result of this revival of the prophetic ministry we developed our system of galleries of facing benches in which those most likely to speak may sit. This was certainly a great advance in its time. It is still undoubtedly more democratic to have

twelve men and women sit facing the meeting than to have only one. But hasn't this had a deterrent effect on us communally by separating out the select? Since we adopted this form for the expression of our testimony, the rest of the world has been moving on, and we have been progressing in other lines. Have we advanced in proportion here or have we been slowed up (I will not suggest that we have been held static) by the fixedness of this or other forms?

The original ideal in the revival of prophetic ministry was, and should be, to have everyone share in the meeting, to have the meeting be a community of will devoted to a common purpose. But at present we fall deplorably short of any such ideal. There are a few spirits of deep insight and close communion with God, who virtually have all the meeting. I know it is common experience, among us who do not often preach, to come to meeting expectant, wondering what will happen. Then, as we enter and see some familiar character on the top bench we sigh deeply and settle our vertebrae in the accustomed slouch as we wait for him to speak.

This is a view of our system at its worst, but it shows the possibilities for its failure. Every strong preacher in our number is just another inducement for the rest of us to shed the responsibility for the spiritual character of our meetings. The logical conclusion from this would be that ministers who excel the rest of us very far are a bad thing. Yet intrinsically, they are surely a good thing. This forces us to the only other conclusion. Every minister in the Society of Friends who reaches greater heights than his fellows is NOT a reason why we should shed our responsibility! He is a CHALLENGE TO THE REST OF US! His presence should merely stimulate us to try to keep up with him!

Our inequality of abilities and the example of modern industrial specialization have led us to lean on those more proficient to an entirely unreasonable extent. In spiritual things there can be no division of labor. This is one place where proxies cannot do the work. It is part of this fundamental concept of prophetic ministry that the value of a message cannot be settled by us. The contribution of the most timid and untalented of us may be more important than the discourse of the person in the gallery, who is accustomed to preach and who thinks in much more extended terms. This is old doctrine to most of us, but it is far from common practice.

If we truly modelled our practice on this concept there would be much silence in the meetings, broken by many short suggestive utterances scattered all over the meeting. A Friend can be heard from the back bench as well as from the gallery, and better from the middle than from either front or back. Finally, the rise of a strong young minister in any locality would not mean an additional slackness for the other members there, but would result in a heightened spiritual experience.

H. E. Y., JR.

"THE GREATEST MAN ON EARTH TO-DAY."

That is what the great poet Rabindranath Tagore calls him. He says: "To see a whole nation of different races, of differing temperaments and ideals, joining hands to follow a saint, that is a modern miracle and only possible in India. I do not agree with Gandhi in many things, but I give him my utmost reverence and admiration. He is not only the greatest man in India, he is the greatest man on earth to-day."

John Haynes Holmes, the famous preacher, says of him that Gandhi has the spirit and ideals of Jesus, and that under his leadership for the first time in the history of the world the Sermon on the Mount is being put in practice on a national scale.

The world is desperately in need of great men to-day—in need of great saints and great statesmen more than any other kinds of great men, some of us think. So that when we hear the story of a man who is both great saint and great statesman it becomes both a pleasure and a duty to tell about him and what he is trying to do.

Mohandas Karamchand Gandhi is about forty-three years old. He was educated first in India and then went to England to study law. He was called to the bar in 1891. After a short legal career in Bombay he went to South Africa to conduct an important case. There he found that his fellow-countrymen were suffering constant injustice and persecution at the hands of the British Colonials. Most of the Indians in South Africa were indentured workmen, without education, money or social position. Gandhi, a high caste Hindu, the son of the Prime Minister of a great Native State in India, a lawyer of promise, decided to settle in South Africa and cast in his lot with these poor "coolies." For eight years he fought the battle of Indian rights,—fought hard, steadily and constitutionally. His chief weapon was the ancient Quaker one of non-resistance. He and his followers refused to obey the laws which they felt to be unjust and went to prison in the spirit that our ancestors showed when they suffered for the right to worship God according to their own consciences. More than once angry mobs threatened Gandhi with death. He and his compatriots were "led out in prison garb to grace General Smuts' triumph under Kafir guards armed with rhinoceros-hide whips." In the end he won—won the respect of the whites and the cause of Indian constitutional freedom in South Africa.

Of the struggle he himself says: "We did not want to be governed by the Asiatic Act of 1907 of the Transvaal. . . . Two courses were open to us—to use violence when we were called upon to submit to the Act, or to suffer the penalties prescribed under the Act, and thus to draw out and exhibit the force of the soul within us for a period long enough to appeal to the sympathetic chord in the governors or the lawmakers. We have taken long to achieve what we set about striving for. That was because our Passive Resistance was not of the most complete type. . . . For the exercise of the purest self-force, in its perfect form, brings about instantaneous relief. For this exercise, prolonged training of the individual soul is an absolute necessity, so that a perfect Passive Register has to be almost, if not entirely, a perfect man. We cannot all suddenly become such men, but, if my proposition is correct—as I know it to be correct—the greater the spirit of Passive Resistance in us, the better men we will become. Its use, therefore, is, I think, indisputable, and it is a force which, if it became universal, would revolutionize social ideals and do away with despotism and the ever-growing militarism under which the nations of the West are groaning and are being almost crushed to death, and which fairly promises to overwhelm even the nations of the East."

The name "Passive Resistance" for such an irresistible force as Gandhi here describes is an unfortunate one. It won religious liberty in England in the seventeenth century as used by George Fox and his fellow-believers. It won Indian rights in South Africa as used by Gandhi in the early nineteen hundreds. It is being used again under his leadership in the greatest experiment in practical religion and government since the days of Fox and Penn. For Mahatma ("Saint," as

they call him) Gandhi is trying to win national freedom for India by a great national movement using non-co-operation and non-violence as spiritual substitutes for war. The whole nation is in a state of revolt against British rule, and there are many Indians who would use violence, even terrorism, but the popular idol is Mahatma Gandhi, and so far his program has the official sanction of the Indian National Congress. To understand the significance of what is now going on in India one must have some knowledge of its economic and political condition.

After many years of British rule the average income per capita is \$10.00 per annum for India's 300,000,000 people. At 1916 prices, one meal of rice a day would cost \$1.05 per annum. In addition, taxes according to the new budget are exacted in cash averaging \$1.40 per capita. "Is it any wonder," as Norman Thomas says, "that large sections of the population are living under famine conditions, that between 5,000,000 and 7,000,000 of these undernourished people died of influenza, and that 75,000,000 are receiving barely one square meal in two days? This starving people contributes to Imperial Britain for the benefits of her administration and interest on capital an amount estimated variously between \$100,000,000 and \$200,000,000." To stop the unrest which this condition of affairs has produced, England has resorted to martial law, with the result, as the Duke of Connaught put it, that "the shadow of Amritsar has lengthened over the fair face of India." India is in revolt.

What of this statesman-saint, Mahatma Gandhi? He believes that the British Government in India is "an irresponsible, insolent and godless bureaucracy" and that the winning of independence for India is not only a civic but a spiritual duty. His program is as follows:

1. Rejection of all government titles and honors. It is stated that 30,000 people have returned such honors to the English government.
2. Abstinence from drink—because no drunkard can be an efficient worker in a sacred cause like this. This is also a blow at British rule because the liquor traffic is a government monopoly from which it derives enormous revenues. Saloons are disappearing everywhere, and opium and liquor are being boycotted throughout the provinces, in spite of British attempts to crush the movement.
3. Withdrawal of boys and girls from a system of education which is under foreign control and the creation of a school system throughout India, in which the education shall be primarily moral and manual and shall be given in the native languages. The Vice-Chancellor of Calcutta University complained recently that in Bengal the College attendance had fallen off 23 per cent. and the school attendance 27 per cent.
4. Boycott of English courts and lawyers and the settlement of disputes by arbitration. It is said that thousands of lawyers of eminence have given up their practice in British courts.
5. Boycott of foreign cloth, which is imported from England, where it is woven of raw materials exported from India, and a return to the weaving of cloth in native villages on the native spinning wheels of old. This boycott has succeeded remarkably. It is said that \$1,500,000,000 worth of foreign goods is now rotting in the harbors of India. The spinning wheel has been adopted as the national emblem. The National Congress has undertaken to distribute two-and-a-half million hand looms, and men and women of all ranks are using their leisure in weaving. "We have willed," as the Secretary of the National Congress puts it, "to become poor that India may be rich; we have spurned every pleasure that India may have the joy of Freedom; we make ourselves small that India may be great; we become weak that invincible strength may be hers."
6. Withdrawal of Indians from the British Government service, army and police. The enrollment of thousands of volunteers for the establishment of national schools and

arbitration courts in the villages, and for the non-violent service of the motherland.

7. The non-payment of British taxes.

Not at once, but gradually, this program is being worked out. "A new India is being built and when the inner walls of the regenerated civilization are strong enough to stand, the outer walls will tumble to pieces." As Gandhi, himself put it, "*The Times of India* considers the non-co-operation movement to be 'an easy descent to hell.' I respectfully urge that it is a difficult ascent to heaven. If it was a movement to produce anarchy, surely it could be precipitated any moment."

Part of the secret of Gandhi's success with the masses lies in this simple life, which is a proof of his absolute sincerity. His life, like his movement, is based "on self-sacrifice, self-discipline, unflinching determination and the capacity for unlimited suffering."

He lives as simply as possible. He eats only vegetables, rice and nuts. He sits on a mat on the floor and sleeps on hard planks. He dresses like a workingman and walks barefoot. He travels third class.

Gandhi is fearless. He says in one of his writings, "A man who has realized his manhood, who fears only God, will fear no one else. If man will only realize that it is unmanly to obey laws that are unjust, no man's tyranny will enslave him. This is the key to self-rule."

If he lives, a man like this has a great part to play in the future of the world. Whether we agree with him in his attitude toward the British or in all the details of his program, we must acknowledge that he is a great man, attempting against great odds one of the greatest experiments that the world has ever seen. As Tagore says, "The soul of India has found a worthy symbol in Gandhi; for he is most eloquently proving that man is essentially a spiritual being, that he flourishes the best in the realm of the moral and the spiritual, and most positively perishes both body and soul in the atmosphere of hatred and gunpowder smoke." Was such a lesson ever more sorely needed in our war-worn Western world?

ANNE G. W. PENNELL.

WHAT MEETING MEANS TO ME.

(A SYMPOSIUM OF THE OPINIONS OF YOUNGER FRIENDS.)

I.

OUR MEETING.

To a young man of the age of most college students religious problems begin to take form in a way that demands careful thought and consideration. A man then takes definite viewpoints on his form of worship and on his individual creed.

After his decision has been reached, or approximated, in regard to his personal belief the first question that will arise is the one on his method of worship. To most of us young Friends the answer has already been suggested by our membership in meeting. We either continue in the way in which we have been brought up or else we consider carefully any change in our mode of worship. What then does our meeting mean to us? Is it merely a place where we go to hear others speak of God, or is it an institution of which we are active members? Too often the former is the case.

If more of us would realize that interest always depends on investment we would find greater reward from our attendance at meeting. We should go to meeting with a desire to help in the general welfare and not a mere wish to glean good from the efforts of others. Meeting will mean more to us if we try to pray for the needy and for those we love instead of filling our minds with personal thoughts of little value. There is nothing so irritating or harmful to one's peace of mind as to be present at a meeting in which no one is assuming an attitude of reverence. Let us then do our best by controlling our own thoughts and making use of the silent time to pray to God for strength and the power to help others towards the right.

II.

I have attended very few of the meetings except Haverford,

and with the ministers they have here the meetings are alive and uplifting most of the time. I feel that those meetings are best in which some speak from the floor as well as from the facing seats.

But there is one thing which does impress me strongly—I am rather upset by the standing for prayer. It seems to me a useless form and it breaks in on my meditation and worship a great deal. It seems to me that it would be better and break in less, just to sit in a reverent attitude.

(A Student from the Middle West.)

III.

My first introduction to the silent type of meeting, which happily occurred at Westtown, was pleasing. I found that meeting was a time of bodily rest, mental relaxation and spiritual recuperation. I was told to harken to the Inner Voice, and to act in accordance with its suggestions. However, doubts soon arose in my mind concerning the methods of spiritual food-getting, due to the fact that students rarely spoke, or if they did, said little. Moreover, there was little unity to the sundry messages from the gallery, whose content suggested previous preparation.

At last, I have realized what the trouble was: the trouble was with me. I believed in a mystic faith that permitted close association of man and God, even to the violation of physiological and mental law. Why are meetings lukewarm, floundering, dead? Why are most "movings of the Spirit" taking place in the galleries? Why are many modern young people slightly disgusted with the silent meeting? Because the meetings are clothed in mysticism, which is conducive to ritual, dogmatism, misleading figures of speech and crooked thinking; which stifles liberalism, broad-mindedness, clear illustrations and straight thinking. This sort of mysticism encourages the emotional, the feeling side of religious life at the expense of the intellectual, thinking side of religious experience.

We have little use for many of the vestigial organs in our Church. We need less imitative group acquiescence to old theories (whether true or not), and more original individual research for Truth.

I believe, with all my heart, that the silent meeting is the highest mode of worship. It is potent with possibilities for Christian growth, terminating in Christian leadership. However, the success of this type of worship depends on the attitude of the partakers. God is ready to bless, "Now is the appointed time," but we must learn not only to feel deeply in religion, but to *think* fearlessly as well.

IV.

Often, I must confess, meeting means nothing big or worthwhile. Often it seems to me that everyone is trying to lean on someone else, and I feel like shedding the responsibility, too. Often, I feel what I would like to call Spiritual Exhaustion. We are on the steps before the pool of Bethesda, but too much used-up to enter the water.

But sometimes, meeting is a tremendous experience, when I get shaken up and straightened out inside. And then I seem to get a lot of fresh power. It is much as though I come with an empty spiritual storage battery and go away with it filled for the coming week.

And once in a while meeting means even more than that, when I can feel an unseen presence come in contact with that larger self that extends, like an "area of Personality" in all directions about the visible body. Then it is that I have been able to understand that excellent phrase used by the founders of Quakerism, "The Peace that Passeth Understanding."

But the great value that I find in meeting and the thing that keeps me attending, is the dynamic power that I find in a really "live" meeting. It is in the waiting, spiritual ministry of our silent meetings, and only there to any broad extent, that we can find the released energy with which we may shake the ground for ten miles round about.

V.

Work and play, love and worship are four very necessary elements in human experience, because these all lead in the

direction of God. Worship is the force which balances and supports the rest, and just as work and play and love tend to bring mental and physical fatigue, so do they also bring spiritual fatigue from which worship alone can revive us and quicken our souls in the presence of God.

Worship reminds us that our souls are parts of God and that even though we may ignore him we cannot get away from him. It convinces us that the most religious people are not those who talk or write the most about God, but those who best prove their love in faithful performance of what they believe to be His will.

To me it seems that our meetings for worship offer just the right opportunity to move aside from all the facts of work, play, and love and give us a chance for perspective. They allow us to scrutinize these facts in quiet and weigh and check the worth of each element in them. They urge us to determine our own rating with God as Christians and to find His rating with us.

Just to be able to sit in quiet, testing all these things and seeking to reach out by means of that to some new miracle of truth is worship, because it leads us to God—and this is what our meetings for worship mean to me.

VI.

Often enough it doesn't mean anything, except to make me conscious of my failure to seize the opportunity that was there. Sometimes, however, these barren experiences are the result of a group indifference which no amount of faithfulness on the part of scattered individuals can break down. We keep floating about on the surface. Pearls are found by diving.

Much of our ministry is born of apprehension—a fear of famine prompts the use of yesterday's manna. "It seems to me," "I have been thinking," "In a book I was reading the other day," that is often, really, "as the scribes." We claim that it is still given to men to speak with authority. We must believe in this harder, and seek that authority. Then what is spoken will get across to the hearers. But this kind of ministry can arise only rarely in meetings where the ground is unprepared. Try to make conditions favorable for such outpourings of God's spirit.

When we do have a good meeting it makes up for weeks and months, even, of the emptier sort. We must always go in hope, confident He will draw nigh to us every time we are able to draw nigh to Him.

"UNSEEN FORCES."

I came home a day late from Yearly Meeting and so missed the ride that some friendly Friend might have offered—so I walked and part of the walk the first day was through the hills of West Virginia. These hills along the Ohio are very beautiful, they lifted my spirit. But before long I came to desolate, dirty and ramshackle houses—mere huts, through the cracks of which I could see rows of dirty beds. The walls were simply weather-beaten boards nailed on the frame. They did not overlap, and in shrinking had left wide chinks which were sometimes covered with tin and sometimes frankly left open. The presence of children indicated that in some of these small shacks families were living. At first I had thought that they were "company bunk houses." Here and there in a discouraged looking doorway a man sat with head in his hands, and I recognized, by much association with his kind, a man out of a job. In this house hung a dirty lace curtain, in that a thin drab woman, struggling bravely against the coal dust, hung out clean clothes which would be covered with a fine layer of dust before they were dry. I passed a dance hall and then a dirty school-house. On the road in front of the school the children played with a tin can, while behind them rose all the wonder of a tree-covered hill fairly calling out to be explored. My spirit came down from the hill tops and trudged heavily with me through the dust in the road, and worse still, the dust in the air.

For now I had come to the power plant. The coal which was to be made into light and power—into electricity—was

mined in the nearest hills, carried across the road on which I walked and dumped in huge piles from which rose a black curtain of dust. These piles of coal were everywhere. They dominated the place completely, no one dreamed of looking at the hills while in their presence. They had given their color and their monstrous dullness to the shacks around them and even to the men who lived in these shacks. Life had surrendered to coal and was slowly being buried under it. The black curtain of coal dust before each door was more than symbolic, it was death's agent as well as death's sign.

At last a young lad in a Ford asked me to ride. He offered me the seat in the rear bashfully, but I sat by him instead, for I wanted to speak to someone. And he was glad, because he was still struggling against the surrender to coal, and also, I dare say, because the dance hall was an unhappy substitute for human fellowship. At first he was shy, but finally sensing my sympathy he told me many things; about his family in the country, about his job, about his friends who had no jobs, about how hard it was to keep clean in that hole in the hills—"This shirt was clean this morning and look at it *now*!"—about some of the company's dealings with the men. He was no union man. He had no dream of better days and better associations between men, but he had a heart for justice, and so he told me bitterly how long ago the company had bought up the hills for fifteen cents an acre and built the shacks and now rented them at twenty dollars a month. He may not have known the actual fact of the matter—but that is the thing this lad was carrying in his mind. By this time he had carried me way past his own destination so I made him let me down; we thanked each other, I for the ride, he "for the company" and we parted. He went back to coal. I went on into the clean country, into the "holy mountain" where "they shall not hurt nor destroy." That was a far off prophecy.

That night when I turned on an electric light and remembered the light-makers themselves I knew that I would never again be able to be grateful to "unseen forces." The darkness which came when I turned out the light was kinder to my soul than the light had been. For the "unseen forces" to me henceforth are men; light makers who toil in darkness, not even toiling in order that we may see, not even seeing through their darkness by the light of sacrificial fires.

Now I know that every spiritual experience is unique; that this day in the hills can probably mean nothing to you for all it is unforgettable to me. Why I write I do not know except that it seemed to me rather untrue to speak of those bent, black light-makers and power builders as "influences" and "invisible forces." It seems to me that until we love God in these people as we love God in ourselves and our families, we can never get any meaning out of economics—not any constructive meaning. And the *reality* of our love of God in them is known even to ourselves only as we share their suffering and learn from it. The student of economics who does this is rare, it seems to me. He would be the first to say that *information* on economic fact is not the equivalent of *knowledge* of human relationship in the production of material necessities.

ALICE EDGERTON.

SEEDS OF PEACE.

Another great attempt to institute world peace has recently closed and we may now ask ourselves whither such things are leading us.

At the Washington Conference, an attempt was made to usher in world peace by the signing of solemn treaties. If it stops here, we will know that modern statesmen either have failed to learn the lesson of the recent war, when one nation felt compelled to break the most solemn treaties that had then been made to save its life, or else they do not want peace. In either case, the "scrap of paper" incident may be repeated.

In spite of the new treaties which are designed to prevent preparations for war, one nation will be able to fight another. If the treaty places too heavy a disability on capital ships it will simply cause a re-organization of navies on a new basis,

The attempts to prevent the development of a merchant marine suitable for quick conversion into a navy are too vague and general to be effective.

Although submarine attacks on merchant vessels, and the use of poison gas have been formally "outlawed," just as the military transgression of Belgium was before 1914, nothing has been said about the economic blockade. This is a more horrible weapon than gas, because gas at least puts its victims out of the way quickly, while the boycott forces them to slow starvation which counts its first victims among the women and children.

But why bother with the matter of disarmament? If we are going to outlaw all preparations for war, we will be driven from pillar to post, constantly outlawing some new contrivance with which one nation may fight another. There are no limits to the weapons with which men may fight. For a long time in the late war, the Russian army was armed with sticks and stones. But, finally, all these prohibitions will be overthrown when two nations feel that their interests clash.

War is like a fire of which armaments and international conflicts are only one flame. You may pour water on this flame or you may smother it till it disappears, but you will not have extinguished the fire and you will have to constantly fight that flame. But meanwhile, this repression will merely drive the fire to break out fresh somewhere else.

Even now other flames are blazing up. The relations of labor and capital (investments of absent stockholders); competition of capital with capital; even competition for trade are a few of these flames of war. This may not always be evident, but the relations of labor to capital may be seen in the recent miners' strike in West Virginia and the steel strike at Pittsburgh. But all are based on strife, on the spirit of gaining even at the other fellow's expense.

This spirit is the central point of combustion in the fire that is war. For such a cause there is only one remedy. George Fox once said: "I live in the virtue of that life which takes away the occasion of all wars." To repeat this here may seem to some a tiresome reiteration of a commonplace, yet it gives a hint of the only method of bringing in universal peace. Only as we can bring each individual of mankind to *live* in the light of the life that does away with the occasion of all war, only as we substitute the love principle for the strife principle, only as we bring men to co-operate for the common good instead of each grabbing for himself, can we abolish war.

"I WAS IN PRISON AND YE VISITED ME NOT."

Most Americans do not know that there are still some 300 men in State and Federal prisons "for conscience' sake." Nearly 150 of these are what is known as "political prisoners"—men convicted under a Federal law. Nor do they realize that America is the only country that has not freed its political prisoners, even England now having released the Irish revolutionists. This should be of especial interest to Friends because all of these men are men of character who are imprisoned because of loyalty to principle. Not all of them claim to be religious, but all of them suffer imprisonment for the ideal of brotherhood which is a first concern of the truly religious man. Moreover, many of these prisoners are men who spoke so clearly against war—on social and humanitarian if not religious grounds—that they were arrested for "obstructing the draft." Because they had families or were not of draft age, they were not classed and treated as regular C. O.'s. Many of these men are serving five, ten and twenty-year sentences. Others are being deported, penniless and without their wives and children, to lands which they left as children and where they are unknown and will be ignorant of present conditions and ways of making a living. Yet others are badly broken in health as a result of the terrible prison conditions. Finally, all of them have been so long out of contact with people that they are almost friendless; and some, of course, stand alone because of their unpopular principles.

Esther Harlan, 1012 N. Sixty-sixth Street, Philadelphia

(who has had letters from nearly all of these men and knows some of them personally), has been working for their relief. In a personal letter to an interested friend, she writes:

"If thee knows any one who will write to prisoners—not just once and forget to reply to *their* letter, but once a month or so regularly—will thee speak about them? As thee knows some of those whose letters are hardest to read are the staunchest in loyalty and have endured the most—endured unbelievable things. I am compiling a list from a number of sources of all political prisoners—not only in Federal prisons, but in State jails. I want eventually to be in personal touch with all but I can't cover the ground alone. Some of them write that they haven't had a visitor in two years and hardly a letter in two or three months. This is inhuman of *us*. It must not go on like this years on end—ten or twenty! I am compiling also a list of their birthdays. Does thee know any one who would take such a list and send a greeting as the dates fall due? It makes a break in the monotony—a splash of color in the grey days. Compared with the *need*, not only of material comfort, but of human recognition, it seems almost as if nobody were doing anything."

The letter speaks for itself. The self-sacrifice speaks for the men. Our actions speak for *us*. Do they say what we want them to say? If not, ask Esther Harlan what we can do and to what men we can send some of the human recognition of which she speaks.

THE BLOT ON AMERICA'S REPUTATION.

A few months ago this country was very much incensed and somewhat mystified by demonstrations in France against the American Consulate on behalf of Sacco and Venzetti, two Italians on trial for murder. Great indignation was expressed at this attempt to interfere with the regular administration of justice.

But we must remember that America is known abroad as the country which has kept Mooney in jail long after practically every one connected with his trial has admitted it was a frame-up, based on manufactured and perjured evidence; a country which at that time still kept Debs under lock and key; the only country which has not released its war-time political prisoners since the close of the war. It was quite easy therefore, to get these French syndicalists to believe that this Sacco-Venzetti matter was merely another trumped-up charge to get rid of a couple of labor agitators. And in such cases past happenings have not led them to put much faith in the justice of American justice.

Whether they were right in their characterization of that particular trial I do not know. But this I do know—the blot upon America's reputation for justice still remains. One hundred and thirteen political prisoners still remain in Federal prisons, convicted during the war-time hysteria.

The case of four Philadelphia men, Walter T. Nef, John J. Walsh, Benjamin H. Fletcher and Edward F. Doree, now in Leavenworth, is typical. They were among the group of ninety-eight I. W. W. men tried in Chicago. During the course of the trial various government agencies, by illegal means, seriously hampered the work of preparing the defense, depriving them of a fair opportunity to present their defense. After a trial lasting several months, the jury in twenty-five minutes, found all ninety-eight guilty on all four counts. The conviction was reversed on two counts. It stands on two others which charged conspiracy to persuade draft eligibles not to register or to desert, and to cause insubordination and mutiny in the armed forces of the United States. As a matter of fact, two at least of these Philadelphians repeatedly counseled and urged men to join the army. Captain Alexander Sidney Lainer, a lawyer, detailed to attend the trial by the Military Intelligence Division,—General Staff, U. S. Army, has characterized it as follows:—

"The I. W. W. were convicted in a wave of hysteria at a time when measured judgment could not be expected. If the people of the U. S. only knew the facts in the I. W. W. cases,

they would demand in the name of fair play that every one of these men be released."

Pamphlets giving in detail the case of these four men and petitions for their release may be obtained from the Civil Liberties Committee, 1400 Morris Building. Let us all join in the protest against holding men in jail, in peace times, on unjust convictions for war-time offenses, merely because they happen to have a different social philosophy.

ERNEST N. VOTAW.

"MARCH IN PEKING."

[By Margaret Soutter Woods, aged ten years, daughter of a Medical Missionary in the Union Medical School of Peking, China.]

March is cold, sometimes; remember,
Not as bad as cold December.
It whistles to the grass to rise,
And makes buds swell before our eyes.
That's what March is like.

March is warm, but don't forget,
Summer weather's not here yet.
Warm and cold sometimes 'twill be,
And that is bad for you and me.
That's what March is like.

Dusty winds, dirty faces;
Sunless skies and ugly places;
Tattered children in the street,
Begging for some bread to eat,
That's what March is like.

Will it be like this always,
Dreary, dusty, hopeless days?
No, for spring will follow fast,
Sunny days; warm rain at last.
We'll forget what March is like.

1921.

SHALL WE SEND DELEGATES TO THE FIVE YEARS' MEETING?

I.

In regard to the question of the approaching Five Years' Meeting, I can say that I very sincerely desire that Philadelphia Yearly Meeting may send "fraternal delegates." Such delegates have no voting power and are only responsible for their attitudes on the various questions which come before the meetings. Manifestly *all* delegates cannot be heard from vocally. On important questions Philadelphia Friends have been courteously asked to speak at both of the Five Years' Meetings which I have attended. Both times the views of our Yearly Meeting were received most kindly.

It is unavoidable that members of Philadelphia Yearly Meeting should be in attendance at these very important gatherings. It is a fact, as I said, that they are courteously asked to speak at times. For these two reasons alone I think that a few of our Friends should be officially appointed to represent our views and to be responsible for and to our Yearly Meeting.

In addition, it is a fact that we are very closely affiliated with the Five Years' Meeting in the Service Committee, the Peace work, Young Peoples' Movement, Missionary Council, Book Concern and Indian Aid Association. Why, then, should we refuse to appoint suitable representatives to be present at the official meeting of these other Yearly Meetings and to take such part as we are invited to or as we may feel under a strong sense of duty to take?

Only advantage will result to all of us *unless* our views are wrong or weak. Believing as I do in the excellence of our particular points of difference from the Five Years' Meeting and respecting thoroughly as I do *their* points of difference I can only see benefit to all of us from a cordial, brotherly relationship in the midst of our recognized differences.

Any one who was at the London Conference of All Friends should never again doubt the ability of the most divergent

views to be harmonized and made fruitful when guided and sanctified by the Spirit of Christ's love.

I hope Philadelphia Yearly Meeting may appoint a few delegates to go in that spirit to receive and to give what will be for the promoting of friendship among ourselves and Quakerism throughout the world. There are too few of us and the work is too great for us to keep apart. We must seek for and emphasize the deep things of God—for these the world is in dire need.

S. W. ELKINTON.

II.

I am tremendously anxious that Philadelphia Yearly Meeting shall not send delegates to the Five Years' Meeting this year.

To begin with, I recognize that we would not be joining the Five Years' Meeting; that we would not even be agreeing with all their views; that it might only be an expression of our sympathy towards them. But the test of the matter is, Would it be understood that way by Friends at large?

Sending delegates is, in one sense, only an outward form of expressing our sympathy. Forms are only symbols for spiritual realities, and when they cease to be such they lose their *raison d'être*. The form of our method of worship and our method of conducting our business meetings are only expressions of our belief in the deep spiritual connection and affinity between God and every man. Likewise, the forms observed by members of the Five Years' Meeting are the expression of their view of the fundamental verities, which, however, differs a little from our view.

Now, if the form of sending delegates to them will be interpreted as indicating our spiritual fellowship with and sympathy for them, then, the more delegates the better. But, if it will be misinterpreted as our participation in and support of their forms, I think we should scrupulously avoid that form of expression for our sympathy and fellowship. The underlying spiritual realities are free and mobile; it is only when they come to the surface and crystalize in forms that they are fixed.

I feel, after living among the members of the Five Years' Meeting at Earlham, that, at present, our sending delegates would be misunderstood. It would be felt that we were *not vigorously opposed to the pastoral system*. That is one of the key-points in their form, against which we have held a continuous and consistent testimony. If we send delegates to the Five Years' Meeting, it will be impossible to impress the fine distinction between our belief against the pastoral system and our desire to extend and receive spiritual sympathy and fellowship—it will be impossible to impress such a nice distinction on Friends in the sections more remote from the scene of action.

In 1920, at the All Friends' Conference, I met a Friend from Jamaica, who told me that we had sent fraternal delegates to the Five Years' Meeting in 1917. Unfortunately, I was not informed accurately enough so that I could correct him, but this illustrates the way in which we shall be misunderstood, if we make our distinctions too fine.

The members of the Five Years' Meeting have much to give us, and—would it be egotistical to say that we have something to give them? They are evolving toward their ideal; I think we are approaching ours. Some day, it may be, we shall be able to send delegates with no danger of misunderstanding. But so long as the symbol, which to us means one thing, will be read for something else, let us avoid it. Let us speak only in terms which involve no misunderstanding.

HOWARD E. YARNALL, JR.

NOTES.

THE Young Friends' Committee has planned a Meeting for Worship to be held on First-day afternoon of Yearly Meeting week, Third Month 26, 1922, at 3.30 P. M., at Twelfth Street Meeting-house, Philadelphia. All Young Friends between fifteen and thirty-five years of age are invited.

We would ask our Older Friends to believe us very sincerely when we say that the age limit has been placed, not because

we wanted to be exclusive, but only because it does not seem to be possible for a group of young people to carry the responsibility of a meeting to the same extent when there are older ones on whom they can depend. We know that you, too, want this meeting to be a time when all may come to know our Heavenly Father better. We believe that you care so much that we may ask your interest and your help, at the same time we ask you to forgo the fellowship of meeting with us. We will gather as a group of younger members, desiring to be better able to take our places in the work of our meetings. We shall be much concerned that the spirit of the meeting will

END OF THE YOUNG FRIENDS' NUMBER.

THE FIFTH QUERY.

The Fifth Query reads: "Are you careful to discourage the unnecessary manufacture, sale and use of all intoxicating liquors? Do you avoid attendance at theatres, operas, dances and other harmful diversions, and are you careful to keep in true simplicity at the times of marriages, burials and on all other occasions?"

At the approaching Yearly Meeting a minute from Concord Quarterly Meeting will ask the larger body to consider the re-wording of part of this language. It will suggest that all mention of specific forms of diversion be omitted, and that the Query be worded so that attention will be forcibly directed to the whole subject of the use of our leisure time.

I have been requested by THE FRIEND to state the basis of the concern from which this minute arose. This I will try to do briefly and in good faith. Let me say first, to those to whom any such idea is wholly distasteful, that no plea is to be made for a theatre-going, dancing régime, either for young or old. The question is, does the present wording accomplish what it is intended to accomplish? Queries are for two purposes: partly to inform the Yearly Meeting in regard to the affairs of the subordinate meetings; partly, and perhaps this is the more important, to bring individuals face to face with their own responsibilities and short-comings, especially in connection with the spiritual aspects of our beliefs and practice.

Now it seems to some of us unwise to make out lists of certain specified things that are wrong, unless it be such universally condemned acts as most of those mentioned in the ten commandments. The tendency is, when specific things are mentioned, to take credit for abstinence from these rather than to be anxious in regard to positive, constructive testimonies for the things of the spirit. A man might, after listening to the queries, conclude that, since he did not dance, go to the theatre, use intoxicating liquors, or attend other churches, he was in good spiritual condition; or such a feeling might insensibly steal over him and give a false sense of comfort. Whereas all that time he might be fostering an un-Christian pride, a spirit of dissension; he might be underpaying his farm-hands; he might be making it impossible for himself to enter fully into the responsibilities of upholding a waiting, spiritual worship.

The specification of certain acts as intrinsically wrong also causes persons to dwell on minute distinctions; I have known those who would attend dramatic representations at Wither- spoon Hall, or at the Academy of Music, or at a college auditorium, who would never dream of going to a regular theatre. And I have no doubt that there are those who interpret "theatre" in such a way that, to their comfort, attendance at moving picture halls falls without its scope. The direction of attention to the minutiae of conduct, the breadth of our phylacteries, rather than to the underlying principles that should govern all conduct, seems, then, a dangerous thing.

Furthermore, since all these undesirable diversions cannot be listed, attention is too exclusively centred on a particular group; and others, not having been specifically queried after, come to be considered as negligible, so far as the individual conscience goes. Such might be the regular attendance of children at moving pictures, or the use of the Sabbath as a general picnic day, to the detriment of the home circle atmosphere.

be such that all may worship, realizing that it is more important that we should meet with God, than that we should listen to the most valued exhortation. There will be no spirit of aloofness from you in our hearts and we ask your trust and your fellowship.

On Fifth-day morning of Yearly Meeting week, Third Month 30, 1922, at 10.15 A. M., the Young Friends' Committee is planning to hold a Children's Meeting in the East Side of Fourth and Arch Streets Meeting. All children from ten to fourteen years of age are invited.

Let me illustrate this by referring to the old form of the Query that asked whether we encouraged a form of worship where ministry was exercised at stated times or for pay. Monthly Meetings were so taken up with consideration whether any of their members attended the services of other denominations and lamenting this attendance, that they did not dwell on the really important question of the full and right use of our own form. As it now reads, there is no opportunity for satisfaction or lament over mere abstinence or participation; consequently our attention is often turned into fruitful fields.

But not only is the theory upon which the Fifth Query is worded a bad theory; the result is unsatisfactory. We live, and it is not wholly unfortunate, in a stiff-necked and rebellious age. There is very little use in telling young people that it is wrong to go to the theatre or to dance. They will not believe it unless they come to that conclusion themselves. Here again, we are not arguing that these things are good or harmless; it is simply a question of the best method of persuading a generation of young people, who have discovered that they know more about life than their fathers did, or who are re-valuing everything, that a surrender of the ancient discipline (in a large sense) may mean a surrender of the ancient spiritual power. But there is only one sound attitude to take. The discipline that the coming generation submits to must spring from its own sense of need. The order must be, first, a deep sense of the value of things spiritual; next, a way of life that will express these values. The mere discipline, coming first and obligatory, is no guarantee at all of subsequent spiritual power. And it does little good, and perhaps some harm, to hold up, year after year, certain acts as wrong, which they and many of their elders in responsible positions in the church do not think are intrinsically wrong. In thus providing a definite point for indignation, we draw attention away from a really vital principle of conduct. Our duty, then, is not to tell young people what they must avoid, except in the way of kindly advice, but to make them, by our example, so hunger and thirst after righteousness that all the details of conduct will adjust themselves automatically and in a great variety of ways.

Are we then, under the pretence of a concern for the tactful wording of the Query, really opening the doors for every indulgence of individual whim? For myself, I am willing to say that I do not think that persons, whether old or young, who find dancing especially, or theatre-going, or card-playing, a frequent necessity for their happiness will come to be those persons who will take up the exacting best traditions of our Society. It is not that they will be wicked; they will probably be refined and cultivated. They simply will have chosen other things. But I think history shows that a strong, voluntary ministry, a willingness to be called to unusual services by a voice from within, an ability in times of violent-public feeling to keep true to an inborn sense of right, do not go hand in hand with these or any very distracting forms of amusement. Never have deep spiritual experience and exercise been found as characteristics of a person who takes his pleasure in unintellectual self-indulgence. But I hasten to add that I think many of the coming generation, having made their trial, will come to the same conclusion. And for one, I wait the result with the utmost faith. Deep and lasting is the

hold which our principles frequently get upon young people, and it will not easily yield to a temporary interest in conflicting forms of amusement. But even if I am wrong, I still should desire each person to find his own sincere way to that sort of life which seems noblest and most complete to himself.

Let me conclude by contrasting two sorts of Queries and their effects. Do you avoid attendance at theatres, operas, dances and other harmful diversions? On hearing this one sort of person may feel satisfaction at mere absence from these indulgences; another may be made more rebellious and think, "No, I do not; and do not intend to avoid them." But suppose the language was something like this: "Are you careful to spend your leisure time in such pursuits as will not only recreate the mind and body, but will also make you more sensitive to the requirements of the Holy Spirit? This would lead neither to comfortable satisfaction nor to rebellion. It holds up a standard too high and too well recognized as reasonable to allow anyone to feel either satisfied or rebellious."

CARROLL T. BROWN.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE following is from Bulletin No. 14 of the National Council for Reduction of Armaments:—

The cool common sense of the nation is urging a policy of drastic economy upon your representatives on Capitol Hill. The Army and Navy appropriations constitute the only field where further economy is practicable. Therefore, while the Army Staff advocates the maintenance of the present force of 150,000 men, regardless of expense, and the Secretary of the Navy advocates a cut of not over 10,000 men in the Navy personnel, our Congressmen are debating, not whether these recommendations should be carried out, but how great a cut will satisfy the taxpayers, and yet in their judgment insure protection to the country.

HOW FAR TO CUT.

With regard to the Army, the question has narrowed down practically to a difference of opinion as between an Army of 75,000 men and an Army of 100,000, or thereabouts. With regard to the Navy, the figures run between 50,000 and 80,000. A Navy of more than 80,000 men or an Army running much over 100,000 men is not even being considered seriously.

We support the 50 per cent. cut in the appropriations, from \$700,000,000 to \$400,000,000 for the two arms of defence, and leave it to our Congressmen to allocate this sum according to their own judgment. We maintain that this reduction is not excessive at this time for the following reasons:

1. When the treaties have been ratified, universal testimony affirms that war between America and Japan will have been made, humanly speaking, impossible during the life of the Naval Holiday.

2. Allowing for 60 per cent. inflation in the cost of living, \$400,000,000 now is the equivalent of \$250,000,000 before the war.

3. The 50 per cent. saved is needed for other things. Business men want taxes reduced and the money liberated for business uses. Farmers, Labor, Educators, the Organized Women have been seeking money from Congress in vain for the constructive uses of peace.

4. The 5-5-5 ratio is a maximum and not a minimum. No nation is under obligation to spend on armaments the entire sum permitted by the treaties.

5. Every civilized country will immediately be compelled by the burden of taxation to follow our example in economy on armaments. Reports from London indicate that England is reluctant to build the two battleships permitted her by the treaty. France looks to us for more convincing arguments than moral precepts.

WILL THE TREATIES BE RATIFIED?

All of us are watching the Senate to see if it will nullify the

work of the Conference or finish what has been so well begun. Present indications are that the treaties will all be ratified. The American people want the Conference to succeed. A reservation interpreting the Four-Power Pact is likely at this writing. Watch the papers and if doubt arises as to the fate of any of them, let your Senators know your interest in the issue.

THE CONFERENCE AND PEACE.

JAPANESE PREMIER LOOKS FORWARD TO TOTAL DISARMAMENT.

"The Imperial Government . . . believes with the other Powers that the present agreements are the first step toward realization of a real and lasting peace, and that such agreements will grow in the future even into an understanding for the total abolition of defense equipments."—PREMIER TAKAHASHI, to the Japanese House of Peers, Second Month 7, 1922.

HOOVER'S COMMENT.

"The jeopardy of war has been most assuredly driven beyond our generation. . . . The points of friction between ourselves and Japan have been settled."—HERBERT HOOVER, at Chicago, Second Month 22, 1922.

POPE PIUS XI WILL WORK FOR PEACE.

"My one great desire is to help re-establish peace and harmony among all nations. The Conference at Washington accomplished much toward the pacification of the world. America has shown herself most unselfish both during and since the war."—POPE PIUS XI in a message to the American people, Second Month 8, 1922.

American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*.

ANNA B. DUDLEY, *Women's Work*.

WILLIAM B. HARVEY

Associate Secretaries.

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WHY IS THERE A FAMINE IN RUSSIA?

Famine is not a new thing in Russia, states Professor James Mavor, in a recent article in the *Wall Street Journal*; the government of Catherine II encountered the danger when the population of Russia was only a fraction of the present numbers. The Czarist government during the nineteenth century repeatedly encountered it, and did its best to deal with the distress it occasioned.

There are four reasons for a famine situation in any country, and perhaps least of all in Russia, apart from the variation of the seasons. These are:

- 1.—The rapid growth of population which renders necessary an increase in food beyond the temporary means of supply.

- 2.—Habitual self-containedness of the population involving the absence of commercial mechanism for the introduction of occasional necessary additions to the local supply of food.

- 3.—Inferior and primitive cultivation of peasant lands, resulting in absence of reserves of grain to insure against want in years of deficient crops.

- 4.—Absence of means of transportation elastic enough to admit a sudden increase of external food supply.

All these conditions existed in India, where for centuries famines have recurred with frequency. The British Government of India has always grappled with the question by means of railways, irrigation and administrative efficiency. The provision of casual and intermittent relief was found to be no final solution of the problem.

In China the same conditions exist and no Chinese government has ventured to supply the appropriate remedies.

In Russia, a deficiency of crops in certain districts and especially in those districts, such as Kazan and Saratov, which now are in a very desperate plight, has been a frequent occurrence. Even when an excess of grain was obtained in other regions, difficulty was always found in transporting supplies

into the famine-stricken area because of the absence of adequate transportation facilities.

In those regions where the peasants have lived habitually with a slender margin between life and death the conditions have reached a limit which is appalling. The terrible incident of famine is not so much mere want as a disease to which lack of nutrition exposes the people. Typhus, cholera and what is usually called influenza become epidemic, and the influence of the famine is spread far beyond the region afflicted by the want of food.

Certainly humanity will render all possible relief. At the present English and American Quakers, and the American Relief Administration, are performing a remarkable service. Yet the difficulties are enormous. Russian relief is really a tragedy and the tragedy consists in the magnitude of the task in proportion to any possible means of accomplishing it.

THE RUSSIAN FAMINE—HOW TO HELP.

The Situation.—In the fall of 1920 the farmers of the Volga Valley planted their wheat and rye as usual. Then the drought commenced. No rain fell until the end of Seventh Month and no harvests were gathered. The result has been widespread suffering and starvation among 15,000,000 people, and 15,000,000 more are vitally affected by the shortage of food. To-day they are dying by the thousands. Fifteen million are absolutely dependent upon outside help.

America's Aid.—Congress has voted \$20,000,000 to help save these desperate people who see death at every hand overwhelming them. The Americans' private subscriptions at the present time total \$10,000,000. The Soviet Government is expending \$10,000,000 in gold in this country for wheat and seed. But this total of \$40,000,000 can only save 5,000,000 of the starving. Who will help save the other 10,000,000?

The Need.—There are only two American relief agencies working in the Russian famine area to-day—the American Relief Administration, of which Herbert Hoover is Chairman, and the American Friends' Service Committee. In spite of all that can be humanely done, Dr. Nansen estimates that 5,000,000 of these peasants will die before summer. The problem before the American people is the saving of the 5,000,000 others who have not yet been provided for, but who can be saved by a prompt and generous response. The American Friends' Service Committee will accept contributions for these famine victims.

Will You Give Corn?—The large crop of corn last year and its present low price make it possible for rural communities to save life by giving corn. Five bushels of corn will save the life of one of those hungry little waifs along the Volga. The Service Committee will accept carloads of shelled corn at any point, pay all the cost of transportation, convert the corn into hominy and grits and distribute it to the famine victims in Russia without any deduction. Six thousand elevators in the corn belt of our Central West have been appealed to for free service in receiving, shelling, storing and loading corn. They have responded nobly. Any person or organization interested in collecting corn for the famine sufferers is asked to notify the Service Committee at Philadelphia.

Will You Give Flour?—From people who do not have corn to give flour is asked. The American millers have been asked, and have generously agreed, to sell flour for Russian relief at cost. Every community should be able to raise a flour fund for famine relief. A barrel of flour will save a life. The Service Committee will accept flour at any point, pay all transportation cost, and distribute it in the famine area. Every pound of flour given in famine relief will mean a pound of food in Russia where children cry for a crust of bread. The Quakers are feeding in a definitely assigned area in the district of Buzuluk, which has been apportioned to them in conference with the American Relief Administration, and for which they are entirely responsible. These people are entirely dependent upon America's gifts, as no congressional aid will go toward these sufferers.

America can save these sufferers. Everyone should help. Somebody must lead in every community. Volunteers are needed to collect food and money to enable the Quaker volunteers in Russia to save some of the starving millions. If no one is collecting in your community, you are the one to do it. Write to-day to the Service Committee, 20 S. Twelfth Street, Philadelphia, for particulars and instructions.

SHIPMENTS received during week ending Third Month 4, 1922—106 boxes and packages received; 2 for German Relief.

Contributions received during week ending Third Month 6, 1922, \$46,370.51.

THOMAS CHALKLEY'S CAUTION ON THE MINISTRY.

A true minister of Christ is to take no thought what to say, but in the same hour that which he should speak to the people, will be given him, that is, in a general way, and if it is not given from above, I believe he or she ought to be silent, for they receive freely, if they do receive anything from Christ and so they ought freely to administer; and where little is given, little is required, all which is plain from Christ's own words in the New Testament; and Christ's cross is to be taken up by His ministers in their preaching, as well as in their conversation.

When I first felt a necessity on me to preach the Gospel, I had but a few sentences to deliver, in great fear and tenderness, with some trembling, with which my brethren were generally satisfied and edified. After some time I felt a concern to preach the Gospel in other countries and to other nations, than that in which I was born, which to me, was a very great cross; but feeling the woe of the Lord to follow me in not giving up to it, after some time I took that cross up for Christ's sake and the Gospel's; and in taking it up I experienced the truth of the apostle's doctrine that: "The gospel of Christ is the power of God unto salvation to every one that believeth." Thus through a continual labor and spiritual travel, I witnessed a growth in experience and an enlargement in expression and heavenly doctrine and my heart was mightily enlarged to run the ways of God's commandments, and divers were convinced and some, I hope, thoroughly converted, and many comforted, and God, through the ministry of His dear Son, glorified, who only is thereof worthy forever.

And, my friend, I find to this day, that it is safe for me when I am ministering to the people, when the Spring of Divine life and power, from which sound truths and edifying matter spring and flow into the heart, abates, or stops, to stop with it and sit down, and not to arise or speak publicly to the people without some spiritual impulse or moving and openings.

—Selected by Alice Balderston.

FRIENDLY NEWS NOTES.

We learn with much pleasure as this issue of THE FRIEND goes to press that Elizabeth B. Emmett, well known to a host of American Friends through her book, "The Story of Quakerism," is just leaving England for Philadelphia with her sister Anna Braithwaite Thomas. It is expected that with their sister, Mary Caroline Whitney, now a resident here, they will be in attendance at the Yearly Meeting.

WITHIN a few days there has come to us a copy of the printed minutes of North Carolina Yearly Meeting, held last autumn, at Woodland, N. C.

Possibly the two most outstanding features of this Yearly Meeting, as reflected in these minutes, are the close fellowship that seems to subsist throughout the membership, and the apparent lack of outside interests, that claim so great a share of the thought and financial support of the churches of to-day.

Parts of the minutes read like Paul's salutation to the Church at Philippi, but lack on the other hand the spirit of out-reaching service that characterized everything that came from Paul's hand.

We note, however, with satisfaction the strong effort being

made for the abolishing of Capital Punishment in the State. There was also drafted a letter of approval addressed to some in authority at Washington.

Letters of loving greeting and of sound counsel had been received from at least two Friends outside the State, and these with the usual Epistles from various Yearly Meetings made an impressive feature of one session. A memorial of Abbie A. Hollowell, a gifted Minister, was produced. This dear Friend possessed a rare gift. The Committee commissioned with the preparation of the memorial have been fortunate in giving in brevity and simplicity the record of the life of one whose daily walk was the instrument, in a peculiarly winning way, of leading many to the Lord.

IN THE FRIEND for week before last we published the Annual Report of Cheyney Training School. In said report reference was made to several plans nearing completion which were of vital interest to the Institution. Within a few weeks the final transfer of title to the State of Pennsylvania has been effected and a cash payment of \$75,000 has been made to the former Management.

Cheyney now ranks with all the other Normal Training Schools in the State, thirteen in all, and like them is under the supervision of nine Trustees appointed at Harrisburg. That the authorities at the Capitol have a full measure of confidence in the past management, witness the appointment of five members of the old Board, two women members, both Friends, and two colored men. The Trustees are James G. Biddle, David G. Yarnall, George Vaux, Jr., Richard S. Dewees, Samuel L. Smedley, Mary Fales Comfort, Martha G. Thomas, Dr. Tunnell and John Harris.

The Corporation of Cheyney will continue to administer the trust, but in order to avoid confusion, the original name being now assumed by the new Trustees, application will be made to have the charter title exchanged to the Richard Humphreys Foundation.

Richard Humphreys,—a Friend from the Island of Tortola, left by will the sum of \$10,000, which was the foundation for the present School. This transaction occurred more than a decade prior to the war that freed the slaves and was the original step that resulted in the opening of the Institute for Colored Youth in Philadelphia, the first school of its kind and grade in the province, if not in the nation.

Philadelphia Friends may well congratulate the Management on the step that has just been taken, but we all need to be solicitous lest in the passing of this School from under the control of Friends, the interest in the higher education of Negroes may lose its hold upon us.

B. NIGHTINGALE, a Congregationalist, has recently published in England a book, "Early Stages of the Quaker Movement in Lancashire."

Written by one who has made very extensive research in fields akin to this and not in the least tinged with hereditary predilections, nor yet prejudiced against Friends, the book will be found to contain much of interest.

The following short extract from the Preface shows the spirit of the man toward his subject:

"What has especially impressed me in the study of seventeenth century religious history is the wealth of Quaker literature relating thereto and its value to the student, not merely because of the light which it throws upon the Quaker movement, but not less so upon non-conformist religious history in general. No student of that history can neglect it without the most serious loss. He will often find there the information of which he is in quest when it cannot be found elsewhere."

The following from the *American Friend* brings before us one known at least by name to many of our readers:

Third Month 12, 1922, marked the ninetieth birthday of Luke Woodard, minister, evangelist and author. It is unusual for one to write a book in his ninetieth year, but "A Panorama of Wonders" is the product of his pen at that age. In its ten chapters entitled "The Wonderful Book," "The Wonderful Event," "The Wonderful Man," etc., is found a clear delineation of the fundamentals of the Christian religion as he has taught them for sixty years. In the foreword the author explains that he wrote the book under the impression that being "no longer able, to any great extent, . . . to proclaim with the voice the glorious truths of the gospel, I should put them in permanent form," the prime object being to promote the cause of the Redeemer. The book is well-printed and neatly bound by Nicholson & Company, Richmond, Indiana, and contains a present-age portrait of the author. It may be obtained for \$1.00 postpaid, from Luke Woodard, Fountain City, Indiana.

NOTICES.

HOSPITALITY AT YEARLY MEETING TIME.—A number of Friends in and near Philadelphia will be pleased to entertain Friends from a distance, who are expecting to attend Yearly Meeting this Spring and who are not counting on entertainment at homes of relatives or friends.

Persons desiring to have arrangements made for them, will please make early application to

WM. B. HARVEY, *Secretary*,
304 Arch Street, Philadelphia.

PHILADELPHIA YEARLY MEETING CONVENES on Second-day morning, the 27th inst., at ten o'clock. The session held on Second-day will be joint and will be in the West Room at Fourth and Arch Streets.

Meeting for Ministers and Elders will convene in the East Room on Seventh-day, the 25th, at ten o'clock. The afternoon and evening meetings will be after the same order as a year ago. In our issue next week we hope to publish a schedule of these.

DIED.—Second Month 19, 1922, near Springville, Iowa, THOMAS E. STANLEY, in his seventy-fifth year; a member and Elder of Springville Monthly Meeting.

The Ancient Friends' Meeting House in Newport, Rhode Island, and the Meeting House Grounds are to be Sold

The Meeting House property at Newport, Rhode Island, having been offered for sale by the Trustees, and Rhode Island Monthly Meeting having approved of their action, a movement has been started by about 20 men and women to buy the property, and allow it to be used for a much-needed community centre. An option was secured on the property, which option soon expires, to purchase it for \$28,000. The Newport Trust Company has agreed to loan \$14,000 on mortgage, to be paid when the other \$14,000 have been raised by subscription. Of this \$14,000, eight thousand has been promised. Friends have been communicated with, so far as possible, and they approve without a dissenting voice and are contributing. The Committee is forming itself into a corporation, and the plan would be to preserve in its ancient appearance the oldest part of the Meeting House (1705) and that the whole property shall serve a useful and dignified purpose. As many Friends of Philadelphia Yearly Meeting have worshiped in this house, it is hoped they will feel interested to subscribe. For further information consult

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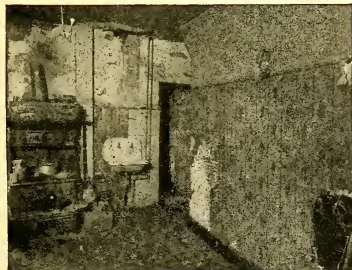
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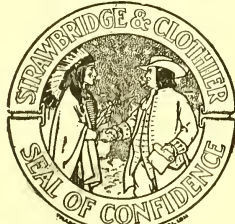
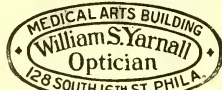
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STANDARDS AND STANDARD-BEARERS.

A Friend who came from a distant State described the Philadelphia Yearly Meeting of to-day as being "in a transition stage," founding this opinion upon his contact with a large group of our young people, and the varying opinions of their elders, as reflected in them.

A transition stage is hopeful or not as the transition is toward a higher or a lower state of existence. In itself it is not always a comfortable state, but one which requires a patient spirit, and a steady glance fixed on the goal. We may at times fully sympathize with the child who, disgusted by a crawling caterpillar, was heard to wish that "God would just *finish* that butterfly."

In the affairs of our Yearly Meeting, from year to year, there comes a time when it is felt by an individual whose "concern" extends to a meeting or a community, that our Discipline no longer accords with our practice;—that there may be needed a re-statement of some ancient truth which will more deeply impress it, or that it is a weakness to continue in its present form a Query to which the answers have become largely negative.

Then follows the serious question whether in adapting our Discipline to present practice, we shall be "lowering our standard."

Having recently been interested in an earnest discussion of such a question, the writer has since been thinking of standards and standard-bearers. The definition which most accords with our Friendly use of the word is "something elevated as a signal or beacon," and when those of us who have a backward glance across the years think of "the standard-bearers," we recall men and women whose lives were in full belief and accord with those "minor testimonies," which we seem now to be laying aside. Not that they were always accepted without a spiritual struggle, but we can bear testimony to a calm and joyful allegiance to them when accepted and again repeat, with Whittier—

"The blessed Master none can doubt,
Revealed in holy lives."

But while loyalty is always a beautiful trait of character,

and spiritual loyalty a noble virtue, the years of the great war have taught us how futile is any enforced loyalty and how our regard for any symbol depends upon its highest interpretation.

"I have always loved my country's flag," said a Friend to me a few years ago. "It was always beautiful to me. But now it means *War*." And we know that a shallow and mistaken "Patriotism" has been proclaimed under its shelter.

Only last year, in William Penn's own loved State, a family of children has been sent away from school because the parents, true to their Mennonite faith, could not feel it right for them to join the others in "saluting the flag."

Feeling, then, that the standard-bearers must be loyal to the banner they hold aloft before the world, if they are found faithful in the conflict, and that this is just as true in the spiritual sense as in the outward,—what is our right course?

We love the wisdom of George Fox in saying to the young Penn, about his sword, "Wear it so long as thou canst!" Yet we cannot always think of our sons as William Penns; or our daughters as Elizabeth Frys, turning from a careless, frivolous girlhood to a life of entirely consecrated service. We know there are so many "broken tethers;" so many young lives swept away from safe foundations by the craving for excitement; and thoughtful people of all religious denominations recognize that some of the popular amusements bear a character, and are carried to an excess which has never been known before in the history of our country.

Yet we Friends have had along with all this, unmistakable proof of the fidelity of our young "standard-bearers" to what they feel to be the vital principle of Christianity.

Again and again we have marvelled to see them bearing what we could perhaps not have borne in the cause of Peace. In military camps, as conscientious objectors; as our ambassadors of good-will in the war-wasted countries; in many lines of Christian service they have worked, and are still working, in a spirit which has made the name of "Quaker" known and loved where it had never been heard before.

Frankness and honesty are strongly characteristic of our young people to-day. If they cannot conform to the standards of their elders, they do not seek to conceal it, but rather freely to put before us their reasons.

If, then, they seem to us restless or dissatisfied, inclined to revolutionary or radical measures,—unappreciative of what seems to us good—may we not think of this as a "transition stage?" Whoever has watched a butterfly emerge from its chrysalis knows what a long and painful process it appears. Bit by bit the wings unfold as the creature works itself out of its tight shell, and the sun must shine long upon them before they show their true colors and begin to expand, ready for flight.

May we not hope, that through some such "transition stage" our Yearly Meeting is working its way toward an honesty of purpose, a faithfulness to new manifestations of the everlasting

Truth, which shall bind us together, older and younger, in loving loyalty to the great Captain of our salvation?

F. T. R.

YEARLY MEETING.

The near approach of our Yearly Meeting brings prayerful question and searching of spirit for ourselves and our group. The times are so momentous, the doors opening on every hand, the opportunities for service are so varied and urgent; where shall we enter? Which way shall we choose? The call of missions, the needs of the oppressed of other races, the problems of our social order, the invitation to co-operation with other Christian churches, the great cause of international peace and many other interests will claim our thought and sympathy and demand decision as to co-operation or the refusal of it.

How shall we be able to meet and rightly deal with these matters? Let us answer by another question, what is the primary function of our Yearly Meeting? Is it not to draw us into spiritual fellowship under the great Head of the Church and to quicken and strengthen the spiritual life among us in order that we may be fitted for even greater service as individuals and as a Society, in helping to bring the Kingdom of God and the good tidings of Jesus Christ to a world in sore need of the message? If this be so, then waiting humbly, sincerely, and earnestly for the guidance of the Master is *first and most essential*. But following upon this waiting comes the duty of carrying out His bidding. In the past Friends have often been fearless and unflinching in following the call of duty. We must not be untrue to our tradition. This is no time for a timid caution or a halting service or for looking back, but for courage, devotion and faith. God needs men and women with faces forward, with shoulders squared and with hearts aflame with love for Him and His service.

"They must upward still and onward,
Who would keep abreast of truth."

May we in the coming Yearly Meeting so unitedly and devoutly seek Him that we may find Him in yet fuller blessing, who is ever ready to respond to our need and desire; and may we be living epistles of His purpose and message, who is waiting to use all, even these least, who are ready to run His errands and follow His leading.

"And the Lord said unto Moses, speak to the children of Israel that they go forward."

ANNA MOORE CADBURY.

TEXTS, PHRASES, SHIBBOLETHS.

I.

THE PASTORAL SYSTEM.

What is the Pastoral System as known among Friends? In some quarters, it is quite customary to hear expressions of condemnation of a co-called "Pastoral System." In order to ascertain what is condemned, let us resort to some authoritative explanation of what is meant by such a system. The apostle Paul in sundry places refers to the pastoral gift in terms of commendation. We do not oppose the recognition of the pastoral gift as understood by Paul. Bearing this in mind, let us endeavor to learn what are the duties of a pastor as prescribed by the Discipline of the Five Years' Meeting where this system among Friends has its chief adherents.

This Discipline is divided into four parts. At the end of Part I various spiritual gifts are described, among which we find the following explanation of the pastoral gift.

"There is also a pastoral gift, which consists especially in ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock."

These duties are very similar to those enjoined upon the

Overseers by the Philadelphia Discipline. We recognize that such helpful gift often accompanies a gift in the ministry, for as the Discipline of the Five Year's Meeting states, various gifts "are frequently united in one person, who is thus peculiarly qualified for helpful service." We believe no concerned Friends can entertain any serious objection to this definition of the pastoral work.

But we have not concluded our examination. In Chapter V of Part II we find the following section: "The Ministers, Elders and Overseers of each congregation constitute its Pastoral Committee. The Monthly Meeting may appoint other members to co-operate with them in this work." This Pastoral Committee in each Monthly Meeting constitutes the Local Meeting of Ministry and Oversight. There is nothing radically wrong with this arrangement. No vital principle is affected. It is a mere matter of detail. Many Friends of Philadelphia Yearly Meeting are ready for the admission of Overseers to the Meeting of Ministers and Elders. Meetings are to be held once each month, not once in three months. "It is the duty of this Committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of meetings, to extend a special care to those attenders who are not members, and to invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the Associate members, and encourage them to become Active members so soon as they are prepared to do so."*

We now come to a crucial point in this discussion. In Chapter XII of Part II, there is a section which provides for the appointment of ministers for special service. "When particular meetings feel the need for the special service of ministers, the initiative therefor shall be taken by the Pastoral Committee of the congregation. They shall submit their proposal to the Monthly Meeting for its action. Such ministers shall carry on their labors in harmony with the principles of the denomination and agreeably to the provisions of this Constitution and Discipline, *taking care that, in all meetings for worship, opportunity be afforded for the free exercise by the members of the congregation of any gifts of service which the Lord may confer.*"

This section sanctions the appointment of a minister for continuous religious service within the limits of the Monthly Meeting, but distinctly does not require him to monopolize the exercises during the time of public worship. There must be opportunity for the free exercise of gifts in all meetings for worship. Baltimore Yearly Meeting adds this note to the section which has just been quoted. "Gospel Ministry ought not, in our apprehension, to be demanded at stated times of human appointment, but it should be exercised in that ability which God giveth on the occasion. . . . The servants of Christ who labor in the ministry are to be highly esteemed for their work's sake, and when they leave their outward vocations, at His call, to preach the Gospel, their outward wants should be cheerfully supplied, if needful; yet we consider the gift of the ministry to be of so sacred a nature that its exercise should never be placed, either by ministers or by congregations, upon a financial basis." This clear note of Baltimore Yearly meeting supplements, but does not oppose, the section providing for the special appointment of ministers. Since we grant that ministers, and other concerned Friends, may be rightfully called to religious service in foreign lands, may it not also be conceded that ministers may feel a call to devote years in the service of the Master in our own land? While so engaged, it is reasonable to expect that their human needs and the needs of their families should be amply supplied. George Fox spent all his mature years in proclaiming the Gospel at home and abroad. It does not appear that at any time he lacked

*Children born in families where both parents are Friends have been termed Associate Members since 1902. When they shall have made a "credible profession of faith in Jesus Christ . . . and shall have accepted the doctrines of the Gospel as held by Friends," they are enrolled as Active Members in full membership. However, the subject of Birthright Membership is not related to the Pastoral System.

money or a decent outfit, yet his parents and relatives were people of quite moderate circumstances. We may properly infer that his followers were reasonably liberal with contributions to maintain this valiant preacher of righteousness.

While there is no direction that Monthly Meetings shall appoint a minister for special service, but only such meetings as "feel the need," it appears that most meetings of the Yearly Meetings composing the constituencies of The Five Years' Meetings, do "feel the need," since generally those meetings have secured the services of such a minister, who is usually termed the "pastor." Hence the term, The Pastoral System. It is a serious matter when one man regulates all the activities of a congregation, or assumes the responsibility for the execution of all the functions of the church. There may be some danger that the overseers, whose duties are pastoral, will allow these duties to be discharged by the one man under appointment to shepherd the flock. That pastor is the more successful who sees to it that individual members are not idlers and that the democratic methods, providing for individual responsibility, which have obtained from the rise of the Society, are fully maintained. The remuneration, or the salaries offered, afford slight encouragement to a professional ministry. Many of the so-called pastors have left profitable business to engage in a service whose earthly rewards are scarcely a step from abject poverty. They cannot be said "to preach for hire and divine for money." Many young men, of high ability, have given up good business offers, feeling that the Lord was calling them to special work in the spread of the Gospel.

The chief danger, as apprehended by many Friends, is in the tendency to establish a stated form or program of public worship. Such practice is distinctly discouraged in the section, already quoted, which provides for the appointment of a special minister; however, in actual practice, it may be stated that the *agenda* for the exercises of the meeting for worship are usually prepared in advance. To some Friends such a program does not appear to be in accordance with our long-established theories of the nature of public worship. There are various angles of approach to this subject, and for the present we forbear further discussion, except to state that it is quite probable that Friends have been slack in recognizing the gift of the Ministry of instruction and of exposition.

The Apostle Paul recognizes with approval the gifts of Pastor, Preacher, Evangelist and other gifts. Personally I feel some hesitation in denouncing a Pastoral System any more than a system that involves the appointment of Ministers, Elders or Overseers. I may properly criticize a ritualistic, or pre-arranged form of public worship, but that is not an essential part of the Pastoral System. In fact, the freedom of all to take part in public worship is distinctly authorized in the section of the Discipline which provides for the special service of ministers. The various meetings of Philadelphia Yearly Meeting would be helped by an enlargement of pastoral work.

It is a mistake to assume that the Pastoral System involves the idea of a commercialized profession or of ritualistic worship, and this conclusion is supported by the citations made in this article from the Discipline of the Five Years' Meeting. It is not denied that in recent years some practices have crept in which appear subversive of some of the principles of our Religious Society, but in offering our affectionate admonitions, let us be careful to use appropriate terms.

ALBERT H. VOTAW.

THE EXPERIMENT OF ECCLES.

[This item comes to us from Charles S. Taylor of Haverford.]

In 1916-17 occurred the celebrated "Eccles Experiment." Eccles is a city in the English County of Lancashire and contains 41,000 residents, of whom the majority are workers in factories making cotton goods or machinery. In such English cities almost all children leave school at the earliest permitted age, fourteen years, for the parents need the income which the children can earn. Hitherto in the highest classes the only

language taught the children has been French; but because of the short period during which it can be taught, many think, that from an educational view-point the time devoted to the incomplete instruction is lost because the scholar hardly ever continues the study and does not use the language at all after school days.

An eminent British educator, Dr. Scougal, royal chief inspector of schools in Scotland, called attention to Esperanto as an important educational appliance, and recommended, that in schools where scholars have to leave at the age of 14, Esperanto be taught as the only language, not including the parent tongue, since it can be taught entirely in one school year period, and after that the scholar possesses something which he can use to some purpose.

Other eminent educators in Britain also have recommended Esperanto, especially Professor J. E. B. Mayor, of Trinity College, Cambridge, a very well-known professor of Latin, who has praised it as a help to the learning of other languages, and Professor Gilbert Murray, of the University of Oxford, professor of Greek, who has said, "the situation in Europe after the war quadruples the need for a common instrument of communication between the peoples and I think that there does not exist a more profitable method for a man to well employ his free time, than by learning Esperanto."

The educational experiment in Eccles well justifies the assertions of those eminent educators.

Two hundred children were taught Esperanto in the four highest classes of the school, "Green Lane Council School," and after only six months' instruction the scholars were able to read the language fluently, to write it from dictation almost without error, to write letters in it with comparative facility, and to talk and answer questions with a good degree of fluency.

The children at the beginning did not use a text-book. The instructress dictated to them the words to be learned, rules, anecdotes, etc. As a text-book the scholar received "Gulliver in the land of the Lilliputians." Conversation between the scholars was encouraged, and after a few lessons the children briskly responded to questions, and between themselves asked and answered in the class. That the children voluntarily used the language was certain from the words of the children on the playground which one could hear.

After two months the children began to correspond with children in other lands, and from their correspondents learned much about countries, customs, etc.

Urged on by the enthusiasm of the children, the royal inspector of schools learned Esperanto himself.

ONE ALONE.

God and one alone can weld the broken world anew;

The miracle of mending is perfection in the few.

Union is wrought when God Himself fuses the iron thru—

In Syria Elisha cleansed one.

Whether men kill from the will to rule or from hope to free the slaves,

Faith in bloodshed chains their souls down to the dead in graves,

Loyalty to the false in these is treason to Christ who saves

By Truth, the Freedom of God.

God sends an army of only one the hating mob to meet;

Till humbled by love the haters come, rejoicing in defeat;

Thus does a priest of truth alone make tyrant nations sweet

As the gentle Lamb saying "Come."

There is glory in the union of Father and of Son,

Atonement is a harmony it is death to shun,

It shortens fires, slack and cold, so the life of God can run

To the intense glow of the cross.

—HELEN E. RHODES.

SECOND MONTH 15, 1922.

CRITICISM, in the common sense of looking for faults, is ordinary enough, but the true criticism is appreciation—the power of discovering what is worthy.—G. CURRIE MARTIN.

FRIENDLY AMBASSADOR OR MISSIONARY.

THOMAS E. JONES.

In Japan one is often faced with the question of how most effectively to meet the needs of this rapidly changing country and of how to find a nomenclature that will apply to the work one is trying to do. It is difficult to realize the rapidity with which the reading public and the student class are changing in Japan. One often hears it stated that the student body in this country has changed more during the last two years than it did during the preceding twenty years, and that this is a reflection of a change passing over the whole country. If this is true it calls for a re-examination of our whole missionary ideal and approach. One must ask, Have the forces working for the Christianizing of this country kept pace with its rapidly changing society? The proverbial reluctance of the church to keep up with the advance of social ideals may apply to missions and churches in Japan as well as other countries. With renewed urgency, therefore, we are compelled to face the questions: What do we consider our mission in the country? and what do the Japanese consider it? In view of present circumstances, what is the most effective way to attain the object of that mission? And what can we and the world at large hope for as some results of an adjusted program of work? Answers to these questions will be attempted from the student point of view, although I believe the same thought is reflected in an ever-growing public opinion.

In the first place, let us take a brief review of what we have considered our mission in Japan. (I am speaking of general attitudes only, not particular cases.) We have considered ourselves prophets of a God omnipotent in prestige and power, who will judge the "Quick and the Dead," a God of love, who is at the same time a God of wrath. We have come as heralds of this coming King, who will demand a reckoning of the saved and the lost. We have come as agents "sent to snatch the brands from the burning." We have come with a "call." We have been clear regarding our message and status before leaving our homes. We have come, completed, consecrated or even sacrificed to the Lord's using. We have left all on earth that we prized as dear, home, family, friends and institutions, for what we consider an unknown world. Days, weeks or years have separated us from our homes in time, and centuries have separated us in custom and environment. Such a conception of mission, while noble and heroic, has tended to put us in an uncompromising and dogmatic frame of mind. And let me say here that I do not wish to disparage the "call" or work of missionaries in the past. Who can read the pages of missionary history and biography or observe the practical results of such work without being deeply impressed? And, furthermore, much of this good work is continuing, and the lives of these consecrated men and women are still having their effect. But there is another side to the question. It is one that is especially noticeable in Japan. It is about this other side of the question that I wish to write in this article. I say we missionaries, because I include myself. We are all more or less caught in the traditional missionary system and philosophy. For most of us, perhaps, subconsciously, but nevertheless truly, our philosophy has run something like this: We know the truth and have given our lives for it. Those to whom we have come do not know it and have done nothing for it. We are apostles "sent," they are Gentiles to receive. Our commission is to speak, theirs to listen; ours to command, theirs to obey; ours to administer, theirs to serve.

In past years the Japanese have been willing to work in harmony with such a point of view. Schooled in feudal respect for authority, both in education and government, and fearfully aware of the foreigners' superiority in economics and sciences, many Japanese have tended to look to the foreigner. They have called him "sensei" (beloved teacher), and have followed with blind devotion. (Or, on the other hand, with equal naïveté, they have thought the foreigner a spy, who would work some sort of disaster to the Japanese nation. Generally speaking, the missionary has been both loved and feared by the community. At all events, he has not

been regarded indifferently. He has counted for something. He has been a force which the Japanese could not ignore. His teachings, customs, and life have been interesting because they represented a whole world beyond the Japanese Empire. It was a world Japan wanted to know and surpass in power and prestige. The missionary has been sought on all sorts of occasions. The externals as well as the deeper meanings of western civilization have been his to give, and the Japanese have demanded them. A "General Missionary" has been the thing, the more general, the better. A specialist would have been out of place or at least counted for little in proportion to his training.

In more recent years, however, there has grown up a tendency neither to hate nor to adore the missionary. In some cases he seems rather to be tolerated or ignored. The trappings of western civilization have been learned or are being taught by moving pictures, books, business men, and travelers. The missionary has ceased to be an indispensable interpreter of the west. Again, the general level of education has been markedly raised, so that the missionary is no longer looked upon as a scholar of exceptional merit. In our comparatively small town of Mito, Ibaraki Ken, there are a Ph. D. from Harvard, a graduate from the Universities of Chicago and Columbia, and several physicians and others who have studied in the universities of Europe and America. When authoritative opinions are wanted, by large groups of people, these men are usually asked to speak in preference to the missionary. Gradually, but surely, it seems he is coming to occupy the same place in the Japanese community that the little parson around the corner does in America. He is coming to be regarded as a religionist and an idealist. He may preach his panaceas or denunciations, but the world moves along in its same old scramble for bread and brass. It has been very difficult for the missionary to comprehend the character or extent of this change. He is aware that they may work incredibly long hours and pray an incredibly great deal, but the attendance at the morning meeting for worship remains its scanty forty or fifty, while the most recent "movie star," musical concert, or street side-show attracts its hundreds or thousands. Before this whole new world of changing values and prestige, the missionary stands none the less devout or determined, but increasingly powerless to make his efforts visibly count.

What is to be done about it? How can the missionary of the future attain the object for which he gives his life in coming to this country? Our method of approach must be changed. Testimony to this fact was brought out in three entirely different discussions by representative Japanese this summer. The first was by a group of university students, most of whom were Christians or near-Christians attending a Bible conference in the mountains. They pointed out that the chief characteristic of the future missionary must be sympathy. He must be willing to "talk things over" with his followers. This is due to the fact that a real wave of democratic feeling is passing through the student body and beginning to influence public opinion. These students do not know the meaning or limitations of democracy yet, but they are sure of one of its doctrines. That is, they do not wish to be "dictated to or dogmatized at." They wish to believe a thing or do a thing, not because they are told to do so, but because it appeals to their intelligences and hearts. I am amazed to find how readily and keenly students are coming to disagree with their college professors. The missionary of the future cannot rely upon his position as a foreigner, teacher, or even an "Apostle sent" to convince the Japanese. He must possess real merit as a leader or teacher. He must be the kind of man who could lead effectively his own people. He must be an expert, a specialist, or an outstanding man. Unfortunately such men find so many calls at home that Mission Boards can scarcely persuade them to go abroad. These students recognized this fact, but maintained that such a condition no less proved the validity of their contention. They pointed out that the possession of a "call" is not sufficient reason for sending a man

to the mission field. Perhaps the Student Volunteer Movement and the Mission Boards have attached such importance to this qualification that other requirements have been overlooked. To be sure, belief in the Christian message and in the power of Christ is necessary to effective work, just as belief in one's business or country's administration is necessary for an effective salesman or ambassador. But with belief in one's message and the power behind it goes a knowledge of men and an inclination to understand the other person's point of view.

(To be concluded.)

HOW THE FRAGRANCE SPREAD.

We, too, had read about the shy and elusive trailing arbutus and had talked about it, and had wondered if by some happy chance we might find its hiding-place and have one more fragrant memory to look back to from the years to come. Our friend, the nature lover, who tramped the woods for birds and flowers, said there had been many botany classes and that if it had ever bloomed in our woods he thought it was now quite extinct—yet he had found it, some miles away, near one of the little-frequented drives in Idora Park. When we went there we found other things, the rock-caves and the tall dark pines, and the rush and roar of the water as it came down near the old abandoned mill, but never the flower we longed to see.

One of my friends, who is a stenographer in a lawyer's office, said the trailing arbutus grew in one spot near Willow Grove Park, and that a young man had brought her a spray he had obtained by bringing the plant indoors and giving it light and warmth, it had blossomed even earlier than nature intended.

But our arbutus came another way. A few young friends in New York went forth to gather it, and sent quite a fine box full to their friends in Ohio, and in their home I first found it, and shared their joy in the pale pink flowers, the shining leaves, and the delightful fragrance. They shared their treasures with me, and as I carried them home, I showed them to our neighbors, one of whom, remembering her school-days, said, "We used to hunt for them." And the minister said, "Our parents used to find it in the mountains," so we each remembered some glad springtime, when we too were young; when we wondered about the pot of gold at the rainbow's end and the other dreams.

I sent a few of mine to our daughter who works in a big city, and who remembers how we discovered America, years and years after Columbus and the others discovered it, by tramping among the fields and forests of long ago.

And there were others who saw perhaps for the first time the trailing arbutus. So the fragrance born in the New York hills, and gathered and sent to friends here, and shared with us and with our friends spread and its influence widened. It is always so with kind deeds everywhere.

WINONA, OHIO.

GEO. G. MEGRAIL.

CHILDREN'S CORNER.

WEDDED IN PRISON.

MAUDE ROBINSON.

(Concluded from page 426.)

Horsham gaol was a large mansion looking out on to the Carfax, or central square of the town, and Ambrose secured a good room with a large window, barred indeed, but looking out on to a plot of grass. The group of Friends in Horsham visited him freely, and he began to fill his time working at his useful trade of saddlery. It is believed that Monthly Meetings were held in his room, or the minutes were copied by him, for many of the old records of the time are in the exquisitely neat handwriting of Ambrose Rigge.

At that barred window, on many summer evenings might be seen a group of eager listeners, as the young Quaker minister standing within, preached to them sermons which brought not a few into the fold of Christ.

Several times Captain Luscombe and Mary came on horse-

back to Horsham to cheer the captive, ever hoping that some change in the law might lead to his release, but none came.

Meanwhile the Hurst Quakers were more rigorously persecuted, and one day Ambrose looking from his window, saw Captain Luscombe and Mary, both brought handcuffed to the gaol. Refusing title was their offence. The Captain's sentence was but for three months; Mary's being for a larger amount due from her own farm, was for six months. Gladly did Ambrose share his room with the Captain, and Mary could be with them cheering both with her sweet helpfulness. To the old man accustomed to sea winds, the airlessness of the prison was very trying. At night Mary had to share the women's ward with half a dozen women of the roughest sort, for no other room was to be had, and she suffered more than she ever let her father and lover guess from this arrangement.

Many were the consultations as to what was best to do, and when the time drew near for the father's release, he proposed to the young couple that they should be married in prison. Ambrose's heart thrilled with joy. "But would it be legal?" he asked. "As legal as any of the Friends' marriages which are taking place every week. The priests try to keep all weddings in their hands, but if you take each other before sufficient witnesses, it cannot be denied that your marriage is a right one."

So it was arranged. From all the country round came Friends and crowded round the barred window on the gaol green. Just within stood bride and bridegroom, with parents, brothers and sisters, and after a solemn silence, and earnest prayer from a "public Friend" in the waiting group without, Ambrose and Mary in loud, clear voices made their promise of loving faithfulness until their lives' end.

Together the wedded prisoners settled down, mutually helpful, until the day when Mary's term of imprisonment was up. But even then she would not leave her husband. Free to come and go, she went in and out of the gaol, taking comforts, books, and the materials for his saddler work,—attending meetings and carrying his messages of encouragement to many sorely persecuted Friends.

Their eldest child was born in the prison, and time dragged on until Ambrose had been nine years in close confinement with less and less hope of release. But help was at hand.

George Whitehead, when visiting Friends in Sussex, saw the patient prisoner, and determined to win his freedom if possible. He obtained an interview with King Charles, and a royal pardon, but it was not until six months later that all formalities were finished and Ambrose stood on the Gaol Green a free man.

George Whitehead wrote: "He would often mention my part in his release with cheerful and grateful acknowledgment, for Ambrose Rigge was of a loving and grateful spirit and temper and not apt to forget acts of kindness."

The Rigges made their home at Horsham for a while, and then at Gatton, near Reigate, where Ambrose taught a school, and was accused of being a Jesuit by the enlightened rector, who persistently spoiled his goods for tithes and church rates.

But never again did prison doors close on the worthy man, until at a good old age he was laid to rest in the burial-ground at Reigate Meeting House, where the great wild-cherry tree yearly spreads its white petals on the nameless graves of so many who had suffered for the truth's sake.

THE good man walks unswervingly, being very well persuaded that all things are managed consummately well, and that progress to what is better goes on in the case of souls that have chosen virtue, till they come to the Good itself, to the Father's vestibule, so to speak, close to the great High Priest. Such is our Christian, faithful, persuaded that the affairs of the universe are managed in the best way. Particularly, he is well pleased with all that happens. In accordance with reason, then, he asks for none of those things in life required for necessary use; being persuaded that God, who knows all things, supplies the good with whatever is for their benefit, even though they do not ask.—CLEMENT OF ALEXANDRIA.

A FRIENDS' MEETING AT OAKLAND.

[Anna Walton of Philadelphia, now visiting in California, sends us the following.—Eds.]

On First-day, Second Month 12th, a meeting of unusual interest was held by Oakland Friends in the Extension Room of the Y. W. C. A., their present place of gathering.

Our Friend, Robert William Clark, well known as a worker in Alien Enemy Camps in England, had made a list of those in or near San Francisco, Oakland and Berkeley who have membership or close association with the Society of Friends, and had sent cordial letters of invitation to some eighty such persons. Somewhat over sixty attended the morning meeting, including a few Friends from San José, and about eighty partook of the lunch served by Oakland Friends and were at the afternoon gathering.

The morning meeting was a time of devout worship in which gathered spirits were drawn to each other and toward the source of Light and Life. Wm. C. Allen, Elizabeth H. Shelley (Isaac Sharp's daughter), Lydia B. Cox and Donald Erskine spoke with a unity of exercise which was felt to be enforced by the fellowship of silence in the assembly.

The interval was a very social time, friends meeting friends, some whose parents had long since been closely associated; a number of English residents adding interest.

The pastor and some others from Friends' Church in Berkeley came in the afternoon.

At the afternoon session, after a devotional opening, Russian Relief, Poland's need of sheep and the present call to support the national Anti-Lynching bill were presented. Anna Brinton then conducted the program on Reminiscences of Friends' Secondary Schools. Anna Walton gave a brief introductory outline of the object and founding of these, Ackworth and Westtown especially. About twenty-five old scholars from the latter live around the bay and a good number of the former, also two Sidcot old scholars. Moses Brown School and the Boarding schools at Barnesville, Ohio, and Pickering, Canada, were reported. Wm. C. James conducted a lively symposium of experiences of Westtown old scholars and Evelyn Rosher and her young brothers, who with a sister were triplets recently at Ackworth, delighted their hearers with tales of training, sports, voluntary Natural History excursions, investigations and diaries in which their school excels. These were followed by memories of an Ackworth scholar of about 1850, which picturesquely contrasted the old time with the new.

Regret was expressed that the young Friend who was to represent George School was not present and that the speaker for Vermillion Academy had to leave before making his report.

The afternoon was one of those social-religious occasions so characteristic of and so essential to a Quaker community.

One could not help feeling that there is a place and a need among this group of that which a Friends' meeting alone can fully supply, and though its regular attendance may be small, since distances and pressure of life are felt, it will be a centre of spiritual life and a gathering place of hungering hearts.

Nearly eight years ago a Friends' meeting was organized in Berkeley, California, by a small group of Friends of both branches, living in and near San Francisco.

For a few months they met in San Francisco, but for more than seven years the meetings have been held every First-day morning without intermission in various rooms rented for the purpose in Oakland, and changed from time to time, as became necessary.

In the midst of a population of about a million people there is no other place of worship where meetings are held after the manner of early Friends, and if this meeting is to continue and furnish a centre for Friends and Friendly influences in the community, it seems almost imperative that it should have a permanent home. Hence its members are making active efforts to acquire means to build a small meeting house.

They have already collected and promised about \$3500.00. A visiting Friend who attended the meetings last summer has

given \$500.00 and offers \$1000.00 more, if enough can be raised within the very near future, to make the sum \$6000.00.

Being but a small group, and believing there is a real need here for a meeting that may fill a great want, they are asking the help of other Friends.

Should any of our readers desire to follow up this matter they should communicate with Charles E. Cox, 855 Chapman Street, San José, California.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

NEW WAR WEAPONS.

Five new weapons of war were tried in the recent World War,—blockades, tanks, aircraft, gas and submarines. Two of these were considered by the Conference at Washington and outlawed, submarines and poison gas. The agreement reached was, however, limited to only five nations. Consequently, a new conference is being planned with the purpose of making this agreement universal. Our government is left at liberty to call the conference wherever and whenever it seems best. Two jurists are to be appointed by each of the nations participating in the Washington Conference. They are to report to their own governments which will, if they approve, take steps "to secure consideration of its recommendations by other civilized powers."

WHAT THE NATIONAL COUNCIL FOR LIMITATION OF ARMAMENTS IS DOING.

(Taken from the *Bulletin of the Council for Second Month 25, 1922.*)

THE ONE RIPE PROBLEM OF OUR TIME.

Organization and education, step by step, each year contributing progress toward the clearly-seen goal will bring the success hitherto denied. This problem, and this problem alone, is ripe for settlement in our time. We must be definite. We must be practical. We must be patient. We must stick together. We must be tolerant where we differ on details. Common sense and the highest idealism alike support our position. The thing just now is to urge untidily the measures on which we agree. But stand ready against reaction. Brace against the back wash!

WHAT ARE YOU DOING FOR THE CAUSE?

New York Council Active.

The New York Council for Limitation of Armaments, after five months of fruitful activity under the direction of Ruth Morgan as Chairman and Mary Childs Nerney as Secretary, is continuing and extending its work. From its motor parade on Armistice Day to the recent publication of an excellent pamphlet on the Far East for study groups it has shown a resourcefulness and a readiness to do whatever needed to be done that merit the highest praise. "It is believed that there is not a single small town up-state which has not received some of our literature." "Approximately 175,000 pieces of literature have been distributed." The New York Council, among other things, has pushed the animated cartoon, "What's the Limit?"

Massachusetts Council Formed.

The Massachusetts Branch of the National Council for Reduction of Armaments has just been formed in Boston. It will extend the organization in Massachusetts "Back to the Grass Roots." Its Executive Board includes Dean Lewis of Amherst Agricultural College, E. Talmadge Root, Secretary of the State Federation of Churches, Professor Felix Frankfurter, Lucia Ames Mead, and Lawrence Higgins. Mass meetings are being arranged under its auspices in various parts of the State.

County Councils Organizing.

Some counties are finding a county organization more practicable than community organizations. The Loudoun (Va.)

County Council for Limitation of Armaments has now been a going concern for nearly three months. The editors of all of the County papers are on its publicity board. The County Treasurer speaks for it from the economic standpoint. Ex-service men pass the plate at its meetings. Traveling men who do business in that part of Virginia report Loudoun County to be more intelligent on the subject of the Washington Conference than any other section they visit.

Bucks County, Pennsylvania, held a meeting Second Month 26th to form a Bucks County Council for Reduction of Armaments.

EVER since the war the churches have had a great deal of adverse criticism because they have not shown the increase in membership expected as a result of whatever spiritual impetus resulted from the war. Yet, from statistics just given out by the Secretary of the Federal Council of the Churches of Christ in America, it would seem as if the adverse criticism had been, to say the least, hasty. It appears that the total membership in all religious bodies in the United States is almost 46,000,000, an increase of over 4,000,000 in five years.

The Roman Catholic Church leads with a membership of nearly 18,000,000. Of the Protestant churches, the thirty bodies related to the Federal Council of Churches have nearly 20,000,000 members.

As to the various denominations, the Baptists have now passed the Methodists in membership, the Baptists numbering over 7,800,000 against a Methodist membership of nearly 7,800,000. Third in rank come the Lutheran bodies, with a membership exceeding 2,400,000. Fourth come the Presbyterians, with nearly 2,400,000.

Practically all of the major religious faiths, the report reads, have made a gain, except the Unitarians (who show a loss of some 30,000 as compared with the 1916 figures), one of the minor Methodist bodies, and the so-called "Churches of God in North America."

The Salvation Army, with a reported membership of nearly 36,000, shows an increase of only 65 persons over 1916.

As a final summary, the report concludes, during the past five years an average of 2,173 persons have joined the various churches of America every day.—*From the Outlook.*

HOME LETTERS FROM CANTON.

[Morris Wistar Wood was graduated from the University of Pennsylvania last summer as a mechanical engineer, and, following what he felt to be a call to the foreign mission field, a month later started to China, where he was offered the position of teacher of mathematics in the middle school of the Canton Christian College. After a trip through Japan, Korea, and parts of northern China, during which he visited the Friends' Mission in Japan, he reached Canton, and took up his work among the four hundred and fifty students of the college. All these young Chinese men speak some English, and on this account their teacher does not lose time because he does not speak Chinese. The letters are written purely for his own family and are correspondingly informal.—Eds.]

First letter after arrival.—My last letter was written from the steamer, I think, and mailed from Manila, and so much has happened since then that it is quite impossible to give more than the barest outline, but I shall do the best I can.

This morning we had a wonderful church service right here on the campus. Fully five hundred persons there, nearly all Chinese. In the afternoon we went to another service at the British Concession at Canton.

There must be well over a dozen men teachers here under thirty years of age and we can have a real good time together. One fellow was football captain at his prep. school and another beat me a set of tennis yesterday (I won from him the day before), while another good-looking chap named Van Dyke is a splendid singer. His name in Chinese is nearly "One Duck" so he is known as One Duckee, while my name is just half way between "Ooda" and "Wood duck."

I have five mathematical classes a day for five days of the week, as well as one informal English class and one Bible class. There must be well over two hundred fellows in these, in all, and my chief concern is the hopelessness of really getting to know any of them. They all look more or less alike. Besides these classes, three other young teachers and I are in charge of the daily drill exercises. There are about two hundred more of these, but some of my classes probably duplicate the names.

My sun helmet is new, but I am getting used to it and the everlasting heat. My room is great, with three sides all windows and the fourth has a door from the porch. I will send some pictures soon. I could go on for pages about first impressions, etc., but must postpone that for the present.

Letter of Ninth Month 25.—The week has passed very fast and I have just an hour now in which to write letters. On Third-day I got up at 5.30 to go and meet Henry Hodgkin and his wife who were arriving from Hong Kong. We then had breakfast together. Have had some fine tennis this week with Knipp, the head of the physics department. He is said to be the best tennis player in Canton.

Henry Hodgkin gave us two good lectures and then he went up to the city where he had a very interesting talk with Sun Yat Sen. It seems that Sun used to be a Christian, but the church advised him not to revolt. So he says now, "They did me no good, and at present I am powerful; our government has more people under it than are in the United States, so why should I go back to the church." Chinese logic, perhaps.

My second year mathematical class sent a deputation to their adviser, asking that he ask me to talk more slowly as they did not understand all I was saying. It rather provoked me as I ask them a dozen times a day whether they follow me, but the Chinese idea of politeness makes them always assent.

John D. Rockefeller, Jr., is well known here on the campus, and is expected to visit the school soon again. I imagine the school buys enough stuff from the Standard Oil Co. of N. Y. to pay his expenses. All our illumination is by their oil, and the coolies use the oil tins to carry water everywhere. When cut diagonally in half we use the tins for dust pans. I wish you could see them cutting the grass. No lawn mowers are necessary for it is just as cheap to get a squad of coolies to cut the fields with knives.

At present I am doing my best to learn Cantonese. I must hold to that for six months now, and then take up the written characters, and finally Mandarin. Cantonese is the only useful language around here and I need it badly. Many lectures are given in it, and even at the football meeting most of the talk was in that language, and I could not tell whether they were saying that they had a good coach or a bad one. No word in this language has more than six letters, but there are ten tones, three of these can be spelled differently, but the other seven all approximate the same English spelling. Chui means Lord, pig, or pearl according to the tone of voice, and what it means in the other tones I have not found out as yet. But there is a system to it all and it is not at all hopeless.

Religious work has not amounted to much with me yet. You have to get to be friends with the students before you can definitely influence them. I am now swamped with names and faces, but as the months pass I hope to get over that. I had thirteen fellows in my Bible Class this morning, and we are taking up Romans, but with their imperfect English, it is hard to explain matters. I still have a great deal to learn about Chinese psychology before my efficiency can pick up much.

(To be concluded.)

He who believes in God is not careful for the morrow, but labors joyfully and with a great heart. "For he giveth His beloved, as in sleep." They must work and watch, yet never be careful or anxious, but commit all to Him, and live in serene tranquility; with a quiet heart, as one who sleeps safely and quietly.—MARTIN LUTHER.

THE YEARLY MEETING'S SESSIONS.

The reasonable request has come to the office of THE FRIEND more than once for a schedule of the meetings of the Yearly Meeting week.

It is an easy task to prepare this so far as the afternoon and evening sessions at Twelfth Street are concerned, for these are distinctly programmed occasions, where the speakers and topics are given and the time limit for each is known.

But with the Yearly Meeting sessions at Arch Street the case is different in this respect. The main outline of business is known, at least to the clerks, but it is pre-supposed that "concerns" may arise at any time which may take such "hold" upon the meeting as to merit considerable time and so very materially and very properly shift the pre-arranged plans.

With this thought in mind we can give the outline as requested and are glad to do so.

By adjournment from last year the meeting is due to assemble in joint session at 10 o'clock, Second-day morning, the 27th, in the west room.

It is understood that all doors will be closed at 10 o'clock and none admitted until announcement is made from the Clerk's table that the business session will now open. (This period last year was about fifteen minutes.) The plan has been in practice for years with the Women's Meeting and last year was used by the men as well. It seemed to add to the brief period for worship, and there are many who would be sorry to see it given up. The same plan will be observed at the opening of all the business sessions this year.

The business for Second-day should comprise the roll call, the appointment of numerous committees to report later in the week, followed by the reading of the minutes of the Representative Meeting. These minutes will introduce subjects calling for judgment on the part of the meeting at large.

Third-day morning, the Meeting of Ministers and Elders holds its second session in the east room at ten o'clock, the first session having been on the Seventh-day previous, the 25th, at the same hour and place.

The afternoon session on Third-day begins at two and continues usually to about 4.30. At this session we should hear from a Committee appointed to examine messages addressed to the Yearly Meeting and now in the possession of the Clerk. The number of these is in excess of previous years and considerable time may be required for their consideration.

The Committee in the interests of Christian labor in foreign lands may be called on for their report at this time, as it is known to contain a request for the appointment of a committee to report later in the week.

Two sessions are held on Fourth-day. From 10 to about 12.30 and from 2 to about 4.30. The afternoon meeting last year was a joint session and will presumably be the same this year. The morning session will naturally be devoted to the Query Answers and reports from the Quarterly Meetings, including, if there is time, a specific minute from one of the meetings on a proposed change in the Fifth Query.

The afternoon session, if last year's course is followed, will be given to the Social Order Committee's report and to the returns from the two Queries offered last year, also the Peace Committee's report, time also being given in this connection for a statement from the Friends' Service Committee.

On Fifth-day meetings for Divine Worship will be held as usual (see subjoined statement.) The afternoon session from two to four-thirty will be given to the reports of the West-town Committee and the Educational Committee, and if time permits the reading of the Memorial of a beloved Minister, forwarded by one of the Quarterly Meetings.

Sixth-day should see the business completed in a session not over-long and not tedious. The Tunesassa Committee's report, the report of the Committee on Race Relations, the report of the Extension Committee, report of Committee on Organic Church Union, reports of Committees appointed during the week and Report of Committee to examine the accounts of the Treasurer.

The week offers much that calls for seasoned thoughtful-ness and prayerful solitude that all may be under Right Ruling, and that our little part in it may reflect in full measure dependence on Him in whose name we gather.

Meetings for worship will be held on First-day morning at 10.30, Third Month 26th, at the five city meeting-houses—Fourth and Arch Streets; Twelfth Street below Market Street; Forty-second Street and Powelton Avenue; Coulter Street, Germantown, and Orthodox Street, Frankford; also at the usual hour in the evening, 7.30, at Twelfth Street.

At 3.30 the afternoon of the same day a Meeting for Worship will be held in the Twelfth Street house exclusively for Young Friends between the ages of fifteen and thirty-five years, inclusive.

On Fifth-day, the 30th, Meetings for Worship will be held at ten o'clock at Fourth and Arch Streets, west end, at Twelfth Street, below Market and in Germantown; also a Children's Meeting is planned for in the east room at Fourth and Arch Streets at 10.15; children from ten to fourteen, inclusive, are invited.

AFTERNOON AND EVENING MEETINGS.

Second-day, the 27th—

From 1.00 to 3.30 the Benezet House at 918 Locust Street will be open to visitors.

3.00 p. m.—The sixty-first Annual Meeting of Friends' First-day School Association of Philadelphia and Vicinity. There will be brief practical addresses.

1. The First-day School and the Course of Study—Richard C. Brown.

2. The First-day School and the Home—Ruby Davis.

3. The First-day School and the Meeting—Edward E. Wildman.

4. The First-day School and the Neighborhood—Mary R. G. Williams.

5. Summary—The First-day School and the Individual—Alfred C. Garrett.

4.30 p. m.—The Friends' Temperance Association. An Address by Dr. Clarence Edward Macartney, of Philadelphia. "Two Years of Prohibition—Watchman, What of the Night?"

7.30 p. m.—The Work of the Society of Friends, Philadelphia Yearly Meeting, among the Colored People. Reports from the five principal Interests—Christiansburg, Va., Cheyney, Pa., for the Normal School and The Shelter, Philadelphia, for the Benezet House and the Western Community House.

Agnes L. Tierney will tell of her recent travels through the Southern States, comparing present conditions with those of twenty years ago.

Dr. J. T. Hodges, Columbia, S. C., will speak on "The Work of the Commission on Inter-Racial Co-operation," and Edgar A. Long, Principal of Christiansburg Industrial School, will speak on "The Need of the Hour."

Third-day, the 28th—

7.30 p. m.—Ruthanna M. Simms, Executive Secretary of the Board of Home Missions of the Five Years' Meeting will speak on Present Day Conditions among the Friends' Indian Missions in Oklahoma.

Fourth-day, the 29th—

7.30 p. m.—Friends' Foreign Missionary Association of Philadelphia. Roy H. Akagi will speak on "The Christian Movement in Japan from a Japanese Viewpoint."

The chief speaker will be Dr. Frank W. Padelford, of New York City. Dr. Padelford is Executive Secretary of the Educational Board of the Northern Baptist Convention and also Executive Secretary of the Department of Publicity of the Promotional Board. He has recently spent six or seven months in China as a member of a commission to study the situation and conditions there. His subject at the meeting will be "Christian Obligations to China and Japan." He is regarded as one of the best speakers in the Baptist denomination.

Fifth-day, the 30th—

7.30 p. m.—Meeting under the auspices of the Peace Com-

mittee. An address on "The Washington Conference and Peace," by Paul Jones of the Fellowship of Reconciliation, and "The Work Before Us," by Frederick J. Libby.

All of the foregoing meetings will be held at the Twelfth Street House, except the Peace Meeting on Fifth-day evening, which will be held at Fourth and Arch Streets.

Tea will be served each evening between 5.45 and 7.15, at the Twelfth Street House, except on Fifth-day, when it will be served at Fourth and Arch Streets.

Lunch will be served as usual in the Meeting House, at Fourth and Arch Streets. Meals may also be had in the Dining-room of Friends' Arch Street Centre, from 11 to 2 and from 5 to 7.

The House of Industry Sewing Rooms, 716 Catharine Street, will be open for visitors during the week, and tea will be served on Fifth-day between the meetings.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*. ANNA B. DUDLEY, *Women's Work*.

WILLIAM B. HARVEY, *Associate Secretary*. BERNARD WALTON

WALTER C. WOODWARD, *15th and Cherry Streets*.

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

VOLUNTEERS ARE WANTED TO MEND CLOTHES FOR EUROPE.

Volunteers are needed. The Service Committee is organizing a Mending Department to mend the garments which need repair before being sent to Europe. An all-day meeting will be held every Third-day, beginning at 9.30 a. m., and every woman who will volunteer for this day every week, or just for one day every once in a while, is asked to enroll in this Department. Jane Rhoads Morris will be the Director and the group will meet in Room No. 3 of the Meeting House at Fifteenth and Race Streets. The ladies are asked if possible to bring all kinds of lining which would do to mend coats and to replace the worn lining which is found in them, and also any buttons and spools of colored silk which would be of use. The reconstruction of these clothes so that they may be wearable, is of the greatest value to the world to-day. Anna B. Dudley, Secretary of Women's work, of the Service Committee, at 20 S. Twelfth Street, will gladly furnish information concerning this work.

LIFE OF A FAMINE RELIEF WORKER IN RUSSIA.

(Extracts from the Diary of Marjorie Rackstraw, a Member of the English Friends' Unit.)

"We started off about five o'clock this morning in two sleighs. All the trains have been held up a good deal because of snowdrifts, and we have seen squads of men all along the way shoveling it. First we came to a great forest and then a long stretch of flat steppe with a village here and there.

"People talk about the good old coaching days, but I do not know! Of course, perhaps I ought not to judge from the experience of this present time. We are many steps behind the coaching days of Old England even here, though you do occasionally see a telephone and electric light and a train. The worst is that there is no regular service in anything. You can never count on anything. The one word you have got to read, mark, learn and inwardly digest in Russia, is 'wait.'"

"The sleighs were drawn by camels. Late in the day when it began to grow dark the driver told us that he knew of a nice house where we could put up for the night. When we arrived there we found there was just one room, one-third of which was taken up by the high stove. Two very disheveled women in a tangle of dirty bed-clothes were lying upon the bed. An old man looking very ill was lying on a bench; and besides them there were a boy of about fifteen, another man, and a young woman, looking clean and healthy and very nice. I do not know how she managed it in such surroundings. The atmosphere was cruel. You cannot imagine anything as hot

and as stifling as it was. I said to Nikolai, 'Must we stay here for the night?' He looked troubled and said, 'I am afraid we must.' Then he began to tell me all of the worst things he had done and still had come out of them alive, so I decided that I must do it.

"They were very kind people and at once offered me the only bed, which I declined as politely as I could, saying that I would very much prefer an empty bench and to sleep on my shuba. Our driver came in also, and so we were nine all told. It was five o'clock when we had arrived and we knew it would be seven o'clock in the morning before it was light enough to leave—fourteen hours!

"The fact that the entrance to this room was through a cow-shed with a cow in it is enough to describe the dirt of the place, and I felt my democratic heart beating very feebly. We could hardly bear to think of supper. However, we asked them to boil up the samovar, and we gave them tea enough to go round to all. We had promised to feed the driver and so we got out bread and tinned fish which we nibbled at and he devoured, and all the others looked on hungrily. We had a sack of rice with us so I got some out and asked them to boil enough for everybody for the next morning.

"Then we settled down to roost for the night. One woman had a sprained ankle and groaned miserably. She lay down on the floor in front of the stove and the driver slept on top of it. Another man lay on the floor by the side of the stove and the others huddled around the bed, Nikolai and I each lying on a bench. Snores and groans then prevailed. Although it was as hot as an oven I felt that I must keep my leather coat on. Even at that my face and my hands were well bitten by the lice. About midnight my head was ready to crack so I went out into the night. The storm was over and it was a still night and I saw that one of the sleighs had been left in the middle of the yard. I went in again, and steering my way with one match, got my great shuba and went out again and lay in the sleigh, even though it was all snowy and frosty, for the rest of the night.

"You will not believe it, but I had a lovely night. It seems madness to think of sleeping out in Russia in midwinter, but a shuba is a wonderful thing. It does not let in wet or cold and with coverings on my feet and legs I was altogether protected.

"The next morning we boiled rice and tea, and leaving a few handfuls of rice and a tin of fish, and receiving a warm invitation for another visit, we started off again.

"It was a lovely day and we made forty verses, arriving at Zovinka at five o'clock, it being Christmas eve. The camels had kept up an absolutely steady walk all day. We jumped off the sleighs two or three times during the day and walked a bit to stretch our limbs and warm up. There was no road at all, just a track over the steppe, and for a few miles there was not even a track. Nikolai had impressed the driver very strongly that we must have the very best house to sleep in that night, and he took us to the priest's. It was a very modest little house, but it had three rooms and was perfectly clean. We had a lovely welcome and spent a very happy evening talking to the priest and his wife and their one boy. They have three other children, but they are away at school at Samara. They gave us milk from their cow and their best beds and pillows.

"In the morning, which was Christmas day, we went on to the village of Gerasimovka, where there seems to be absolutely nothing to eat but grass. There is a little meat now and then when an animal is killed, but there are very few animals left. Already a hundred people have died in this small village this month. It was dreadful to see the people with their faces all drawn with misery and pain, hardly able to drag one foot after the other. One woman stopped us and said she had two children left, three had died of hunger. One of the remaining children was being fed in our kitchen and she wanted to know if we could feed the other one. Her husband had already died.

"The kitchens at Gerasimovka were very good. The manager was one of the best men we have met and he is so

anxious for everything to be as good as it possibly can. His whole heart and soul is in it."

CABLE FROM RUSSIA.

BUZULUK, March 13.

Men's and children's shoes greatly needed. Women's shoes useless. Unlimited need for bedding and all kinds of clothing. FRIENDS' UNIT.

AUSTRIA APPEALS AGAIN FOR CLOTHING.

An urgent cable was received this week from Vienna, which reads:—

"Distress in Vienna increasing because of unemployment. There is need for a large consignment of clothing to be here by May and also for a consignment to be ready for October."

There is an urgency that Friends be made aware of the need for clothing in Vienna; as the Store-room reports that as most of the clothing which is now being received is marked for Russia, the consignments for Vienna are being greatly reduced. While the need for clothing in Russia does remain paramount, there is still the need for the underpaid and unemployed of Vienna. A consignment of clothes for Austria is now waiting in the Store-room to be completed, and this need should be met immediately. If you do want your clothes to go to Austria, be sure to mark it plainly on the package. But even in doing this, do not forget that the need in Russia remains constant.

SHIPMENTS received during week ending Third Month 11, 1922—84 boxes and packages received; 1 German Relief; 1 anonymous.

Contributions received during week ending Third Month 13, 1922, \$45,668.73.

FRIENDLY NEWS NOTES.

JAPAN NOTES.—Recent information from the mission in Tokio states that the addition to the Girls' School has been begun, and it is hoped that it will be completed by the end of Fourth Month. A good-sized entering class is expected.

The new meeting-house is under way also, and may be completed in time for a "June" wedding.

Japanese Yearly Meeting will be held in Tsuchiura early next month.

Thomas E. and Esther B. Jones will move from Mito to Tokio soon. The former has accepted an appointment beginning in the spring term, to teach economics in Keio University; an unusual opportunity for him to meet and influence students.

This term, Edith F. Sharpless is teaching English in a large government school for girls in Mito. She comes in contact with 350 girls each week. She is the first foreign English teacher ever employed in this school.

Herbert V. and Madeline W. Nicholson sailed from San

Francisco on the *China* Third Month 18th, and will go to Mito where they will reside for a time.

Margaret James, for three years principal of the Lansdowne Friends' School, has been appointed teacher in the Friends' Girls' School at Tokio for a term of two years. She will sail in the Eighth Month.

HADDONFIELD AND SALEM QUARTERLY MEETING was held on the 16th. The fine day brought a large attendance to the Meeting-house at Haddonfield. Several Friends from a distance were present and the vocal expression in the first meeting came, with one exception, entirely from the visiting Ministers. Among these were Anna Livezey Hall, of Ohio, Mary Anna Wood, of Ithaca, N. Y., Susanna Kite, Jacob R. Elfreth, Edward M. Binns, and James M. Moon. In the business meeting, which lasted with unflagging interest until half-past four, the problem of our week-day meetings brought the Quarterly Meeting under deep exercise and much pertinent, helpful and intelligent comment followed. The concern of Wm. C. Allen and his wife to pay a third visit to Australasia was united with and a warmly encouraging minute to that effect was adopted.

EVERYONE claiming a real interest in the welfare of the Negro as a race can not lose the opportunity of procuring a copy of *The World Tomorrow* for the current month. The entire issue is devoted to the Negro question and radical as some of the sentiments may be, it all merits consideration, if one claims a right to think fairly and to speak with knowledge on this great topic.

The closing thoughts in the paper are in verse, which at the risk of repetition we will give:—

SOLUTION.

No longer now I strive to find
The paths to peace in outward things.
There is no refuge save the mind
From all our mortal sufferings.
Full well and deeply I abhor
The murderous clash of race with race,
But what of all the seeds of war
To my own bosom may I trace!
My neighbors' greed I soon detect,
And all the wrongs they have designed:
What if my neighbors but reflect
The dark disorders of my mind!
When bitterness and hate and strife
Obtrude where fellowship should be,
These grim perversities of life
May have their fountain springs in me.
O brother man, distraught, dismayed,
Peace buildeth not her home apart:
Her strong foundations must be laid
Deep in each private human heart.

CHEYNEY, Pa.

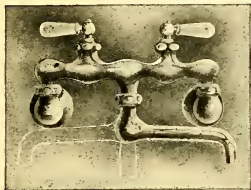
—LESLIE PINCKNEY HILL.

The Ancient Friends' Meeting House in Newport, Rhode Island, and the Meeting House Grounds are to be Sold

The Meeting House property at Newport, Rhode Island, having been offered for sale by the Trustees, and Rhode Island Monthly Meeting having approved of their action, a movement has been started by about 20 men and women to buy the property, and allow it to be used for a much-needed community centre. An option was secured on the property, which option soon expires, to purchase it for \$28,000. The Newport Trust Company has agreed to loan \$14,000 on mortgage, to be paid when the other \$14,000 have been raised by subscription. Of this \$14,000, eight thousand have been promised. Friends have been communicated with, so far as possible, and they approve without a dissenting voice and are contributing. The Committee is forming itself into a corporation, and the plan would be to preserve in its ancient appearance the oldest part of the Meeting House (1705) and that the whole property shall serve a useful and dignified purpose. As many Friends of Philadelphia Yearly Meeting have worshipped in this house, it is hoped they will feel interested to subscribe. For further information consult

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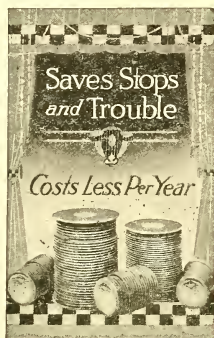
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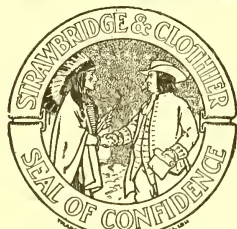
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PHILADELPHIA YEARLY MEETING.

I.

The beginning of Yearly Meeting week was marked as usual by the gathering on Seventh-day morning, the 25th, of the ministers and elders. Several, whom illness or the infirmity of age prevented from attending, were much missed, but only four of the regularly appointed representatives were absent. William Bacon Evans being still in Syria, John D. Carter acted as Clerk, with Martha H. Bishop assisting.

The deep silence of the opening period gave opportunity for two vocal prayers. The business of the meeting was then entered upon, and after the roll-call of the representatives, the credentials of six visiting Friends were read. These are William Littleboy, of Selly Oak, Birmingham, England; E. Maria Bishop, of Street, Somerset, England; Mary Anna Wood, Ithaca, New York; Mary C. Foster, a member of Nantucket Monthly Meeting, Mass.; Alice A. Waring, and her companion, Agnes H. Pollard, Norwich Monthly Meeting, Ontario, Canada.

There were several other visitors present without minutes: Anna Livezey Hall, Ohio; Mary E. Foster, accompanying Mary C. Foster; Thomas Battey, New England; Joseph Coppock, Iowa; and Albert Pollard, Canada.

The meeting welcomed warmly those who had felt a concern to pay us a visit, and there was expressed especial appreciation of the service of the two English Friends, one of whom has been with us well over a year and the other for about six months. These faithful laborers are shortly to return home, "carrying," it was hoped in the meeting, "many sheaves," and the clerk was directed to prepare "returning minutes" for them, to be presented for the meeting's consideration at its adjourned session on Third-day.

The prospect of William C. and Elizabeth C. B. Allen, to visit for a third time Australia and New Zealand, for the second time South Africa, and for the first time the islands of Java and Ceylon, returning by the British Isles, claimed the serious attention of the meeting. Sympathy was expressed for these Friends in thus undertaking once more so arduous a journey especially in view of William C. Allen's fragile constitution,

but there was no thought of withholding the approval of the meeting and credentials warmly endorsing their concern will be furnished our Friends.

There was no further business brought to the meeting's attention at this session, the reading and answering of the special queries addressed to ministers and elders being postponed till Third-day. Much weighty expression was given to the concern that the longing for unity and fellowship with other bodies of Christians should not permit us to obscure or minimize the importance of the fundamental truths of Christ's gospel. But we were urged to be charitable, too, and if some centre their attention upon the white ray of the Sun of righteousness and others rather more upon the rainbow colors of that ray as it passed through the prism of humanity, during the earthly life of our Lord, we must recall that it is the same Divine light after all. Many will long remember Thomas Battey's parable, which the foregoing but imperfectly echoes.

On First-day, besides the regular morning meetings in the five city meeting-houses, there was a Young Friends' meeting at Twelfth Street in the afternoon. Well over three hundred were present. The meeting was largely in worshipful silence. William Littleboy, who has a special interest in young Friends, was present and spoke most earnestly on the rewards of the consecrated life and service.

In the evening a larger company than usual gathered at Twelfth Street. Seven ministers were in the gathering but only one of them had vocal service. His text was, "As many as received Him, to them gave He power to become the sons of God." We are not made magically children of God but are given "power to become" His sons and daughters.

A further account of the Yearly Meeting, commencing with the joint session on Second-day, will appear, we hope, in our issue next week.

[Eds.]

I FEEL more sensibly how religion is a thing to be aspired for. I do not view it as implying dejection of spirit or disquietude of soul, or self-distrust, or any low abasement and self-accusation. Those who try to harness on any such disposition before they can fancy themselves as properly and comfortably religious, had better be satisfied to remain outside of that [supposed religious] state, for thereby they remain outside of a state of spiritual affluence. Nay, rather, religion is something splendid and entertaining. It implies whatever is best and happiest. It implies manly self-respect, which is only another name for confidence in the ever-present Helper. It implies a hearty relish and appreciation of whatsoever is Good, True and Beautiful; for such things are the things of God. Let us cleave to those things as being the nearest representations of Him we have on earth. As the mind is on God who outweighs the most worshipful men and women, so we are self-possessed as being above them because we are in Him.—J. H. DILLINGHAM, in 1863.

TRUE meditation requires at least as much energy as eloquent speech and strenuous action.—G. CURRIE MARTIN.

FRIENDLY AMBASSADOR OR MISSIONARY.

THOMAS E. JONES.

(Concluded from page 449.)

In the next place, a factor of supreme importance in missionary approach is *Friendship*. This was most strongly impressed upon the delegates to the Conference of Federated Missions, this summer, by a representative of the Japanese Federation of Churches. He said the place of the missionary in Japan is primarily that of friendship. The government representative, the business man, the engineer, and the foreign educator in the public schools have come to Japan for a brief period to do a special piece of work. Their tasks have been defined before they come by an already existing organization. They come as foreigners to do a piece of work in a foreign way. It is taken for granted that they will live in a foreign way, think in a foreign way, act in a foreign way, and if they desire, be narrowly nationalistic. Such men make their little contribution of expert knowledge to the total of Japanese civilization, and return home without fundamentally changing anything. The place of the missionary, however, is different. He comes presumably to give his life for the Japanese people. He says he has forsaken his country and institutions, and perhaps some really have, but a great many never do. They live as foreigners, with foreign minds, loyalties and loves, to their dying day. Some missionaries seem simply to endure the Japanese. This is as apparent as to be one of the commonest topics of conversation when a group of foreign missionaries get together. The Japanese wish the missionaries for friends, they wish to be one and feel as one body in the community, but alas, in many cases the missionary makes this impossible by regarding his neighbors as spiritually lost or socially inferior. To give one's life for a people is a tremendous thing. It means entering into their lives, customs, and traditions. It means burning one's bridges, and becoming entirely "for" this adopted people. It means trying to appreciate their history, and their pride in an ancestral line unbroken since the dawn of history. It means loving their country and becoming a citizen of it in spirit. Such a man does not try to thrust his ideas or program upon the Japanese. He lives his message into them through friendship, love and good example. Without definite program, or the necessity of annually reporting to a foreign board the added number of converts, he simply spends his days in the community as a Christian citizen and an ambassador of friendship. Such a foreigner is no longer spiritually "hyphenated." He has entered into the very life of the Japanese and can see things from their standpoint. He can see the gold as well as the dross of the Japanese character, and he can discover ways of uplifting the entire community by means that appeal to the Japanese. Every day and every hour his life is to them an example of "A More Excellent Way." Such a life is not a passive influence, it radiates creative energy, which extends out and out until it has touched and changed the last and least man on the periphery of the community.

And again an attitude of Daring to Trust the Japanese is of great importance in missionary approach. This idea was voiced most strongly at a meeting of Y. M. C. A. and Public School English teachers by a representative of the "International Sunday School Movement." This young Japanese pointed out that the thing most needed among missionaries is a willingness to trust institutions to the management of the Japanese. It seems to be a characteristic of foreigners and of Americans especially to wish to administer something. They wish to form committees, create departments, and direct them all in a foreign way according to foreign standards. He said, "The attitude seems to be, Get an idea, create some enthusiasm, and then finish up with a Hup, Hup, Hurrah, boys, all together now, we're going to put something across. That may work in America, but it doesn't get the Japanese." If a thing is to succeed in Japan it must be planned and administered according to Japanese custom and methods. Very few foreigners are able to sense what these are. Or if they knew,

they tend to regard the Japanese method as inferior, largely because it is different from what they are used to. Many institutions have failed to grow because foreigners insisted on managing them. The speaker at this meeting advised all foreign administrators to go back to their places of work and resign at once. Their administrative responsibilities should be placed upon the Japanese most able to carry them. But too much importance must not be attached to this condition. The Japanese and foreign conception of ability may differ, and the Japanese concept must be trusted for the sake of good feeling and development of future leaders. The Japanese will make mistakes, but he will profit by them. And when once he has gotten into trouble he will be much more amenable to advice and guidance than if he had never tried alone. Such a program may be difficult for a foreigner, but it will be appreciated by the Japanese. And it is pregnant with possibilities for the future. It is founding institutions where they really belong, on Japanese "soil," and it is placing the foreigner in the position of an adviser, helper and friend, where he can be of most real service in Japan.

And finally, provided such an adjustment of attitude and approach to Christian missions in Japan can be made, for what can the missionary and the world at large hope in the way of Christian advance? This is, of course, difficult to predict, but some things at least stand out as possible accomplishments. If the difficulties of our present program are removed, the line that generally separates the Japanese and foreign Christian workers in this country will be dimmed if not obliterated. Japanese institutions will be placed where they eventually should be, and must be, upon a Japanese foundation with Japanese backing. The pride of a very sensitive race will be uninjured, in not always having a group of foreigners assuming, by their work and position, that Japanese are inferior. Foreign capital invested in the Japanese churches will become a tie of international Friendship, rather than a goad to the acceptance of the foreigner's idea of progress. The workers who come here will understand that their attitude must be one of friendship and fellow-feeling with the Japanese, rather than that of a director or dictator. And the Japanese will doubtless seek, rather than merely assent to, the advice of the foreign Christians in their communities. And furthermore, with all of the Christian forces co-operating to establish the Kingdom of God in the Empire of Japan, on a fundamentally Christian basis, who can doubt that Christianity will spread more rapidly and with greater effect?

But there seem many drawbacks to the adoption of such a program. It appears on the surface to be at variance with the whole idea of the Church Militant going forth to conquer the world, and as such destroys the glamor and mass appeal of the whole missionary enterprise. It minimizes the need of specific programs and statistical reports, upon which much financial appeal is made. And it holds before the candidate for the mission field no dazzling hope, that he can start anything, organize anything, or administer anything, which he may call his own. Indeed, who can conceive of a mission program founded on a sort of "Watchful Waiting" policy? What American will give money to an institution run by Japanese, about whom little is really known? And who is willing to give his life to go six or eight thousand miles away from home to sit around and wait for something to turn up, or to work under a people whom one has come to save? Yet this is what young Japan is asking! And with the asking, they are putting before the Christians of the West, I believe, the most magnificent challenge in a generation. Think of it! They are virtually saying, we have reached a stage where we want to talk with you, not to listen to you. We have reached a stage where we can dare to ask you who have been so far above and beyond us to be one with us. We want to take you into our family. We are willing to stretch the bounds of our closed community, closed from the beginning of the race, to include the foreigner also. We want you to live with us, to be friends with us, and love us, and trust us. This change of attitude is a big step for Japan. She has not made such a re-

quest before. She opened her doors to foreign commerce under compulsion; and she accepted our civilization, because she wanted to surpass us, or if necessary, to conquer us. But now she is asking the biggest and best men that the West can produce, to come and be Japanese at heart, with the millions of her subjects. She is asking for friends, not merely teachers. She is asking for a real sacrifice of lives for the Japanese nation, that it may be a whole-hearted, Christian society, natural to itself. By such a request the appeal of foreign missions is not lost. It is re-stated in a call for Ambassadors of Friendship. It is tremendous in its daring boldness; in its assumption that the Japanese are worthy to unite in spirit with the foreign Christians on equal footing. It means that the Christian forces are confronting an adult nation, many of whose coming leaders want her to be Christian. And it means that the worker, who comes willing to lose his life, will find it regained a thousandfold. And this program is working wherever tried. Various individuals, who have adopted this attitude, have found hours insufficient to meet the demands upon them; their opinions sought by private and public citizens, and their influence as Christian citizens continually expanding. One mission has dared to trust its destiny to the Japanese church, instead of working in co-operation with it, as heretofore. This has resulted in a wider opportunity for all its missionaries, and an increased effectiveness in Christian work. It is not too much to hope therefore, that a program of missions adjusted to the Friendly Ambassador idea, may lead to a fuller realization of an independent Japanese church, and a Christian Japanese nation.

HADDONFIELD AND SALEM QUARTERLY MEETING.

Our last issue contained a very brief review of Haddonfield and Salem Quarterly Meeting. Just as the paper came from the press the following was received, which we are glad to publish as a more extended account of what was in many ways a remarkable meeting.—Eds.]

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Eccles. vii: 10)

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psalm xlv: 16)

Haddonfield and Salem Quarterly Meeting, the last of the seven constituting Philadelphia Yearly Meeting to hold its sessions, convened at Haddonfield, N. J., Third Month 16th inst.

It may have been the pleasant weather, or, shall we not rather conclude, because of its being, in view of the approaching Yearly Meeting, the most important session of the year, that the attendance was above the average of similar occasions. An unusual number of visitors, too, especially of those formerly styled "public Friends," made the occasion one of hopeful promise for spiritual uplift. Of this class there were present five individuals, two of whom were members of other Yearly Meetings.

When the meeting became settled, the two large rooms presented that compact appearance, especially on the women's side, which is of itself an uplifting influence, to those especially who at home are members of small congregations, and for whom the assembling for worship in so large a group gives that sense of enlarged fellowship which oft-times cheers the laborer in the Master's vineyard.

Nor was that other and, above all, most-to-be desired factor in the promise of a good meeting, lacking; for there was the comforting evidence soon revealed to many hearts, that He who has promised to draw near when the believer signals in sincerity his purpose to approach the heavenly sanctuary, was present in His spiritual manifestation to quicken souls in the way of righteousness.

The meeting for worship was thus enlivened and edified by six communications, two of which were in prayer. The be-

ginning was that inspiring Bible narrative, briefly told, of how David, the greatest of all Israel's kings, was when a lad drawn from his father's sheepfold, and by the assurance given that He who had so marvelously given strength to defend the flock with naked hand from the ravages of the lion and bear, would in like manner enable him to deliver the armies of Israel from him who could but vaunt his physical weapons and power.

Next came an earnest, stirring appeal borrowing its references from that endowment which Christ conferred upon His disciples, and which was passed from them to this age, whereby the Christian believer is armed to meet every need of the hour in loving service for the uplift of humanity and the spread of the Redeemer's kingdom. The present-day opportunity for the enlistment of the Society of Friends in a more potent and extended form was most earnestly dwelt upon.

The other communications likewise dwelt upon the theme thus set before us; being lively appeals for a higher plane of Quaker living, in a day of so great need of the very things which have been delivered to us as an inheritance, and which the present hour is demanding that we should transform from a passive profession to a dominant factor serving the Master's use.

Finally, as a warning of Scripture record to those who may doubt the power of the Lord to perform the seemingly impossible, was given in brief detail (see Kings, chapter 7) the account of the relief of the city of Samaria, in the days of the prophet Elisha; when one who had declared impossible the prophetic utterance, that the terrible famine would suddenly cease, lived to see it literally fulfilled, but died as he was told he should do, at the moment of its accomplishment.

Under the cementing influence of vocal prayer the meeting adjourned for lunch and social intermingling in the capacious dining-room. After an hour-and-a-half thus spent, and with bodies refreshed for the remaining three-and-a-half hours' session the meeting again assembled. A brief devotional period seemed a fitting way to renew the covering under which the meeting had separated. After this the efficient clerk presented the first item of business, which was the reading of a letter from a distant member, William C. Allen, asking that a minute be granted himself and wife, Elizabeth C. B. Allen for a repetition of the Gospel visit which they a few years since had made to Australia, New Zealand, South Africa, and possibly, in addition to the former visit, the islands of Java and Ceylon. Our dear Friends were released for this religious engagement, with the blessing of the meeting upon its fulfillment. The next most important item of business was the reading and answering of the Queries, which was largely done in the manner suggested by their prefatory paragraph. The consideration of the First Query led to an exceedingly lively and informing discussion with regard to the maintenance of mid-week meetings; for in this Quarter as elsewhere there is an apparent increase of lack of faithfulness in this particular. But, as was shown, there are many upon whom this charge might seem to rest, who in reality are debared from what would be to them a joyful privilege, were they not obligated to a service which is the result of the highly organized business relationships of the age in which we live, and from which they cannot be conscientiously liberated without a form of injustice to others. The Fifth Query summary answer also brought the meeting under a wholesome exercise that the lives of some of its members might be more closely dedicated to "the mind of Jesus," whereby the strong tendencies of the day, especially in the matter of amusements, might be rebuked, and the individual both for himself and as an example to others, be raised to a higher plane of Christian living.

Many other subjects of a routine nature claimed the attention of the meeting, in the handling of which there was evidenced that the body as an organization was functioning upon lines which, it is reverently believed, are resulting in a more than perfunctory accomplishment of the purpose for which it assembles. In order that this large gathering representing a

membership of approaching six hundred and fifty, might have at its sessions more of those who are in the strength of their years, and undoubtedly deeply interested in the welfare of the Society, and among its most highly valued and gifted members, the subject was introduced near the close of the meeting of the possibility in measure reaching the situation by a change in the time of holding its sessions. Further consideration of the subject was left to a large committee appointed under a loving and sincere expression that what is for the highest good of the body as a whole may be the outcome.

WALTER L. MOORE.

PRAYER.

When prayer delights thee least, then learn to say,
 "Soul, now is thy greatest need that thou shouldst pray."
 Crooked and warped I am, and I would fain
 Straighten myself by thy right line again.
 Say! What is prayer—when it is prayer indeed?
 The mighty utterance of a mighty need.
 The man is praying who doth press with might
 Out of his darkness into God's own light.
 The greenest leaf, divided from its stem,
 To speedily withering doth itself condemn.
 The largest river, from its fountain head
 Cut off, leaves soon a parched and dusty bed.
 All things that live from God their sustenance wait,
 The sun and moon are beggars at His gate.
 All skirts extended of Thy mantle hold,
 When angel hands from heaven are sentening gold.

—ARCHBISHOP TRENCH.

GANDHI—THE REFORMER.

IN THE FRIEND for Third Month 16th appeared a very interesting paper under the striking title, "The Greatest Man on Earth To-day." An individual who justly passes as one well-read, remarked a few days since that this was his introduction to a most interesting character. Lest there should be some misapprehension that we fully endorse all that Gandhi seems to represent, we need to state some facts in regard to him that may have escaped notice.

That he has been sentenced to a long term of imprisonment under the British Government need not argue anything to his discredit. The liberty which English citizens now enjoy knew its birth in the noisome goals of England during the seventeenth century. George Fox and his associates made many contributions to the race, one of them, and that not the least, was won through the steadfastness of Friends to principle at the cost of many years in prison.

The following is a fair sample of what the daily press has for us on the Gandhi revolt. How much or how little it suffers from exaggeration we can little more than guess.

"The situation in India gets worse instead of better. It was reported that 10,000 Bhil tribesmen, notorious for their lawlessness, revolted and joined the Gandhi forces near Godhra. The Assam government informed the Indian office that rioting had broken out at Jamunamukh, that prisoners were released from jails and a train held up and stoned. The East India railroad strike was reported spreading and many attempts were made to quell the disturbance. At Madras the situation was so threatening that all Europeans were enrolled as special constables to help the government keep order and protect property. Word was received from the Indian national congress at Bombay that the date for beginning civil disobedience would be decided by a committee appointed for the purpose. General Rawlinson, commander-in-chief of the British troops in India, asked for stronger forces to cope with the situation, saying that the Indian tribes would raise an army reduced from 40 to 21 regiments. About 10,000 arrests of armed force of 130,000 men. He said the British forces had been made."

We believe our readers will be interested in the following which appeared a few weeks ago in *The Friend* (London).—EDS.

THE NEW MOVEMENT IN INDIA.

Although there have been several prominent leaders to the new movement in India, the outstanding place must be given to Gandhi, or "Mahatma Gandhi" as he is usually styled in India. His experiences as a lawyer in South Africa and indignation at the unfair discrimination made between colonists and Indian residents in the self-governing British colonies, led him to adopt a life dedicated to raising the status of his countrymen in all lands. His deep religious character earns for himself personally a uniform respect from friend and foe. At the present time he is regarded by great masses of the ignorant people as an incarnation of God, and anything said or done as by him receives their reverential obedience.

But under his banner are grouped a great variety of men of quite different temperament who themselves only use his reputation as a cover to their own quite different actions. Gandhi has carefully studied the history of reforms and revolutions in the past. His attitude in theory is distinctly Christian, of the school of Tolstoy, but also Hindu, as in its teaching with regard to the use of cattle for food. He calls himself a "Primitive Hindu," and I had better quote his own words in explanation of his position. "I call myself a Santani Hindu, because (1) I believe in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu scriptures and therefore in avatars (incarnations of God) and rebirth. (2) I believe in the Varnashram Dharma (religion of caste) in a sense, in my opinion, strictly Vedic, but not in its present popular and crude sense. (3) I believe in the protection of the cow in its much larger sense than the popular. (4) I do not disbelieve in idol-worship. I do not believe in the exclusive divinity of the Vedas. I believe the Bible, the Quran and the Zend Avesta to be as much divinely inspired as the Vedas.

I believe implicitly in the Hindu aphorism that no one truly knows the Shastras (inspired books) who has not attained perfection in innocence (Ahimsa), truth (Satya) and self-control (Brahmacharya), and who has not renounced all acquisition or possession of wealth. . . . Cow protection is the gift of Hinduism to the world. And Hinduism will live so long as there are Hindus to protect the cow. The way to protect is to die for her. . . . Hindus will be judged by their ability to protect the cow. It will be now understood why I consider myself a Santani Hindu. . . . I have made the *Khilafat* cause my own, because I see that through its preservation full protection can be secured for the cow. . . . My prayer ascends daily to God Almighty, that my service of a cause I hold to be just may appear so pleasing to Him, that He may change the hearts of the Musalmans, and fill them with pity for their Hindu neighbors and make them save the animal the latter hold dear as life itself. . . . Unfortunately today Hinduism consists merely in eating and not eating."

Mr. Gandhi, in the article from which the foregoing statements are taken, strongly reprobates the present cruelty to cattle common all over India on the part of Hindus, the action of the caste people to "the untouchables," the sacrifice of goats to Kali, and prostitution as practised in the service of the Hindu gods and goddesses. But as a matter of fact little has been done by the Indian community to remedy the defects Gandhi most eloquently points out, especially in regard to the fifty million "untouchables;" and the bulk of his influence has been used of late years to discredit and make unworkable the present system of Government as existing under British control.

It is deeply to be regretted that war-time official statements have for this generation completely undermined the popular belief in the truthfulness of a Government announcement. The unprejudiced reader of newspaper reports no longer feels assured that he is being honestly told the facts; whilst he knows that the wild rumors that fly about the bazaar are certainly exaggerated and probably lies, he has not the same confidence in official denials that at one time would have sufficed to have discredited these.

JOSEPH TAYLOR.

BOOK REVIEWS.

"DENMARK, A CO-OPERATIVE COMMONWEALTH.*"

Strolling with a friend through a village street a few days since, a mammoth touring car passed us; the machine was suggestive of a good bank account on the part of the owner, and my companion remarked, "Not many years ago that man was an errand boy in a grocery store here, without anything on which to build his future success as a store-keeper except a willingness to work, a good constitution and a desire to please people."

I learned later that but a few years of apprentice work were required to place him at the head of the business and now, through native grit and hard work, he is what people in that village call "well off," and quite able, if he cared to do so, to buy out some of his farmer friends with whom he has been doing business, some of whom have hardly held their own, while our townsman has been gathering in the shekels.

My friend made the significant remark, half under his breath, that "here was a good illustration in a small way of what people call profiteering," my companion being of the class of "small farmers."

It was a coincidence that there was handed me the very next day a copy of Frederic C. Howe's "Denmark—a Co-operative Commonwealth."

The book should fascinate every American farmer, most of all the chapters that treat of co-operative farming in Denmark.

If you know as much about Denmark as I did, you know very little, and as the result of a hasty reading of chapter iv. I am satisfied that you will want to read all that is before and after it, and that you will be set to wondering if what has been accomplished in so very short a time in little Denmark can not be accomplished in a larger time in great America.

I presume that many of my farmer friends have read the book already, but I know of some who have not; I have friends, too, who claim to know little about farming and whose claim I would be unwise to dispute, who would enjoy this book, who would be helped by it and who would pass it on to a friend to read, just as in my case.

Denmark to be sure covers very little space on the map, but it has made a very large record in the last forty years. It is about one-quarter the size of Iowa, and has far less than one-quarter of the native fertility of Iowa. The population is about the same as New Jersey's, but outside the cities it is much more dense. It is distinctively rural and not urban. There are only four good-sized cities, the smallest of these has a population of 35,000. Copenhagen is the only real city, with a little over half a million of people.

You read of this in the first few pages of the book, not enough to vex or tire you, and soon you will be into the real story of how some forty years ago the Danish farmer had to sell his eggs and his butter and everything he had to sell to the village store-keeper, as the middle-man, and buy in return his sugar and coffee from him, giving the store-keeper the double profit, and helping on at a good pace the buying of the beautiful car. Now all is absolutely changed. The middle-man is submerged.

Forty per cent. of our population here in America are said to be nailed to the soil, so in Denmark 250,000 farmers, representing forty per cent. of Denmark's population are organized into four thousand co-operative agencies, and the farmer has in very large measure ceased to contribute to the purchase of the store-keeper's automobile.

Neither is this new life manifest in agriculture alone. The sub-topics in some of chapters indicate that others than farmers will find matter here to consider. Education, banking, Government by the Peasants, Taxation, Insurance and Pensions, Railways and Freight Carriers, The Packers, are some of these sub-topics, treated to be sure very briefly, for in each case the author brings up with a sharp turn in the all-

absorbing subjects of farming, dairying, stock breeding, farm ownership, state aid for farmers, etc., etc.

The following is the task the writer sets himself. He accomplishes his task and leaves us wondering how far such a scheme can be worked out here. Remember, too, all this and more has been accomplished since many of us were school boys.

"The co-operative movement is the thing for which Denmark is most widely known. It is the most pervasive thing in the country. The Danish farmer performs for himself almost all the functions that in other countries are performed by capitalistic agencies. He makes his own butter and cheese. He kills and sells his own cattle and hogs. He collects his own eggs. He buys food for his cattle in distant markets, as well as agricultural machinery and the supplies of his household. He does his own banking and establishes his own credit. He insures his house and his live stock. He maintains breeding societies of pedigreed cattle and horses. He buys at wholesale and sells to himself at retail. There are two thousand co-operative retail stores in the country. And then co-operative stores in turn own factories, warehouses, big distributing agencies in Copenhagen and elsewhere. The Danish farmer is almost as self-contained as was his ancestor of two centuries ago.

"Through co-operation the Danish farmer has become his own capitalist. He performs the functions of *entrepreneur*. He does this not through state socialism but through more than 4,000 co-operative societies, which he himself owns."

D. H. F.

CHILDREN'S CORNER.

CROOKED JOE.—(*Retold from a little manuscript book of "Reminiscences," by the late James Kite*).—A railway station is a rather poor home for a boy, but crooked Joe had scarcely known any other. He was less than one year old when the dreadful accident occurred which not only made him an orphan, but changed him from a strong, healthy child into a poor, helpless wreck. "What a pity he was not killed outright," said everyone except his mother. She said it was only her need to care for his poor, flickering little life, that kept her from being crushed by her grief for her husband.

The railway officials were kind to poor Mary Ryan, and gave her employment at the station, and there Joe was brought up, at least in the daytime. Every one liked the patient little fellow, going on errands so willingly, and tugging manfully at his mother's heavy water-buckets.

When Joe was eight years old he was sent to school, and that night he awakened his mother by his crying, and told her, when she begged to know the trouble, that some boy,—more thoughtless than cruel, let us hope,—had called him "Humpy," and asked if he carried a bag of meal on his back.

Mary Ryan flamed with the fierce anger of a mother: "You shan't go to school another day!" she cried, "I won't have my darlint put upon by the likes of them!" And so Joe's schooling came to an untimely end. And yet he learned many things at the station. He knew all about the side-tracks and switches, and could tell when trains were due as correctly as the time-table. How he envied the active lads that he saw every day on the platforms—the brakemen and firemen; and the engineers most of all! For one week of such life he would have given all he ever hoped for. He could never be anything but a poor cripple.

He was a special favorite with the telegraph operator, and the wonderful clicking instrument had a fascination for him.

One day there came a message which sent the operator out in a hurry. An engine had broken loose, and was coming without a driver, at the rate of forty miles an hour. "Clear the track," was the word. Now a little beyond the station was a steep up-grade, and then a high trestle across a valley. "She will go over at the trestle," every one said, and, all ran to see the accident.

The engine ran nearly up the steep grade, and then she stopped. What could it mean? The driving-wheels were revolving, but she was motionless. The foremost runners saw

*Frederic C. Howe's "Denmark—A Co-operative Commonwealth" can be procured through Friends' Book Store, No. 304 Arch Street.

a crippled boy crouching down with a big empty oil-can at his feet. "He has oiled the track! Hurrah for Crooked Joe!" Joe was carried back on the men's shoulders, in a kind of triumphal procession. "Pass around the hat!" cried some one, and everybody seemed to have something to put in it. "Hold your cap, Joe," cried the man with the hat, "Your hands won't hold all this!" But Joe's hands were clasped behind him, and he cried out, "No, you shan't do it! You shan't pay me! Don't you see what it means to a fellow like me to be of some use, just for once? I don't want anything you can give me! I can never be anything but 'Crooked Joe.'" His voice rose almost to a scream, and seemed to hold the suffering of years in its sharp tone.

But the Superintendent took him in his arms, and said, gently, "No, Joe, we can't do anything for your poor back. But it was your brave heart, and the quick intelligence God gave you, that showed you how to save the engine, and you must let us at least give you the chance to learn, and to work, and then, twenty years from now, it will depend upon yourself whether you are 'Crooked Joe,' or Joseph Ryan."

Lodging in the town of C——, my host said, "Court is in session, I want you to attend it with me." We found the room crowded, and when the brilliant young lawyer rose to make his plea, I noticed with pain, that his fine head surmounted a small, misshapen body. But I soon lost all thought of this as I listened to his wonderful eloquence, which held the whole room full of people spell-bound, and which I was told was taking him to the head of his profession.

"A wonderful man!" said my friend, as we walked slowly homeward. And then he told me the story of "Crooked Joe."
F. T. R.

"WHAT HATH GOD WROUGHT?"

When we pause to reflect upon the occurrences of the past few months and recognize that Good and Merciful Hand that has so marvelously intervened in the time of our exceeding need, we are reminded of those never-to-be-forgotten words which came so opportunely to the waiting assembly of our Yearly Meeting some years ago—"Let God Work." When adequately brought to a sense of our overwhelming need and baptised into a feeling of the Majesty and Mercy and Power of the Infinite and Holy One, we are then in some measure prepared to ask that He in His Goodness and condescension would look upon our feebleness and frailty and arise for our help, and thus out of "Man's extremity comes God's opportunity" to do His own Glorious Work. And so the call came for that most remarkable gathering which in its finished work called forth those most devout words, "The best part of the Conference was its Spirit." So in humility and gladness may we not thankfully acknowledge that the Divine Spirit—the Divine Wisdom has not been implored in vain. The words have been heeded, "Let God Work," and the spirit which was so thankfully acknowledged has brooded over the waiting nations with its benediction of Peace and Good Will, until the dawn of the new day draws nearer as the Divine Finger so clearly points the way, and so manifestly owns us in our part in the great and good work which is yet to be crowned with the "New Heavens and the new earth wherein dwelleth Righteousness."

Can we not learn a lesson from the "Signs of the times" and recognizing our own inadequacy in the work that lies nearest our own doors, and the All-availing help which is laid upon our Holy Head as He is recognized as over all His works, and crowning Him Lord of all. Let Him work. Let Him rule and overrule. Then will be brought to pass whatever is for the glory of His great Name and our own peace in Him.

BENJAMIN VAIL.

I FEAR no more. The clouded face
Of nature smiles; through all her things
Of time and space and sense I trace
The moving of the spirit's wings,
And hear the song of hope she sings.

From Whittier's "Revelation."

HOME LETTERS FROM CANTON.

(Continued from page 451.)

I have been here over a week now and can look back on the two months spent in travel with a great deal of pleasure. It was certainly great, and at first I hated to come down from the lofty position of tourist to that of simple and hard-working missionary. Our hardships are all of the most trifling sort compared with those that used to have to be faced. The things I dislike most, I think, are the bugs. The cockroaches are impossible to eliminate, and when one about two inches long ran out of one of the drawers of my bureau, the first day I was here, I had a dozen cold chills and an attack of fever all at once. I finally squashed him, after considerable chasing, and my next adventure was not until last evening, when I chased a huge and most intelligent spider about the room; every time I hit at him with a board he saw it coming and dodged it. At last I got him behind the box that holds my kerosene tins, and his mangled corpse still is there to remind me of the battle.

Recently I paid a visit to the best dentist in Canton. He is Dr. Lau, a graduate of the University of Pennsylvania. He was with our delegation at Northfield in 1910, and recalled my whole family. Afterward I wandered about the old city, and it is one of the strangest.

It has one wide street built where the old wall used to be, and except for one or two others, all the streets of this huge city are about eight or ten feet wide. Most of them I can touch houses on each side as I walk. Sedan chairs and rickshaws try to get through these. All the stores have little banners hanging out, overlapping in a most picturesque way, and the houses are so high that it is perpetual twilight in the streets. As you know, Canton is built on a river and in the back channel there are thousands of boats of all kinds anchored to a veritable forest of bamboo poles that are stuck into the mud.

It is a wonderful life, being where you can feel you are really useful, and at the same time having all these unusual experiences.

Letter of Eleventh Month 15th.—I am lying on my blankets which cover a rice-straw bed on the slope of a mountain near Hong Kong. It is one of the most beautiful places I have ever seen. This morning we climbed to the top, from which point we seemed to see half the world. The nearest part of the horizon was miles away across clear blue water studded with islands.

We have been on this camping trip nearly a week, and almost every night a breeze springs up that is so strong that it wrecks our mosquito-net tents regularly.

The mountains and arms of the sea are exquisite. The moon is almost full now. We get up both here and at college about sunrise and that is just when the sun is setting with you. On this trip are five foreign and one native teacher and about 70 third year boys. By this time I am quite a chopstick expert and can put away two bowls of rice with them at each meal. The students cook all the food; we eat together; they have no idea of manners and all talk Chinese, so I am picking up the language very fast.

We are getting to know the boys much better and we try to teach them something of Christianity two or three times every day. Less than one-quarter of them are Christians, so we have a wonderful chance right now to do the work for which we are here. But these fellows have a way of thinking that is so different from ours that it is very hard to know whether anything is being accomplished. It has not been so very long since I came here, but the three months have been very instructive.

We have no camp fires, as all these mountains have been deforested and fire-wood is very scarce indeed, but every night the grass on some of the mountains is burning, and last night across the water was a red line, the reflection of one of these fires; on the right was a glorious sunset; at our left a perfect moon-rise, and behind us the towering mountains that we climbed to-day. How I wish you could see it all.

Then imagine a morning plunge in the sea, as cold as we want and colder, and then later a real hot swim. We go back to college to-morrow and to the regular class work, but it has not grown monotonous at all. You certainly made no mistake in encouraging me to try this work. I surely love it. Think of the world viewpoint we get even on a camping trip like this. Yesterday, two big Indians with turbans and long black beards, strolled into camp. They spoke both English and Chinese. We talked about the conditions of unrest in India. To-day, two Britishers climbed the mountain with us. The Howards, with whom I have supper nearly every First-day evening, have been in Africa for years, and Refo, with whom I am sharing a mosquito-net tent, was in the Rainbow division in the war.

I have no lantern and am finishing this letter by moonlight. Taps have just been blown and I must shortly go to my tent, but I want to end with a little of what work we have tried to do on this trip. Each evening I have fifteen boys for the evening devotions and I had morning chapel once. To-day, chapel was led by Refo and he told about the wise and foolish virgins and the danger of missing the opportunity. He also used the last baseball game as an illustration; when a good ball goes past the batter, a strike, he never has another chance to hit that particular ball. Buswell led the afternoon service with Isaiah liii, and to my small group this evening I read Luke xvi, last part.

MORRIS WISTAR WOOD.

THE STORY OF THE OLD FRIENDS' MEETING HOUSE AT NEWPORT, R. I.

In 1700, half the white population of Newport were Quakers, and the Yearly Meeting which occurred annually in the spring grew each year in size and importance, until in 1743 it was attended by five thousand Friends, and was the event of the year in Newport.

Before the oldest part of the present Meeting House was built, however, the earliest of the grand, old Newport Quakers had aged, and some passed away—William Coddington and Henry Bull, Caleb Carr, Edward Thurston and the Eastons. In their day, the Friends held their meetings mostly in private houses, either in Coddington's spacious home on Marlborough Street or Bull's, so recently burned, on Spring Street.

Before 1672, however, it seems certain that the Friends had a Meeting House, for it was in a Meeting House that the famous debate between Roger Williams and the Friends took place. This was a previous building to what we see standing now, and probably stood a little farther north on Farewell Street. But even yet, many of the meetings were held at Coddington's, for we read in the Friends' records:—"In 1678, a mans' meeting at the Widow Coddington's." Evidently, there were strong attractions that hung about this mansion, whose Great Room had been the meeting place when George Fox was in Newport, and where Governor Bellingham of Massachusetts and his company had been so royally entertained for ten days.

In 1680, however, we find the Friends breaking away from the Coddington House, never to return; for we read:—"It is agreed that the Yearly Men and Women's Meeting which useth to be at William Coddington's shall be ye first part at ye Meeting House and later part for ye affayers of ye Church to be at Walter Newberry's."

About this time Philadelphia began to appeal more to some of the Friends in Newport than did their island home; and we find Edward Shippen leaving for the City of Brotherly Love. Later, Anthony Morris comes from Philadelphia, and marries Thomas Coddington's widow for his third wife. She was a sister of Edward Shippen's wife, their maiden name being Howard. These men, Shippen and Morris, were both Colonial Mayors of Philadelphia, one after the other; so the two Howard sisters did well.

And here comes the first mention of the little Meeting House as we now see it, at the northwest end of the present line of buildings. At a meeting in 1706 the Friends "proposed that

the old Meeting House may be better put in order for a stable toward the winter, and also proposed that money may be procured toward finishing the new Meeting House of Newport." So the new Meeting House of that shadowy, faraway time is the old Meeting House of to-day. Shall we not prize and reverence this building where our forefathers worshipped over two hundred years ago?

The lot, generous in size, upon which the new little Meeting House was erected, was left to the Friends, with much other land, by Anne, widow of the first Nicholas Easton. At his death he had given to the maintenance of the burial yard where his body should lie, one barrel of Pork to be managed by Christopher Houlder. The site of his house, the first house built in Newport, came to the Friends with the land. This before it was burned stood on the left of the Farewell Street gate as one enters the yard. Just at this point must be mentioned a few lines to show the tender care the Meeting extended toward its members. It seems that Ann Bull and Peter Easton were at odds in 1681; about what is not mentioned, but as Ann Bull, who had the distinction of marrying two Governors in succession, first Nicholas Easton and afterward Henry Bull, was the step-mother of Peter Easton, we can readily surmise that it was over some family matter, and quite likely about the disposition of Nicholas Easton's landed estates. The Meeting does not neglect the opportunity to put in a word of reproof, and records the minute:—"Which act is for judgment and condemnation and is ye unanimous sense and judgment of this Meeting that her spirit was very hard and wrong, and gave Friends noe satisfaction."

Among the Quaker ministers who spoke in this ancient Meeting House, we find Governor John Wanton, a dashing Privateer in his youth, but who swung back to his father's faith later in life and was a powerful preacher. He was considered the wealthiest man in the colony, and his Friends' principles did not prevent his wearing a bright scarlet cloak lined with blue.

Among the amusing incidents told us as children, of the worships who worshipped in this building is that of the dear old Quaker, who while preaching, took his capacious bandanna from his pocket and with it came a pack of cards, carefully inserted by his mischievous son. These fluttered down on the heads of his audience beneath him. It was a trying moment but the old Quaker was equal to it. "Friends," he said, "an enemy hath done this" and calmly went on with his sermon.

Another Friend of the Ministers' gallery who lived fifty years ago in "the Mrs. Janies' little house" on Cottage Street, upon becoming engaged to be married, described his future wife, "as a Godly woman with a large circle of acquaintances."

We, who do not call ourselves very old, can remember the quiet restful meetings on First-day mornings in summer, held in the middle and largest Meeting House. This was built a hundred years later, in 1807, with a spacious gallery above for the Blacks, but long unused except during the Annual Yearly Meeting week, when it was filled with young people.

The Ministers' Gallery faced Farewell Street. On the "rising seat," as it was called, sat David Buffum, with his white beaver hat. Next to him often was Levi Almy of Portsmouth, whose sermons consisted of texts strung together with almost no language of his own. George Bowen and Stephen Chase were beside them and Marmaduke C. Cope of Philadelphia.

On the other side of the aisle and facing the women below was Annabella Winn. Before speaking she would take off her bonnet with its snowy lining and strings and put it in the lap of the woman Friend next to her. After sitting a few moments to compose her thoughts she would arise and looking over our heads would give her sweet little message. She would begin sometimes, "As face answereth face in water," this being a favorite thought of hers. I cannot remember the rest of it.

In the seats in the body of the house were many to interest. Henry Morris who lived on Washington Street was always there. He wore white gloves, and during a prayer would pull

the end of the seat-cushion to the floor and kneel himself. He drove to meeting with a two-horse vehicle whose body hung between the wheels and which went by the name of "The Octopus." Old George Carr was there, who unfailingly arrived at meeting with a rose in his mouth.

On the women's side, one that made an impression was dear old Deborah Wharton, for in Newport Orthodox and Hicksite Friends worshipped together. At the end of a seat, sat the sisters Anna and Eliza Hazard, one so dark and the other so fair and grey. John Farnum and his wife, the aged Longstreth sisters, who kept the school of renown, and others from Philadelphia staying at Mary Williams' delightful house on Washington Street were always to be seen at meeting when in Newport.

The Friends from the cities wore black clothes—the men, broadcloth, and the women taffeta silk with white shawls. The country Friends still clung to the more ancient form of grey for both men and women. To our childish minds the rustling of silk was always connected with a Friends' Meeting—it used to seem unusually hot on a summer meeting morning in Newport, and palm leaf fans were freely used by the elderly Friends, both men and women, as they listened to the long sermons.

JOANNA SOPHIA BUFFUM.

AIMWELL SCHOOL.

Many times the following questions are asked about Aimwell:—

Is Aimwell worth while?

Has its day of usefulness passed?

Is there any need of Special Schools?

Why not send these children to Public School?

As a Board of Managers, we can answer these questions to our satisfaction, and are strengthened in our opinions by the many testimonials from old pupils and parents telling us what the School has been to them, begging us to continue our work and longing for just such a school for boys. We can but believe we have a mission yet—although the one hundred and twenty-fifth milestone is passed—having been founded by Ann Parish in 1796.

The following official letter comes to us from Dr. Lyons after several visits to the School to examine each child from a health stand-point and also to give health talks.

"AIMWELL SCHOOL—

To whom it may concern."

"It was with much interest that I made my first visit to Aimwell School, 860 N. Randolph Street. Knowing rather intimately the work of Public Schools, I was anxious to see the place a Special might have. Because of the Nutrition Class established by the "Philadelphia Dairy Council" I have had an opportunity to know rather intimately the kind of work being done here, and I am convinced that the training these girls receive is fitting them for life as the Public Schools cannot. We make a great effort to get book knowledge to our children, forgetting the fact that very soon they will be in homes of their own with no training for the duties of homemaking. But this School is supplying a knowledge for making good homes as well as giving them the book knowledge. The home atmosphere of the School and the interested faces are proof of the lessons taught. While the substantial interest of the alumnae of the School testifies of the lasting lessons learned."

This letter from a stranger seems to answer all the questions referred to. If more Friends were interested to investigate our work, more would help us. It is a busy world, a day of interest in "big things." People are thinking and working on generous lines for "Charities Abroad," but are we sufficiently mindful of home conditions?

The hope of our country is in the betterment of children—both white and colored, they must be taught right living. There lies our hope.

Herbert Hoover recently said, "Give and give generously for work 'Abroad,' but first know that 'Home Charities' are not neglected."

ALICE H. YARNALL.

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*

JAMES A. NORTON, *Assistant Secretary.*

RUSSELL J. CLINCHY, *Publicity.*

ANNA B. DUDLEY, *Women's Work.*

WILLIAM B. HARVEY

Associate Secretaries.

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

AN APPEAL FROM THE MOTHERS OF RUSSIA.

A group of the mothers of Russia recently issued an appeal to the civilized world. It appeared in *Ogin*, a Russian newspaper published in Prague. It reads:

"We Russian mothers who are destined to die from starvation and disease implore the people of the whole world to take our children from us, that those who are innocent may not share our horrible fate. We implore the world to do this because, even at the cost of a voluntary and eternal separation, we long to repair the wrong we have committed in giving them a life which is worse than death. All of you who have children, or who have lost children, all of you who have children and fear to lose them, in remembrance of the children who are dead and in the name of those who are still living we beseech you. Have pity upon our children. Do not think of us, we cannot be helped. We have lost all hope, but we shall yet be happy with the only happiness a mother knows—that of the knowledge that her child is safe."

YES, clothes are needed.

It is not as you may have begun to think, that surely by this time Europe has ceased to need clothes. Instead of that, the real condition is that those brothers and sisters of ours across the seas will need more clothes the coming winter than they have for any winter in the past five years.

In Austria, Poland and Russia the middle and lower classes are really destitute of clothing. Stocks and reserves were exhausted long ago, and there has been no money to buy clothing even if there had been raw material in Europe out of which clothes might be made.

In Vienna the value of the crown has dwindled so that it practically has no power at all for purchasing. It is now quoted at the rate of 6.182 to the dollar. The people whom this most greatly affects are the middle-class people. They are the office workers, the students, the teachers, the professors in the universities, the doctors and all of those who once held civil positions under the old government. These people are helpless. They cannot leave Vienna, for they are not trained for any other kind of work than their own and there is no place to go which would benefit them. To continue living in Vienna means an existence on a salary which, in the majority of cases, does not exceed the value of Twenty-five Dollars in purchasing power a year. These are people who are men like ourselves, doing the same kind of work and understanding the same spirit of life and hemmed in by that terrible wall of no resource and the futility of leaving the city. It is just what our condition would be if our money lost its power. These people cannot buy clothes. When they cannot buy food, the purchasing of clothing becomes totally remote. Whatever they wear of clothing must be given to them. Have you something?

In Poland, 30,000 refugees a week, most of whom have been exiled from their native land for five years, are returning to Poland. They are coming without money, without household goods, and return to their old homes which they find devastated. Can you understand that their only clothing will be that which is given to them?

In Russia typhus and cholera can only be stopped by

cleanliness. They are dirty diseases. Without soap, without fuel or hot water, and starved into such weakness that exertion is impossible, the Russian people cannot hope to prevent their little stock of clothing becoming too dirty for human beings to wear. They need clean clothing, but can neither make nor buy.

The people of Europe need clothes. If you have any that are strong and wearable, will you not send at once to the Friends' Store-room at Fiftenth and Cherry Streets, Philadelphia?

DON'T FORGET THE SEWING MEETING ON THIRD-DAY.

The Women's Work Committee of the Service Committee asks that every woman who possibly can, will volunteer for work in the Third-day sewing group which meets all day Third-days in Room No. 3 of the Fifteenth and Race Streets Meeting House. The garments which will be sent to Europe will be repaired and put into shape for wearing. Every one who can, is asked to bring old lining material which is fit to be used to reline the garments.

TYPHUS GRIPS EAST POLAND.

Day after day increases the list of typhus sufferers throughout Poland, but especially along the railroads by which the Polish refugees of the great war are now crowding back from the Volga famine area in Russia. This is the substance of a report which Anna Louise Strong, one of the Friends' workers in Poland, sent to the Service Committee this week. East Poland, that wide section of territory inhabited by White Russians and Ukrainians and only last year annexed to Poland as a result of this war with Russia, is especially afflicted with the scourge, since here live the greatest number of the destitute peasants now returning.

Three members of the Friends' Mission in Poland have been ill, but are recovering, although reports from the Friends' Mission across the border in Russia indicate that ten of the thirty members, both English and American, have been ill with typhus and two have died.

There seems no possibility of permanently stemming this disease for two or three years, without a greater expenditure than either Russia or Poland will be able to undertake. Summer will, of course, greatly decrease its prevalence, but next winter it will begin again and continue as long as the movement of refugees from Russia back to Poland continues. For these refugees are destitute peasants, who lost their homes in the great war, and who have suffered seven years of exile. They have no change of clothing or underwear. They return in the same sheepskins in which they set out years ago. Under these conditions the stamping out of a louse-carried disease is impossible without spending more money. There are still more than 600,000 refugees to return from Russia; and as long as they are moving along the railroads they will cause serious trouble both in Poland and Russia.

Efficient quarantine would in part stop the spread of the disease. The Friends' Mission is presenting fifty typhus-proof suits for the use of the personnel in the new repatriation camp just opened at Dorohusk.

SHIPMENTS received during week ending Third Month 18, 1922, —121 boxes and packages received; 3 anonymous.

Contributions received during week ending Third Month 20, 1922, \$57.374.34.

A CHANCE FOR OLD AGE.

Recent disclosures from the reputed diary of Tolstoy show how intolerable super-supervision may become to its victim, even at the age of eighty-two. Whatever may have been the motives peculiar to this instance, life furnishes many obvious examples of old age made uncomfortable by over attention to its welfare.

John Muir clearly felt that he and Emerson together suffered less through the interference of kindred, unduly anxious

and "full of indoor philosophy." These two congenial spirits had met for the first time in—of all places in the world—Yosemite Park, and John had eagerly enticed Emerson into agreeing to spend a night by a campfire of fragrant sequoia. "Come on and make an immortal Emerson-night of it," pleaded Muir. But it could not be. There was a possibility he might take cold, and so the boyish plan was thrust aside by the hand of conventional prudence.

It is probably better to let our aging friends, even though they are very precious to us, run an occasional risk than to deny them opportunity for carrying out their own rightful temperamental impulses. It is exceedingly profitless to force old age to be always seeing itself as old age, to hover over it with solicitude, to thrust upon it advice, and increase its weakness and its easy tendency to lean on the judgment of others. A thing without savor is an existence robbed of initiative and expectation. Joseph Jefferson said truly, "The saddest thing in old age is the absence of expectation." This potent enchantment is destroyed when care after care is taken away until the hands are enfeebled and the heart is empty.

Jefferson adds: "When you are over seventy don't forget to cultivate a garden. It is all expectation." I have often seen a man of over eighty, bent with an endless couch, sitting on a little box in the heart of his fat garden, hoeing and weeding, busy, useful, happy. When one's heritage has shrunk from acres of corn and cattle to a checkered garden plot, the problem is how to find God as truly and as greatly among the cabbage plants as He was once to be found in the sumptuous, boundless days of youth and prime. This is what a woman found in *her* garden one day last summer.

THE LEEK.

A year ago here grew
Out of this lone dark soil
A glittering tuft of leek;
The grubbing hand of toil
Left it alone the summer through,
And winter came and blew
Its white sands over spindles
Golden-tipped and sleek.
This July day I made
Discovery. Behold!
Tall, reed-like, robin-blue,
Here thrives the leek;
On every sturdy cane a ball of white
Holding in lucid cluster
That crimson-copper light,
That strange wild lustre
That plays within the thunder-storm at night.
And this is what a wisp of leek becomes
When it is old!

FRANCES B. DAMON.

FRIENDLY NEWS NOTES.

THREE Friends who are attending Wellesley College recently wrote the following letter to their home Monthly Meeting:

DEAR FRIENDS:—

After an inspiring week-end in which the secretaries of nearly every denomination have visited us, we feel, more than ever, gratitude for the interest of our home meeting. Although we had no secretary to meet with at this time, we felt unusually close to you. It was the privilege of one of us to be present at a meeting of the denominational secretaries, a few faculty members, and a very few girls, called together to see what the college and what the churches could do to improve the relation between the college girl and the church and to fit the girl for active work in her home church.

It was interesting to discover that all the suggestions made to the churches were the very things that you have been doing for us. After almost every Monthly Meeting you have sent us personal letters telling of the spirit as well as of the business of the meeting. You have sent us secretaries, or, at least,

representatives, who have helped us solve our problems, answered our questions, and encouraged us when our efforts seemed in vain; and at all times you have shown an undying interest in us. We have always appreciated this, but never as now when we realize how much more we have than other denominations.

For this reason we wish to express our gratitude for your care and oversight.

Your friends.

This Monthly Meeting, through committees, has several times, sent letters of a personal character to its absent members describing the sessions of the meeting and giving other information of interest. A number of its members have from time to time visited in the neighborhood of Wellesley, and several of these have taken pains to get in touch with the Friends at the college.

THE Macmillan Company, 64-66 Fifth Avenue, New York, is issuing a neat eight-page catalogue of its publications written by Friends. The booklet bears the title, "A Selected List of Quaker Books," and lists a score of works by well-known Friendly authors.

S. EDGAR NICHOLSON, for twenty-seven years an officer of the Anti-Saloon League, has given up his active work with the League to join the headquarters staff of the National Council for the Reduction of Armaments. He will assist Frederick J. Libby in carrying out the immediate program of the National Council, giving special attention to the development of a legislative committee, which will study all measures before Congress from the point of view of their influence for and against war.

The 1921 Annual Report of the Christiansburg Institute has recently been received. This is one of the colored schools in the south that Philadelphia Friends feel especially responsible for. The report states the school's position fairly and the management is to be congratulated. One need but spend a few hours driving through the country, adjacent to the school, to be satisfied with the leavening work it has done and is still doing for the community. Christiansburg can be reached in time for an early breakfast, after having taken an early supper at the Broad Street Station restaurant the evening before. You can spend a full day there and reversing the schedule can be in Philadelphia the morning of the following day.

While Cheyney asks for and must receive the sympathy of Philadelphia Friends, there are reasons for supposing that the annual donations that have gone into her treasury will not be asked for. Where can a better field for these be found than at Christiansburg, Virginia?

The Principal's report of the Christiansburg Institute closes thus:—

Again and again do we hear the query: What promise does the Negro give of his usefulness in the future of this country? Lavish treasure and abundant sacrifice have been poured out

in his behalf, and it is naturally expected that some results will show for all this effort. Christiansburg attempts to answer this reasonable question for those entitled to know, by pointing to the thousands of children trained here and to its hundreds of graduates at work, leading useful lives in the various communities where they have located. Not many of them can claim much prominence, and none of them greatness, measured by the world's standards, but they stand as examples of excellence in the lower levels—a little higher than the generation which preceded them, and with aspiration to lift the one to follow them a little higher than they.

I count it a great privilege to have been associated with Friends in the good work they have done at Christiansburg, and I trust it may not be thought presumptuous of me to express the feeling and hope that the ideals for which they stand may find their way into the hearts of my people that we may contribute our share in bringing about that "peace on earth, good will to men" which the Son of Righteousness came to establish.

A JOINT Committee of the two branches of Friends in Baltimore are arranging for the celebration of the 250th anniversary of the establishment of the meeting, to be held Fifth Month 4th to 7th. The Yearly Meeting was founded by George Fox at West River 1672. Friends built the first religious house in Baltimore in 1734, the oldest place of worship in Maryland still standing, in the outskirts of Easton, on the Third Haven River, is in a fair state of preservation, but not in regular use. William Penn attended meeting in it, but not George Fox, whose visit antedated its erection by a few years.

A JAPANESE EXPONENT OF QUAKERISM.—A most interesting piece of "Quaker outpost" work recently done in our very midst, was the outline of Quaker principles given to a little gathering in a London hotel, the hearers being members of a Japanese educational mission in this country, including an official likely to become the Japanese Education Ministry. The speaker was Dr. Tatunosuke Ueda, who, while he is studying economics in London, is living at the Penn Club. Dr. Ueda first came into touch with Friends in his own country, through the fine work of Gilbert Bowles. He hopes to be able to throw himself into the same work when he returns home. Meanwhile, through his three years in Philadelphia and his contact with Friends in England, he is learning all he can concerning the meaning and application of Quakerism. And as the above gathering proves, he is not content only to take in but is anxious to pass on from the mint of his own experience the message of the Quaker way of life.—GERRARD ROBERTS, in *The Friend* (London).

NOTICE.

FOURTH MONTH 2ND being the first "First day in the month" the Merchantville Meeting will be held at 3 o'clock p. m. Trolley cars leaving Camden Ferry (Market St.) stop at Maple Terrace which is in front of Meeting house.

The Ancient Friends' Meeting House in Newport, Rhode Island, and the Meeting House Grounds are to be Sold

The Meeting House property at Newport, Rhode Island, having been offered for sale by the Trustees, and Rhode Island Monthly Meeting having approved of their action, a movement has been started by about 20 men and women to buy the property, and allow it to be used for a much-needed community centre. An option was secured on the property, which option soon expires, to purchase it for \$28,000. The Newport Trust Company has agreed to loan \$14,000 on mortgage, to be paid when the other \$14,000 have been raised by subscription. Of this \$14,000, ten thousand have been promised. Friends have been communicated with, so far as possible, and they approve without a dissenting voice and are contributing. The Committee is forming itself into a corporation, and the plan would be to preserve in its ancient appearance the oldest part of the Meeting House (1705) and that the whole property shall serve a useful and dignified purpose. As many Friends of Philadelphia Yearly Meeting have worshipped in this house, it is hoped they will feel interested to subscribe. For further information consult

JOANNA SOPHIA BUFFUM,

28 Greenough Place, Newport, Rhode Island.

The Figures Below Tell a Story

Note the Comparisons of Fire Loss as to Property Loss through want of Paint and Varnish Protection. Then the Money that was spent for Fire Insurance as against the Amount spent for proper Surface Protection.

1920 Fire Loss **\$350,000,000**

1920 Property Loss through Decay and Rust over **\$1,000,000,000**

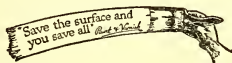
1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

1920—Paid for Surface Protection (paint and varnish) **\$300,000,000**

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NATHAN KITE,

Media, 371 R.

MOYLAN, PA.

THOMAS A. EDISON

said something the other day of far more interest to business men than his widely discussed list of questions. It goes as follows:

"I have been through five depressions during my business life. They all act alike. This latest one acts exactly like the rest. The men, who if business fell off 66 per cent, increase their selling efforts 75 per cent, would pull through as if there was no depression; and the efforts of such men tend to shorten the periods of depression."

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Life of Geo. L. Hodgkin by Violet Hodgkin	2.00
Practise of Presence of God, Bro. Lawrence	.40
The Remnant, R. M. Jones	1.45
Silent Worship, L. V. Hodgson	.80
Story of Mankind, H. W. Van Loon	5.00
The Untied Door, R. Roberts	1.50
The Wonder Book of Knowledge, H. C. Hill	2.25
Pennsbury Series: 5 excellent Quaker Books	7.50
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Entered as second class matter at Philadelphia P. O.

PHILADELPHIA YEARLY MEETING.

II.

Three joint sessions were held this year: on Second-day morning, Third-day afternoon and Fourth-day afternoon. There seemed, for the most part, a greater dignity about them than was the case a year ago. But the increasing volume of business which claims our attention during the five days' session seems almost to preclude that deliberation, that waiting upon God to know His will for the Meeting, which formerly differentiated Yearly Meeting sessions from those of the ordinary conference or convention, and which many greatly miss.

Second-day morning, Third Month 27th.—Of the 129 representatives appointed by the different Quarterly Meetings only ten failed to answer to their names, and for six of these reasons for their absence were assigned. A joint committee of six was set apart to draw up a "Minute of Exercises," to be read at the concluding session. Twenty-one communications, addressed to the Yearly Meeting, had been received, and another small committee was appointed to examine and report on these. The Committee appointed last year to nominate ten Friends to the Representative Meeting, and who at that time presented only four names, now reported on the remaining six, which appeared to be satisfactory to the meeting. The new members are: Henry W. Comfort, J. Edgar Rhoads, Charles D. Barton, Sarah W. Elkinton, George Vaux, Jr., and Henry T. Brown. It was decided that the term of service be six years, and that one-half of the Representative Meeting be retired every three years. The minutes of this meeting were read, and followed with interest by the Yearly Meeting.

A gain of thirty-two members for the year was noted, our membership being now 4,493. Three Quarterly Meetings (Abington, Western and Haddonfield and Salem) reported on the subject of Birthright Membership. They felt no change was desirable. The other Quarterly Meetings were advised to report on the question another year.

Third-day morning, the 28th.—Adjourned session of the meeting of Ministers and Elders. The Queries were read and answered. In addition to the visitors noted last week, Eliza-

beth Braithwaite Emmott, of Reigate, England, and her sister, Anna Braithwaite Thomas, of Baltimore, were present. "Returning minutes" for E. Maria Bishop and William Littleboy were read. It was stated by one of those whose memory goes back the farthest that this was the first time in sixty years that such a minute had been granted to a minister of London Yearly Meeting.

Third-day afternoon.—The Representatives reported the following for Clerks: Davis H. Forsythe and Mary R. Williams, and to assist them, John D. Carter, Francis R. Taylor, Sarah Emlen Moore and Elizabeth B. Jones.

The Committee on Christian Labor in Foreign Lands presented their report. In accordance with its suggestions, they were released and a new, temporary committee appointed, to study the problem of the work of the Friends' Foreign Missionary Association being taken over by the Yearly Meeting.

Of the twenty-one letters addressed to the Yearly Meeting, seven were read. These were from Friends in Ireland, Australia, New Zealand, Germany (three letters), and West China. A Committee was appointed to draft replies to these and to write a letter to Friends in Japan. Six delegates were appointed to represent Philadelphia at the 250th anniversary of Baltimore Yearly Meeting, in the Fifth Month. These were Davis H. Forsythe, William B. Harvey, John Way, Annette G. Way, Amelia M. Gummere and Mary Vaux Walcott.

An invitation to send fraternal delegates to the Five Years' Meeting in the Ninth Month brought the meeting to a high tension for a time. It seemed finally to be the sense of the meeting that we could show our love and desire for fellowship by accepting such an invitation, without compromising our clearly recognized position on the matter of worship and the ministry. This session held for more than four hours.

Fourth-day morning (separate sessions).—The reading and answering of the Queries occupied this session. Concord Quarterly Meeting's proposal that a positively worded Query, relating to the right use of our leisure time, be substituted for the present Fifth Query with its enumeration of certain (among many) forms of diversions deemed undesirable, was referred to the Representative Meeting for its judgment another year.

Fourth-day afternoon (Joint) was the time when, in the view of many of us, the high-water mark of the Yearly Meeting was reached. The Social Order Committee's report was read, together with the Quarterly Meeting's answers to the two special Social Order Queries. Rufus M. Jones and Wilbur K. Thomas, Chairman and Executive Secretary respectively of the American Friends' Service Committee, were in attendance and spoke to us impressively of the situation in Austria, Poland and Russia and of the work of their Committee. The report of the Peace Committee naturally accompanied this. It was stated that over \$81,000 had been transmitted by the Peace Committee to the A. F. S. C. the past

year. But we were forcibly reminded that we had done only that which it was our duty to do in the face of the appalling need, and were still "unprofitable servants."

Fifth-day morning.—Meetings for worship were held as usual at Twelfth Street and Arch Street, and a Children's Meeting was held in the East Room at Arch Street. This last was arranged by the Young Friends' Committee for those between the ages of ten and fourteen.

Fifth-day afternoon.—Report was made by the Extension Committee, appointed one year ago. Their work has consisted largely in the holding of conferences and the distribution of the so-called "Pennsbury Leaflets" among clergymen, the Y. M. C. A., and the religious press. A Committee to visit the subordinate meetings, especially the smaller, struggling ones, was felt to be advisable at this time. It seemed late in the week for this to be appointed in the usual way (by the suggestion of a nominating committee), so the expedient was resorted to of having the Extension Committee authorized to nominate such a group at its leisure and the Representative Meeting authorized to confirm such nominations. It is to be hoped that this does not become a usual method of procedure in the future, as it is not a desirable or dignified manner of setting apart our Yearly Meeting Committees. We need to guard against the tendency to increase the mechanical element in carrying out our meeting matters, and to pre-arranged nominations and speaking to business. "Business methods" have, after all, but a limited usefulness in rightly conducted Friends' meetings, and we need to beware of the stifling effects of too much "efficiency."

The Westtown report showed a slightly decreased attendance helping to account for a deficit of a little over \$9,000. But the farm, in spite of adverse crop and market conditions, showed a profit of \$2,000. The School would appear to be in a flourishing, healthful state, from every point of view.

An impressive memorial concerning our dearly loved Friend Samuel Emlen, prepared by Germantown Monthly Meeting, was read, reminding us once more of our loss in the departure of this faithful minister of Jesus Christ. Instead of the usual tea-meeting at Twelfth Street, supper was served in the East Room, and afterwards about 1200 people gathered to hear Paul Jones, formerly bishop of Utah and now Secretary of the Fellowship of Reconciliation, speak on the results of the Washington Conference. He emphasized the fact that the general spirit of those in authority has not yet changed much. Frederick J. Libby followed, challenging us to do our part in abolishing war in this decade.

Sixth-day, the 31st.—A proposed letter to President Harding was read, urging the release of the one hundred or more "political" prisoners now serving long sentences in Leavenworth and elsewhere, for offences which, before the war, would not have caused their arrest. It was hoped that this letter could be delivered in person by a deputation. An "Epistle Committee" was named, who should be charged with the examining of all letters, etc., addressed to the Yearly Meeting during the year. Five delegates were appointed to a Conference of Christian Churches opposed to war, and nine "fraternal delegates" to the Five Years' Meeting were approved. Reports were made by the Friends' Fiduciary Corporation, and by the Committee appointed to draft letters to Dublin, Australia, Germany, Japan, New Zealand, West China and to the seven Conservative Yearly Meetings (also to Friends in Fritchley, Derbyshire, England). Unusually live letters were produced. The Committees on Inter-racial Relations, Organic Church Union and Education reported at this time. A letter, forwarded by the Peace Committee to the Christian Churches throughout the world, was finally authorized to be sent out under our name. The impressive "Minute of Exercises" and the Clerk's concluding minute brought this full and interesting Yearly Meeting to a close.

[Eds.]

REPORT OF THE COMMITTEE ON EDUCATION TO THE YEARLY MEETING.

Since our last report to the Yearly Meeting, many interesting and significant things have been taking place in our eight schools. The school year may be characterized as a year of spiritual power: our ideals have been enlarged, our courage renewed, our purposes strengthened as together we have worked at our common problem. Our sense of obligation to our children is more than ever awake, as the world situation, with its vast opportunities and demands, presses upon us. In this sense of obligation we would have you share. These are your eight schools, with their 356 children, eighty per cent. of whom are non-Friends, and whom you have a unique opportunity to reach in their formative years, by your Christian message. It is your privilege with us so to extend the ideals for which we stand, through the schools, that the door to an abundant life may be opened for our children, and that working through our schools more and more the things of the spirit may come to be the common and abiding possessions of mankind.

Our aim in educating the children in our schools may be put, broadly speaking, in the words of a recent writer, "to bring the child out and into something. Into the real world, out of half-worlds and barren-regions, into the best and the eternal." Believing that whatever we wish to get into the life of a nation, we must first get into our schools, with the world needs before us, the work of our little schools becomes both a challenge and an opportunity. The most important years of a child's life are in our hands in these schools. If we can fill these early years with right activities, full of purpose, if we can provide for them experiences of great richness, where action is dynamic; if we can give them freedom to work out creative impulses, believing that we learn by *doing* and, by cultivating right attitudes towards work, start them on the road to good citizenship; if we can give them a chance to develop initiative, to acquire ability for independent thinking, develop leadership, we believe in all these opportunities we are starting them on the right way of living. In the words of our late Superintendent: "We aim to make *self-control* a more potent factor than *teacher-control*, and believe it to be of permanent value, and so we give much freedom which the child learns to respect, to guard zealously by using wisely. Without exception, the schools in which there is granted the greatest freedom for choice, for judgment, there is the finest *self-control*, the most courteous consideration of others."

As again and again we find in our experience that the thing lacking to make our Monthly Meetings function to their full power is a sense of responsibility in our membership, we are, in our little schools, trying to encourage our children in developing this fundamental lack, by sharing the every-day responsibilities of school life with them. They are learning to enjoy and delight in true, honest work, they are finding that real and satisfying pleasures come from work in which hand and soul share alike, and thus they learn through their own experience the worthy use of leisure time. If we once establish this eager attitude towards creative work in our children, we shall have little occasion to be concerned over any interest in popular amusements.

If we conceive of Peace as an *energy*, as something creative, as "a deliberate and planned co-operation of peoples in the service of life," shall we not feel that children must begin to make this energy function in their lives at a very early age? With this conception of Peace, we have been endeavoring to establish in our schools certain attitudes of mind and spirit, such as consideration for the rights of others, appreciation of both near-at-hand and distant peoples, the cultivation of kindness, and all that makes for friendliness of thought. We give them a study of other lands and peoples, contact with returned missionaries, lectures from those who have been in service in foreign fields, bringing home the stories of German and French children, of Japanese and Chinese and Dutch boys and girls, and starving little Russians. Letters are exchanged with some of these, sympathies are enlarged, children begin to think in terms of internationalism, and voluntarily

the lesson of brotherhood and world suffering is translated into joyous self-sacrificing service. During the recent Conference at Washington, many of our children followed the proceedings with interest and concern. Letters were dispatched to President Harding and the Secretary of State, signed by "loyal citizens" and stating that their motto was "Blessed are the Peace Makers." Truly out of the mouths of babes in our little schools may we not feel that praise has been perfected?

We might tell of many more activities and plans which are being worked out in a quiet way in these schools. If you have read the reports of our Superintendent that have appeared in the issues of *THE FRIEND* for the past two years, you are not unmindful of our aims and some of our actual accomplishments. For any who may feel that they have not kept pace in their thought with the newer education in our schools, it may be well to say that the solid vigorous work is by no means neglected. As witness to this fact careful inquiry shows that our children not only pass easily into higher schools, whether public or private, but that in those schools almost without exception they make records of scholarship which bring credit to the foundation laid in the Yearly Meeting Schools.

As teachers and Committee Friends we have this past year had our ideas enlarged and stimulated by group experiences, when we have held conferences and meetings with noted educators outside of our state who have come to tell us of the work of their progressive schools, and to encourage us in the work we are doing. Again and again we hear from such educators that the opportunity of the Friends' School is unique. With a body of earnest seekers of the Truth behind us in our schools, it is ours to carry the torch forward. And the light that never was on sea or land may come to others through our continued faithfulness and effort.

Five years ago, our Committee on Education was the recipient of a gift of \$10,000, by an unknown donor, with the request that the principal and interest both be spent in raising the standard of our schools. Most jealously have the custodians of this gift watched over it, that not a penny should go where it would not be used to the best advantage. We ask you to-day to look at some of the results. Communities have been helped in their efforts to increase the efficiency of their schools, as in enlarging and dignifying the old Haddonfield School House, where the sixth generation of one family is now being educated, to help convert the one-room dingy building at Media into a worthy school-house, to aid the small community of Friends at Downingtown in starting a school by contributing towards the cost of the finest and most modern school building in our Yearly Meeting, to work with the Atlantic City School to meet a few of its crying needs, to give Lansdowne a lift over some difficult places, to help it become the splendid school that it is, to help the joint school at London Grove have a larger life, and to assist in smaller degree Frankford and Fallsington.

In addition to this help we have used this gift money to provide for all the schools special teachers in drawing and physical culture, to grant bonuses to our teachers during the early war period when salaries were far from commensurate with increased cost of living, and to help furnish books and some special equipment for our schools. Each grant to a community has been most carefully considered.

This wonderful, magical fund, which has wrought such changes in our schools, and which has been a source of encouragement to all who have labored for their advancement, will soon be exhausted. But our vision for the further enlargement and betterment of our schools is a growing vision. We plead that you may see our opportunities as little schools, that the vision may be yours, of the possibilities that lie at our very door. The realization of our concern for better, saner world, of our longings for a new social order, of our work for international peace and brotherhood, of our urgent need for leaders in our Society, for missionaries, for teachers and preachers, for outreaching service of every kind as limitless as love itself, has its most natural beginning, we truly believe, within the walls of our little schools. And we would suggest that if we would make our Yearly Meeting School at Westtown

worthy of the best tradition of Friends, we must begin the work in our elementary schools, with the children and the communities in which they live.

At the beginning of the school year, our Committee was greatly saddened by the news that our Superintendent, Gertrude R. Sherer, was ill with a fatal disease and would be unable to return to us. So vital was her interest and so devoted her love for our schools, that at our request she gladly undertook to continue her work from her home in Massachusetts, and has kept closely in touch with each school through a voluminous correspondence with children, teachers and Committee Friends. We believe it is impossible to estimate the far-reaching effects of her work for this year. Our schools and teachers, stimulated by her heroic example of unselfish living, are bound together as with a golden chain of love. Little children who have confided in her all their joys, teachers who have felt "her warm hand over the hard places," Committee Friends who have found in her an inspiring leader, all mourn her departure. But the work of Gertrude Roberts Sherer for our schools will go on. Her spirit will be with us as we work, and still hearten our every effort for the higher, larger life of the boys and girls who will soon be the men and women of this Yearly Meeting. We believe that it is not too much to say that she has in her large work in our schools helped little children to find God.

For the Committee,

CLEMENT B. WEBSTER,
Chairman.

THE HAPPY LIFE.

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are;
Whose soul is still prepared for death,
Not hid unto the world with care,
Of public fame, or private breath;

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good;

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth love and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend;

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

—H. WOTTON.

CHRIST IN US.

It is the language of Scripture that Christ in us is our hope of glory; that Christ formed in us—living, growing, and raising. His own Life and Spirit in us is our only Salvation. And indeed all this is plain from the nature of the thing, for since the serpent, sin, death, and hell, are all essentially within us, the very growth of our nature,—must not our redemption be equally inward, an inward essential death to this state of our souls, and an inward growth of a contrary life within us? If Adam was only an outward person, if his whole nature was not our nature, born in us, and derived from him into us, it would be nonsense to say that his fall is our fall. So in like manner, if Christ our second Adam was only an outward person, if he entered not as deeply into our nature as the

first Adam does; if we have not as really from Him a new inward, spiritual man, as we have outward flesh and blood from Adam, what ground could there be to say that our righteousness is from Him as our sin is from Adam?

Let no one here think to charge me with disregard to the holy Jesus, who was born of the Virgin Mary, or of setting up an inward Savior in opposition to that outward Christ whose history is recorded in the Gospel. No; it is with the utmost fullness of faith and assurance, that I ascribe all our redemption to that blessed and mysterious Person that was then born of the Virgin Mary; and will assert no inward redemption but what wholly proceeds from, and is effected by, that life-giving Redeemer who died on the Cross for our redemption.

Were I to say that a plant, or vegetable, must have the sun within it, must have the life, light, and virtues of the sun incorporated in it, that it has no benefit from the sun till the sun is thus inwardly forming, generating, quickening, and raising in it, would this be setting up an inward sun in opposition to the outward one? Could anything be more ridiculous than such a charge? For is not all that is here said of an inward sun in the vegetable, so much said of a power and virtue derived from the sun in the firmament? So, in like manner, all that is said of an inward Christ, inwardly formed and generated in the root of the soul, is only so much said of an inward life, brought forth by the power and efficacy of that blessed Christ who was born of the Virgin Mary.

WILLIAM LAW, 1686—1761.

THE EFFECT OF THE WAR ON FRIENDS IN AMERICA.

ELBERT RUSSELL.

[This article was prepared as one of the series on "Present Tendencies in the Society of Friends in America," for *The Quaker*, but not published with the rest of the series.—Eds.]

The Great War found Friends divided in their attitude toward it and the issues which it raised. The differences were greater with us than with most other denominations. With them there was no tradition against a "righteous" war; only a few exceptional pacifists among them were ready to take the Quaker position. Our traditional position held the members with varying degrees of power. In the main the war served to accentuate the differences already latent and to confirm each member in his previous attitude.

With regard to the war, three distinct groups emerged. Some kept from conviction to the traditional pacifists opposition to all war as incompatible with Christianity. From this group there were many young men in America who went to the camps as conscientious objectors and who would not accept any alternative service. Some few suffered mistreatment in the cantonments, although there was little persecution of Quaker conscientious objectors here compared to what the English Friends suffered. Only thirteen Friends were sentenced to military prisons. It was this group of convinced pacifists who took the lead in the financing and management of the work of the American Friends' Service Committee and supplied most of the personnel of its workers. The fact that they continued to volunteer for this service after the war closed removed to a large extent from the public mind the suspicion that young men Friends took the C. O. attitude because they were slackers or draft-dodgers.

Another large group of Friends retained their opposition to war generally, but felt that an exception should be made of this war, because of the moral issues involved and the "righteous" aims of the Allied forces. Both these groups were agreed that the Society should not change its official attitude toward war; and thanks to the intense conviction of the first group, and the acquiescence of the second, all the official pronouncements were kept in line with Friends' traditional principles. Since the close of the war, the second group has presented no practical problem of serious importance. Those who composed it are ready to work for peace and to support efforts to prevent future wars. They regarded the last war as exceptional. The delegates to the London Conference in-

cluded some of them, but they made little protest against the strong position which the Conference took. Many of them were led to support the war under the belief that it was "a war to end war" and that it was the only practicable way to make sure of the triumph of democracy and justice and of the reign of peace. The years following the armistice have shown them how they were misled by irresponsible spokesmen and governmental propaganda. Disillusioned by the character of the peace settlement, the treatment of Russia, the spirit of France, and the continued wars and social unrest, they will not soon again put their trust "in horses and chariots because they are many and strong."

The third group frankly denounced the pacifist tradition, went along with the tide of patriotic opinion, and actively supported the war. This group was strongest among Liberal Friends because of their greater individualism and their attitude after the Civil War, and among some of the Five Years' Meeting Friends where new elements brought in during the Great Revival had not been thoroughly indoctrinated with our peace principles, and where the habit of going with the general sentiments and activities of the community had made public sentiment stronger than the hold of the Quaker peace tradition.

The third group has created no serious disciplinary problem, such as arose at the close of the Civil war. We have outgrown the custom of disowning and have grown in tolerance. In most places, there is a disposition to respect the patriotism and sincerity of the young men who took active military service; and to allow them to remain in membership with Friends unless they voluntarily resign. If they are conscious of the exceptional attitude they took, and do not resent vigorous peace propaganda by the Society as if it were a reflection upon their conduct, nor put obstacles in the way of a positive peace testimony by the Society, their continued membership will create no serious problem for the future. The Society must share in a measure the responsibility for their defection, because in most cases it did not properly train them in our peace principles. On the whole, our ministry had not emphasized our testimony as to the essential connection between Christianity and peace. Our membership had been taught to accept doctrines which left room for some kinds of war, or converted to an experience which did not take away the passions from which wars and fightings come; or to a repentance that did not involve renunciation of all selfishness, individual or national, which seeks its own advantage to another's hurt. If they remain in membership, there is the best chance of having them come under influences that may ultimately lead them to share the fundamental attitude of Friends from conviction.

It is impossible to secure full or accurate statistics to show in what proportions Friends of the various groups assumed the attitudes given above. The best information obtainable for the Five Years' Meeting and Ohio Yearly Meeting (P) indicates that here we saved our Quaker soul "so as by fire." A large number of our ministers sanctioned and supported the war, as did a large proportion of the membership. In some cases meetings purchased Liberty Bonds. The volume of money contributed by Progressive Friends to the Red Cross, Y. M. C. A., and similar "drives" was apparently—no statistics are available—much in excess of that contributed to the American Friends' Service Committee. The Yearly Meetings belonging to the Five Years' Meeting comprise in their membership about three-fourths of the Friends in America. Up to the beginning of 1919, there was contributed to the work of the American Friends' Service Committee from all sources \$909,731.33. Most of this came from Friends, the membership of the Five Years' Meeting furnishing \$8130,326.78, or a little less than 15 per cent. of the total.

Full statistics are lacking as to the attitude of the young Friends of the Five Years' Meeting and Ohio (P) toward military service. An attempt to secure statistics from the monthly meetings brought replies from meetings representing only about 27 per cent. of the membership. *Conclusions drawn from them must be taken with reserve.* Nevertheless, the

general showing cannot be ignored. These reports would indicate *(if the proportions hold for the meetings not reporting, which is not at all certain)* that of the young men drafted or liable to the draft possibly 350 stood against any service under military direction as straight out C. O.'s; about 600 accepted some form of non-combatant service, and about 2300 went into combatant service. The total number of men and women in Reconstruction service (to First Month 1, 1919) was 251. To these should be added probably 50 furloughed for farm work. There is no means of knowing how many served in the army, Y. M. C. A. or Red Cross. In many cases young Friends known to have conscientious scruples against war were given deferred classification or exempted for farm work by their draft boards. For these reasons it is difficult to estimate the number of young Friends who took the full C. O. position.

(To be continued.)

SOME QUAKER CHARACTERISTICS OF SEVENTY YEARS AGO.

[The current number of the *Friends' Quarterly Examiner* contains a reminiscent paper on Quaker Characteristics in England seventy years ago. It could easily be matched by experiences on this side the Atlantic if one searched a few family diaries of those days. The author, then a lad, engaged in a city office, recounts some of his own experiences.—Eds.]

Our business premises were closed for two hours on the mid-week meeting day that all assistants might share in the privilege of our solemn and often living times of worship. I confess I was often glad when my father and grandmother finally shook hands and "broke up"; but I think the training was useful, though frequently our thoughts wandered to picturing what the damp stains on the walls and the knots in the unvarnished wood of the dado might be made to represent. A dear aunt of mine was our only recorded Minister, and though occasionally a man Friend spoke he was not generally approved. My aunt was very often away paying religious visits to distant parts of England or Ireland, so that it was no unusual event to meet for many weeks in solemn silence.

The ministry in Friends' meeting was generally of a very different order from that which prevails to-day. Much of it was to impress on us the necessity of being faithful to our testimonies, and almost all our preachers intoned their sermons—much as our late Friend Anna Fox used to do—indeed it came to be looked on as a mark of Divine unction, and to be cultivated rather than avoided. I well remember an American Minister telling us that when he first began to speak in meetings, some good Elders called on him to encourage him and one of them added, "If thou art faithful, dear young man, thou wilt learn the tune in time." This was ———, and he had certainly learnt his lesson well!

Yet some of the Ministers I knew as a boy were most excellent and mighty. I never forgot such men as Benjamin Seeborn, John Pease, John Hodgkin and others. John Pease was called "The Silver Trumpet of the North." Some were very wordy, one, a connection of my own, would ring out a succession of words "in, by, through, toward and concerning us," but he avowed it was from an earnest concern to speak exact truth. I remember his beginning his prayer in meeting with the words "really, truly and surely; surely, truly and really."

Our meetings for discipline were often taken up a good deal with disownments, chiefly for "marrying out"—or for marrying first cousins, and many a good Christian family has been lost to us by that most un-Christian rule. I knew of one case when a young man informed the overseers of his engagement to a girl not a Friend. They told him he must be disowned if he married her, and he so much valued his membership that he gave the girl up. Then the overseers told him that he must be disowned for breaking his engagement, so finding he was on the horns of a dilemma he married the girl and was disowned accordingly.

Weddings were difficult in those days, as the engaged couples had to "pass the meeting" as it was called, that is, they had

to come together into the Men's and then the Women's Monthly Meeting (always then held separately) and say, "Friends, I intend to take my friend to be my wife, if the Lord permit." This was done in the Monthly Meeting to which the young woman belonged, but the young man alone had to make the announcement in his own Monthly Meeting.

In reviewing the past I feel sure that the extreme care to find the right words in which to answer the Queries arose from the earnest desire to have a conscience void of offence, and the same thing is very noticeable in the caution exercised and embodied in the advices to meetings to be careful in too often using the name of "God." Thus, Friends of sixty years ago avoided that solemn word and spoke and wrote of "Best Wisdom," "Good Providence," "The Most High," "Infinite Goodness," and other like phrases.

Speaking of phrases, Friends were very fond of them. They rarely spoke of America, it was "The other side of the Atlantic," and in preaching, Isaiah was the "Evangelical Prophet," David "The Royal Psalmist," and Paul "The Great Apostle to the Gentiles." Death was "the undeniable messenger." We used many expressions peculiar to our own body, but not easily understood by others. Thus the "family sitting" or "religious opportunity" were terms in constant use and implied what others might describe as a prayer meeting, a devotional meeting, and yet possessing a meaning of their own, as such meeting might be or often was throughout in silence.

My late cousin, Edward Backhouse, told of a day school kept by a worthy Presbyterian to which some young Friend boys were sent, and on one occasion John Mounsey arrived late and the following ensued.

Master: "Morning lad, why art thou so late?"

Mounsey: "Please we had a family sitting."

Master: "What is that you had?"

Mounsey: "Please we had some visiting Friends."

Master: "What do you mean by that?"

Mounsey: "Please we had a religious opportunity."

The situation was getting very difficult for poor young Mounsey when Jasper Capper—evidently a boy with a little more worldly wisdom—called out, "Please, he means they had a prayer meeting."

I think one of the most singular modes of expression had connection with our public ministry. We never heard of a Friend preaching—"he appeared in testimony"; he never prayed but "appeared in supplication." Then if a Friend's public appearances were approved he was duly recorded as a Minister. The late Henry Southall told me of a Friend who had returned from meeting, and when asked what had taken place there replied, "A. B. appeared both from his feet and his knees."

Ministering Friends travelled with certificates from their Monthly Meeting much more frequently than that is now the case, and very often a Minister on coming to a town "would feel a concern to sit with families," which involved on the Elders the duty of arranging a suitable time when each family could conveniently gather together and have a religious opportunity. Often these were times of great blessing to those visited. I call to mind some dear Friends who were specially qualified for this work and who seemed to be Divinely enabled to read one through and through, or as Friends expressed it, "to see into states." Very particularly were Benjamin Seeborn and Joseph Thorp and Priscilla Green favoured in this way, but I might enumerate many others.

My venerable Friend, Joseph Shewell, of Colchester, told me of a curious evidence of the power of "seeing into states" that he remembered when a young man. A minister was "visiting families" in a town where three young men engaged in a shop, who much disliked the idea of receiving such a visit, and they persuaded three gay young acquaintances of theirs to take their places, instructing them how to behave so as not to excite suspicion. The "religious opportunity" was accordingly held, and the dear Friend had no idea that any trick was being played upon him. The three sat very still and behaved most demurely for a long while, and then the Minister

just said these words, "A whip for the horse, a bridle for the ass, and rod for the fool's back. Young men, this is all the Lord has given me to say to you, so take it and divide it among yourselves." Probably such words would do them far more good than a long religious address. How they divided the three clauses among them I do not know.

Many instances are recorded of the wonderful insight granted to Ministers of a past generation. I can only record one or two. There was a certain Friend named Luke Cock, by trade a butcher. He was being driven by another Friend to a distant meeting, when in passing a lane, he said to his companion, "I must go down that lane." His friend replied, "If thou dost thou wilt hardly get to the meeting to which we are going in time." "Never mind," said Luke, "I must go down that lane." Accordingly they went, and after going some distance, came on a Friends' meeting house where a meeting was being held and a man was preaching. Luke sat down but soon rose and said, "Friends, the devil is in this meeting," and, after another pause, "Friends, the devil is in that man," pointing to the preacher. Immediately a man in the meeting called out, "Ah, I have won my wager. I knew you could not take in the Quakers." Luke then left the meeting and proceeded to the one he had arranged to attend. I have known Friends whose whole after life has been altered, or influenced by a heaven-sent messenger from one to whom was given the power "to see into states."

In my younger days we were very particular in the use of the plain language, we never used the title of Reverend, or Sir, and the straightest among us never used the word Church as applied to a building. Thus St. Paul's Churchyard was spoken of as "Paul's yard." A very dignified aged Minister, Cordelia Bayes, told of how, when sent to school, she was asked to tell the names of two rivers in North America, to which she answered "The Ippi" and the "Uri," and when she was reproved for such nonsense replied, "Please, Friends never say Missis or Miss."

As a boy I remember often been called after in the streets, "Quack, Quack, Quaker," or the rhyme;

"Oh thou Quaker, don't thou me,
I was not born to be thoused by thee.

It was probably a useful training to learn to bear such things quietly and not to retaliate.

Sometimes our plain language became rather picturesque, as when two sisters were undecided as to which side of the ironing table they should go to and at last they settled it by saying, "I believe it will be right for me to go to the left and then it will be left for thee to go to the right."

Seventy years ago the policy of our Society was distinctly conservative; there was very little mission work either home or foreign, and many were the cautions given to us young Friends to beware of "creaturely activity" or "running before our guide," or "daubing with untempered mortar." The prevailing concern of our Church was that it should be kept pure and clean. Friends spoke of it as "The Spiritual Israel" and "Our Zion."

Many meetings up and down the country were always held in silence except when visited by some Minister travelling with a certificate, and then very frequently the visitor had a concern to have a "public meeting" in the evening to which everybody was invited, and the shutters which usually divided the women's meeting-house from the rest were removed, and often a very solemn impressive meeting was held, in which the Friend appointing the meeting spoke for an hour or more and usually closed in prayer.

As to the discipline of our Society, our women Friends were allowed no power whatever. They held their Preparative, Monthly, Quarterly and Yearly Meetings quite distinct from the men, and if they needed any directions from the men they sent a little note into the Meeting as, for instance, one well remembers the Yearly Meeting Clerk reading, "Women Friends request to know what hour the Yearly Meeting expects to adjourn"; or, "Is the present a suitable time for the Yearly Meeting to receive a visit from a woman Friend under

a religious concern?" Speaking of women Ministers visiting the Men's Meeting, I remember some such visits with great thankfulness, so distinct was the message that the "dear Sister" had to deliver.

Sixty years ago the London Meetings were frequently disturbed by the conduct of a fanatical man named Sowerby, and on several occasions he managed to intrude himself into the Yearly Meeting. I saw him spring up from under a form where he had lain concealed, but before he had time to say much the doorkeepers got hold of him, and though he fought manfully, carried him out and handed him over to the care of the police. Once, however, he gave the doorkeepers the slip, and as they chased him upstairs into the gallery he vaulted over the rail on to the sounding board over the Ministers' seat, which was at that time only canvas stretched on wooden frame. This of course gave way and left the poor fellow caught in his own trap. I know it sent a very unpleasant thrill through the meeting for worship then being held, and I fear few of us remember much else that occurred that morning!

But, while we rejoice in our present-day freedom, we surely need to remember that Christ and the terms of discipleship with Him remain the same and that non-conformity to the spirit of the world and the renewing of our minds are the conditions of our knowing "what is that good and acceptable and perfect will of God," whether for ourselves or our Church.

WALTER ROBSON.

A CHRISTIAN VIEW OF DISARMAMENT.

ELBERT RUSSELL

(This article was written just before the Washington Conference was held.)

The Society of Friends favors disarmament, and limitation of armaments as a step toward it, as practical measures looking toward the abolition of the use of armed force between nations, because it believes all war to be contrary to the principles of Christianity.

(1) Jesus taught the universal fatherliness of God and the moral unity of mankind. All nations are his creation and their welfare equally the object of his fatherly care. Political divisions are subordinate to the common human brotherhood and can no more absolve nations from the duty of neighborly helpfulness and brotherly love toward others than membership in one family, clan, or corporation can justify selfish or hostile treatment of other social units within the nation. International relations are subject to the principles of Christian morality: national conduct must conform to the Golden Rule.

To belong to the family of God, we must treat kindly those outside our own nation, just as we do our fellow-citizens, even though they be called our enemies. After this fashion Jesus taught: "Ye have heard that it was said to them of old time: Love thy fellow countryman but hate the foreigner. But I say unto you, Love the foreigner, pray even for the conqueror and oppressor that ye may be Sons of your Father in Heaven; for he makes the sun to rise on both Japan and California, and sends rain on Ireland and England alike."

(2) Jesus taught the supreme worth of human personality. It is not to be made secondary to any other values. No institution is of such value as to justify the sacrifice of human welfare or human lives. Institutions are made for man, not man for institutions. To gain the world at the sacrifice of personality is an unchristian bargain. War is never justified as a means to any goal obtainable by it, for it involves the debasing and destruction of men. Armaments involve not only the preparation for war, but divert the national resources and energies from the cultivation of the spiritual capacities, and necessitate a relative neglect of education, philanthropy and religion. The only sacrifice of personality for the general welfare is that which is voluntarily given in the spirit of love, as Jesus went to the Cross. As Ruskin reminds us, it is

good when a soldier is willing to die for his country; but evil when he is willing to kill other men for it.

(3) According to Christianity, love is the greatest human virtue; its universal practice, the social goal of humanity. But war is an expression of hate, the greatest sin according to the Christian standard. Booker T. Washington said truly, "The greatest injury a man can do me is to make me hate him." We have recently learned anew how impossible it is to carry on a good-natured war. And a nation can only be kept at the task of supporting a great army and navy in time of peace by propaganda of suspicion, fear, and hate toward some neighbor. Recall the periodic "rumors" and "scares" about Japan before 1914, whenever the naval appropriations came before Congress. Such supreme debasement of the national spirit comes, even though there be no war.

(4) Jesus appealed to the potential goodness in human nature as a basis for the kingdom of God. He believed the higher, unselfish virtues and impulses serve better as a basis of social institutions than the selfish and the vicious.

Altruism is as ancient in the history of even prehuman life as selfishness, as Kropotkin has fully shown in his "Mutual Aid." We have learned to train men to courses of conduct, within limited areas, controlled by altruistic motives. Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public celebrations and education glorify the deed, praise the heroism, and perpetuate the motive. A similar all pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all relations, would produce a Christian universalism as reliable for the basis of human relations as is nationalistic patriotism, and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel. This cannot be done as long as heavy armaments contain a threat of war, provoke rivalry in hostile preparations and demonstrations, and cultivate suspicion and ill-will.

But we do not advocate a merely negative disarmament. We would substitute spiritual forces, Christian influences and relations, and organized justice and good-will for competition in armaments and threat of war as the basis of national security. We want to substitute the better way for armaments and war. This is not merely a dream of visionaries. In his "Farewell Address," Washington gave the injunction to our nation to "give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence." This can only become effective when our international relations are based on these virtues and the world organized to practice them.

(1) Accompanying disarmament, whether partial or complete, we should, both as a nation and as individuals, continue to disarm the spirit of other nations by the practice of Christian benevolence. We returned the balance of the Boxer Indemnity to China, and made her people our friends. A million German school children think kindly of America because they have been fed by American citizens in the name of America. When they grow to be voters, we will need no armaments.

Instead of spending our revenues on hostile armaments, we should devote it to the spread of those influences that make peace. We have lived for more than a hundred years alongside Canada with no forts or warships along the four thousand mile frontier. We need no armaments to protect us from such a neighbor. If we devote a fraction of the money and energies now spent on armaments to carrying the influences of Christian civilization to Mexico, China, and other nations who might become a menace, we will make them as good neighbors as Canada. Missionaries, teachers and statesmen are better than soldiers to make neighbors peaceable. Schools, hospitals and churches are superior to forts and battlements.

(2) Accompanying disarmament, the world should be organized for the regular and orderly practice of justice between nations and the judicial settlement of disputes. The form of organization and procedure are secondary. A gener-

ation trained to respect the decisions of such tribunals will accept their decisions as loyally as the citizens of the American states have come to respect the Supreme Court. Such loyalty will be effective once it is identified with patriotism. If loyalty for a common government can hold the nations of the British Empire together, enough moral power can certainly be found after a generation is so trained to bind the world under one law.

The Society of Friends looks forward eagerly to the coming conference on the limitation of armaments. It is hardly to be expected it may realize fully our ideal. But we hope it may be able to arrange for a reduction and limitation of armaments and thus take practical steps toward lifting from the world their burden and menace. We may hope still further that it may help put international relations on a basis of greater mutual trust; and help statesmen to recognize the evil of national selfishness and aggression as principles of international morality, to proceed more largely according to an ideal of mutual helpfulness in their foreign policy, and to grant every people a fair opportunity to enjoy the good gifts of our Common Father. Even a measure of disarmament may serve to turn the thoughts of the world toward substitutes for military force as a guaranty of national security and a means of settling international disputes; and so help to make room for international relations on the basis of organized justice and Christian good-will.

CHILDREN'S CORNER.

A DEED OF KINDNESS.—The hill was alive with merry boys and girls on a bright sunny afternoon in winter. What fun it was indeed to coast swiftly down the icy slope, and what shouts of ringing laughter as the sleds flew down the hill.

Young and old seemed to be having the gayest time possible. Big boys on double-runners, with crowds of little tots at their backs, with rosy cheeks and sparkling eyes, turned the sharp corner to help drag the heavy carry-all up to the top again.

The sun had almost set, and its rosy light filled the street, but before any had started to go home a man driving a large load of wood began to ascend the icy path. The sleds steered out of the way as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged, and began whipping the poor creature. As the horse could not go on, the man struck harder. Then a little girl, Amy by name, got off her sled and stepping up to the man said, politely,

"Couldn't I help you with your horse, sir?" The load of wood seems very heavy for him." The man looked very much surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up the hill.

Amy then led the horse along, for she was very gentle, and the noble creature was perfectly willing to obey her. The man walked along and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood, as the load was not too heavy for a level. As the children all bade each other good-night to go home, the man turned around, saying, "Many thanks to ye, my lads, and to the little missy," which showed how he felt. Which do you think was happier that night, the horse, or the little girl who belonged to the Society for the Prevention of Cruelty to Animals?—Our Dumb Animals.

PROBABLY few Friends in America realize the extent of the foreign missionary labor which English Friends are carrying on under their Friends' Foreign Mission Association. The number of missionaries working under the direction of this organization is, according to countries: India, 25; China, 30; Madagascar, 23; Syria, 16; Ceylon, 5; Pemba, 8; making a total of 107 foreign workers.

American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*JAMES A. NORTON, *Assistant Secretary.*RUSSELL J. CLINCHY, *Publicity.*ANNA B. DUDLEY, *Women's Work.*WILLIAM B. HARVEY, *Associate Secretary.*

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

WHY SAVE IGNORANT PEASANTS?

Someone has said that if you search far enough back in the history of a prince you will find a peasant, and if you search far enough back in the history of a peasant you will find a prince.

This is one of the deep reasons for saving starving, ignorant peasant children from starvation. Woodrow Wilson, in his book, "The New Freedom," says that life is always being renewed from the soil. And in our search we find that it is true that the great men of the world, those who have been most effective in making their talents play a useful part in the world, have been men who have come out of the loins of peasants, who have taken their strength from the soil.

Have we found ourselves thinking that the Russian people are so ignorant and so cattle-like that to save them is only, after all, to keep cattle alive? Have we thought that they are such clods that it might be better to give of our money and resources to people who offer far more possibility in their lives?

Have not some of us paraphrased that sentence which Nathaniel spoke 1000 years ago when he said: "Can any good thing come out of Nazareth?" And we have said that no good thing can come out of Russia. But Jesus came out of that degraded and miserable and ill-famed village of Nazareth which was despised throughout all his people; and cannot some great, true, useful life come out of even Russia?

Great and healing life has come out of Russia. That gracious apostle of the spirit of Christ, Tolstoy, came out of this Russia. And among this mass of people of the soil there were many who could respond to the appeal of this life which was lived in the spirit of love and mercy and kindly forgiveness.

And is it not strange that we have forgotten the story that for years was one of the forces which kept the soul of the world alive? There was no story that so thrilled our hearts, nor so deeply stirred every passion for liberty and truth and freedom within us, as the story of those brave, undaunted, fearless Russian patriots, who, under the cruellest autocracy the world has ever known, struggled that Russia might be free, and faced the horrible living death of the Siberian prisons for an ideal. These men and women, seeing in their minds the life of the future, free Russia, fought the forces of darkness and evil of a Czar's tyranny, and, torn from family and home and hope, went out unafraid to the frozen deserts of the North.

These men and women were the people of the soil, born of the peasants, reared in the hovels of a people kept ignorant and poverty-stricken by force for generations. These pure, unselfish idealists came out of even the peasants of Russia.

What has come, may come again. Because the lives who fought for freedom under a tyranny and who are still the ones who will lead Russia eventually to the light, came from the soil and the peasants, it is well to save Russian children. Yes, and because He who was born in a stable among the cattle and the lowly of the earth, and worked as a peasant and carpenter, became the One who made the way to God a pathway of light, it is well to save Russian children!

SALE OF EUROPEAN EMBROIDERIES.

The Service Committee, through its Women's Work Department, is arranging for a sale of embroideries this spring. There will be handwork from Russia, Austria and Germany, including laces and linen embroidery. The first consignments of these goods are already on the way to this country in charge of returning workers. The date and place of sale will be announced later.

SELF-RESPECT GROWS WHEN SELF-SUPPORT ARRIVES AMONG POLISH PEASANTS.

It is quite easy to tell which peasants have had a few years of freedom, according to Alizon Fox, a member of the Friends' Mission in Poland, for they seem so much more self-respecting and independent.

The peasants were always kissing the hands of the relief workers and bowing and begging in the districts where they worked last year. But this year none of the men workers in the Mission have had their hands kissed. It is quite a different act when it is extended as a courtesy to a woman, that courtesy being quite common in official circles in Poland. But the peasant hand-kissing went with bowing and begging as to a superior.

The difference is that the district in which the Friends were working last year was set in the midst of large estates. But the peasants among whom they are working this year have had their own land since before the war and their land was the rich black earth of the old Ukraine on which they could live quite well. Only this winter some of the workers visited a village where the peasants had started the old method of whining and begging and subservency, and they found that a big estate was near and the peasants had only had little land for themselves. The plan of the Polish Government is to split up the big estates among the peasants and this will help restore a strong and self-respecting country folk.

The Friends expect to bring this new district also to self-support by the coming harvest as they have done with other districts in the past, through their policy of helping the neediest peasants by food, and by organizing cottage industries in the winter and by ploughing and distributing seeds this spring. Only those who are quite without horse, cow or plough get this kind of help. The others who are relieved of the burden of their more destitute neighbors, are able to pull through until harvest. One good harvest, in this rich black earth, puts a district on its feet.

The village of Koniuchy is one of the four centres in East Poland where the Friends are working this winter. This entire territory was ravaged by war and fire seven years ago and has had no chance to recover, since its ownership was undecided until last year, and neither Russia nor Poland, weighed down by their own problems, had any help to spare for this no-man's-land which might later on go to some other country. The whole of East Poland is now flooded with refugees returning from Russia, fleeing before the famine as they fled seven years ago before the armies.

The simple courage of these peasants in the face of what to English or Americans would seem impossible hardships, is most remarkable. One woman living in a dugout with very little food was asked by one of the Quaker workers if she had a horse.

"There is my only horse," she said, smiling, pointing to a scrawny hen that was picking up food inside the dugout. It was the only animal the woman possessed. A few weeks later she came to one of the Friends' food distributions which is given to the poorest families to help them through the winter. She was asked about "her horse."

"My horse is dead," she said sadly, and then told how even the little hen had died because of lack of food.

RUSSIA EVER CALLS.

The latest cable from Murray Kenworthy in Russia states that children are dying in the children's homes and the hospitals because of the total lack of bedding material. It is hardly possible to conceive of places designed to take care of abandoned and orphaned children, and especially hospitals, being without adequate bedding supplies, but there are very few of these places which have any supplies at all of this character. The pictures which are being sent in tell the story even more graphically than words can. The children lie mostly upon tables and the floor and on whatever parts of the iron and wood portions of the bed will hold their bodies. In several of the homes our workers saw rooms which were so

filled with children that there was no space for them to all lie down upon the floor at once.

This situation affords the possibility of giving relief in a most effective way. Old bedding which is still of use is valuable; but new bedding material is, of course, most wanted in order to stand the severe wear to which it will be subjected. There is practically no limit to the amount of this which is needed. Stocks are now being made up at the Friends' storeroom to provide for this need. Whatever you can give will be a most decided help.

BEULAH HURLEY ILL WITH TYPHUS.

Beulah Hurley, who has carried the burden of the direction of the Unit in Russia during Murray Kenworthy's sickness, was taken ill with typhus a week ago, according to a cable received Third Month 28. The cable stated simply that it was a slight case.

Murray Kenworthy is convalescing slowly in Moscow. Nancy Babb is back at work. Cornell Hewson is also recovering from typhus in Minsk. Dr. Mary Tatum, a member of the Polish Unit, is also on the way to complete recovery in Warsaw.

Dr. Lucy Elliott, a physician from Flint, Michigan, who was accepted for service in Russia a month ago, has now arrived in the famine area, and has begun her work in taking care of the health of the Unit.

SHIPMENTS received during week ending Third Month 25, 1922.—91 boxes and packages received.

Contributions received during week ending Third Month 27, 1922, \$24,026.50.

FRIENDLY NEWS NOTES.

FRIENDS' SELECT SCHOOL NOTES.—An invitation is extended to Friends to hear Dallas Lore Sharp address the school on the afternoon of Fifth Month 5th at 12.40 on "How to Spend the Summer Vacation."

On Third Month 10th, under the Department of Educational Measurements at the University of Pennsylvania, a series of Ability and Achievement Tests was given throughout the entire school. It is expected that these tests will be a valuable aid to teachers in determining what may rightly be expected from each individual pupil.

A committee representing the School Committee, the teachers, and the students has been at work for several months on the preparation of a School Seal. This committee has decided on the phrase, "The Whole of Life," as the School motto. This is a free translation of the poet Horace's "Integer Vitae." The design for the School Seal include William Penn's Coat of Arms.

The drawings have been completed for the proposed addition to the School buildings, which will provide offices and an additional class room and serve as the main entrance from the Parkway. It is hoped that sufficient funds will be forthcoming to erect this addition during the coming summer.

Among some of the comparatively recent additions to Friends' Library, Phila., we find the following:
Cadbury—National Ideals of the New Testament.
Chalfant—Father Penn & John Barleycorn.
Kent & Jenks—Jesus' Principles of Living.
Morse—Life & Letters of Hamilton Wright Mabie.
Seton—Woodland Tales.
Streeter—Message of Sadhu Sundar Singh.
Van Dyke—Camp-fires and Guide-posts.
Warteman—Archang, the Little Armenian.
Williams—What's on the Worker's Mind.
Wood—Heroes of Early Israel.

LINDA A. MOORE,
Librarian.

THE Thirty-ninth Annual Report of the Foreign Missionary Association of Friends of Philadelphia has just been cir-

culated. It is of unusual interest in view of the splendid effort made during the year to collect \$58,000 to carry forward the new work at the mission in Japan. Of this sum more than \$48,000 have been donated and the work contemplated is being forwarded. Gilbert Bowles speaking for himself says: "The following things have claimed my time and thought this spring: Young Men's Work, especially conferences and the monthly meetings of young men in our home. I have had no regular Bible classes. There is encouraging evidence of real spiritual growth on the part of a number of young men, and that in the face of some special problems. The Christian students are still eager for the dormitory. One young man with very limited means recently gave three yen out of his allotted funds for this purpose, literally begging at the same time on behalf of the Christian young men for the early erection of the dormitory.

"One encouraging feature of the Young Men's Work is that one of the best Bible classes has been for the past two years conducted by Japanese who became Christians and received their first training in our English Bible classes.

"Though in facing conscription call none of the young men have taken the open stand of conscientious objectors, conviction is steadily deepening with a number of them. At least one young man in the service this year is well known to the higher officers for the strong stand he has taken. It is becoming increasingly evident that there may develop in Japan a new type of conscientious objector. Japanese young men must work it out, aided as they have been and will be by the experience of young men in the United States and England."

THE Board of Managers of Haverford College, Haverford, Pa., announce that Jacob P. Jones Foundation Scholarships open to young men graduating from accredited Secondary Schools and passing the College Entrance Board Examinations. These scholarships of \$300.00 each are awarded on the following basis: (1) Qualities of manhood, force of character and leadership;

- (2) Literary and scholastic attainments;
- (3) Physical vigor.

Awards will be made early in Sixth Month and the scholarships are offered for National Competition.

The Board announces also four Corporation Scholarships with an annual value of \$300.00 each, to be awarded without application to the four Freshmen receiving the highest averages in the College Entrance Board examinations in 6th Month.

MARRIED.—On Fourth-day, Third Month 29, in Warsaw, Poland, HARRY G. TIMBRES, son of Harry and G. Ella Timbres, of Edmonton, Alberta, Canada, and REBECCA SINCLAIR JANNEY, daughter of O. Edward and Anne Webb Janney, of Baltimore.

DIED.—At his home, Millisle, County Down, Ireland, on First Month 9, 1922, JOHN STAMP KEELING, in his eighty-third year.

—, on Third Month 21, 1922, at Homeopathic Hospital, West Chester, Pa., JAMES C. CHAMBERS, of Kennett Square, Pa., in the seventy-first year of his age; a member of New Garden Monthly Meeting of Friends, Pa.

—, at West Grove, Pa., Third Month 14, 1922, LYDIA C. HUGHES, daughter of Priscilla H. and the late Mark Hughes, in her forty-third year; a member of New Garden Monthly Meeting.

—, at the home of Catharine W. Cope, Fallsington, Pa., on Third Month 11, 1922, SAMUEL B. HUSEY, in his seventy-ninth year.

—, at his home near Birmingham Meeting-house, Pa., Second Month 9, 1922, BENJAMIN SHARPLESS, in the eighty-seventh year of his age; a member of Birmingham Monthly Meeting.

—, on Third Month 27, 1922, PHEBE W. WARING, widow of Joshua Waring, of Norwich, Ontario, Canada; a member of Norwich Monthly Meeting.

—, Third Month 10, 1922, at the Sanitarium, Battle Creek, Mich., MARGARET L. SIMKIN, wife of Robert L. Simkin; a member of New York Monthly Meeting.

A Philanthropy that Pays Dividends

THE WHITTIER CENTRE HOUSING COMPANY

INCORPORATED MAY 22, 1916

OBJECT:—To Improve Living Conditions for Normal Negroes

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The Company offers for sale at this time

\$50,000.00 of Stock	-	-	-	at \$50.00 Per Share
Authorized \$200,000.00	-	-	-	Outstanding \$54,000.00
Return 5%				

Payable semi-annually, FEBRUARY 1st and AUGUST 1st, with interest from the date of purchase

The Company owns Real Estate in seven *Two-Family Houses* at Dickenson and Opal Streets and *Thirty-two Houses* on Moss Street, north of Parrish Street, Philadelphia, valued at \$120,000, including recent improvements. Other assets through bequests, \$10,200.00.

The Moss Street houses were very much run down when bought by the company, and in their completely renovated condition are a healthful improvement to the neighborhood and command a higher rent. They are all occupied and are on a continuous paying basis. 5% dividend has been paid without exception to the stockholders since the organization in 1916. The Board of Directors receive no compensation.

Our Rent Collectors are also Social Workers and help to solve the problems of many of the families.

The object of the present issue of stock is to enable the company to pay off the mortgages on the properties amounting to \$48,649.20, and so that new projects may be started to extend the work when favorable opportunities are presented.

There is need for hundreds of homes for the colored people of the city, who are living in such overcrowded quarters that they are a menace to the health of the community, especially as they are so susceptible to tuberculosis. Eighty-three applications were received for two houses.

You can help to improve the Living Conditions, health and morals of your colored neighbors if you will invest in the stock herewith offered.

Remember it is not a gift, but an investment.

Checks can be sent to *SAMUEL H. CARPENTER, Treasurer*, 517 Chestnut Street, Philadelphia.

Additional information will be gladly furnished by

HORACE F. CASE, Secretary,
613 Lombard Street,
Philadelphia, Pa.

The Figures Below Tell a Story

Note the Comparisons of Fire Loss as to Property Loss through want of Paint and Varnish Protection. Then the Money that was spent for Fire Insurance as against the Amount spent for proper Surface Protection.

1920 Fire Loss **\$350,000,000**

1920 Property Loss through Decay and Rust over **\$1,000,000,000**

1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

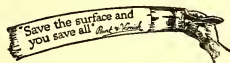
1920—Paid for Surface Protection (paint and varnish) **\$300,000,000**

The Use of Paint and Varnish as a Protector Rather than as a Beautifier is now the Popular Idea

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STAKES AND CORDS.

The pen-portrait of the suffering Servant of Jehovah in the book of Isaiah is followed by a vision of the marvellous spread of true religion in the world. The Apostle Paul, we know, interpreted it as a prophecy of the arising and diffusion of the Church among the Gentiles, far beyond the narrow boundaries of Judaism. The prophet cries out: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited."

Similar prospects have often drawn out the anointed seers who from time to time have been raised up in our Society. We have been encouraged to look forward to a world-wide diffusion of the principles of Christianity for which Friends stand. That which is now crystallized in a small society must yet become the faith and practice of humanity. And it is clear that our witness must be world-wide, neither sectarian nor denominational. If we are indeed in our witness, as well as in our experience, "Primitive Christianity revived," we must revive the catholicity of the early Church. We know how deeply early Friends felt this concern. They appealed to "that of God" in all men everywhere. They were not interested in "Quakerism," or in any "ism," but in the bringing of every man into the experience of "immediate divine revelation."

If we have not faith in our Message; if there be a lurking suspicion in our minds that in the very nature of things it could only appeal to men of a certain temperament, in those whom the mystical sense has been in some degree developed; if we do not preach the Grace that hath appeared unto *all* men, bringing salvation where heeded, we have not a catholic, but a merely denominational mission in the world.

If we are Friends, it is because we feel the urge of two imperatives: "Ye *must* be born again," and, that "God is spirit, and they that worship Him, *must* worship Him in

spirit and in truth." We plead for the life begotten of God, and not of the will of man, as the way to the Kingdom. We also plead for a worship which does not stand in the will, power, or time of the creature, but which is the upspringing of the fountain of living water in the heart. And we believe that "the Father seeketh such to worship Him" even those who know the inner court, where He is seen face to face. We are forbidden to choose our manner of worship. We can only worship aright in the power He gives. And this pure worship must yet supplant all other worships in the earth, as men come to a truer knowledge of God.

There is a new spirit in the air which re-awakens in our Society the sense of a world-wide witness; that we have a Message to preach to the nations, and that we must live out its ethical implications, in order to back it up. There are many, not only just on the borders of our membership, but far afield, who must be our concern. We must point them to that Voice that can speak to their condition. And we must enlarge our habitation in order to welcome the spiritual children that will be born.

Yet at the same time, in looking out, we must not forget to look in also. With the lengthening of the cords we must strengthen the stakes as well. Expansion without corresponding deepening is a dangerous experiment. We must obtain a firmer grip on the realities of eternity. We must re-discover the central Principle from which our principles and testimonies spring as from their root. In short, we need a fresh conviction, a clearer vision of our Divine Lord, and a richer experience of His healing and baptizing power. The stakes must be driven deeper in if the cords are to be lengthened further out.

M. I. R.

I HAVE not seen, I may not see,
My hopes for man take form in act,
But God will give the victory
In due time; in that faith I act.
And he who sees the future sure,
The haffing present may endure,
And bless, meanwhile, the unseen Hand that leads
The heart's desires beyond the halting step of deeds.

—WHITTIER.

ONLY when on form and word obscure
Falls from above the white supernal light
We read the mystic characters aright,
And life informs the silent portraiture,
Until we pause at last, awe-held, before
The One ineffable Face, love, wonder and adore.
—The Book, J. G. W.

This is the place for solemn thoughts;
Here prayer in silence steals!
And here his word, with healing fraught,
God to the soul reveals.

For from the wheat the chaff remove,
The gold from dross set free,
Till nothing remains save that pure love
Which lifts the soul to thee.
—AMELIA OPIE.

3-6
CROSS
R.F.D. NO. 2

THE OPEN DOOR.

*Issued as closing minute of Philadelphia Yearly Meeting,
Third Month 31st, 1922.*

"Behold, I have set before thee an open door."

Repeatedly during our meetings we have been reminded of these familiar words. They express not only our *opportunities* but also our call. "I have set before thee"—thus the living Christ speaks to His individual follower. It is *God's call* that should prompt us to any service; and His call should be answered in *consecration and with joy*. Personal consecration, a *living faith* in our Lord and Savior Jesus Christ, and a *joyous obedience* to Him as He may lead us into service, are essential if we are to enter the doors of opportunity before us.

And what doors have been opened before us! What a forward looking call, what service!

One of these doors is our own *meetings for worship*. These are of *fundamental importance* in maintaining our spiritual power. We should learn to love our meetings, because we expect to *meet with God*. Our small meetings should especially claim our loving interest and our prayers; and we should visit them as we have intimations of God's leading. Though we may have a Visitation Committee, the door is nevertheless set open before us all and we should pray to enter it.

Another door of service that is constantly open before us is the *radiant Christian joyousness of our daily lives*. In *family life, in business relations, in our social activities and in the use of our leisure time*, we can manifest the *radiance of Christ*. As His character comes into our hearts, and His joy into our lives, we shall attract others to desire Him. "*The joy of the Lord is our strength.*"

Still other doors appear to be set before our Meeting to a very remarkable degree, and the field literally is the world. We have liberated our beloved Friends, William C. and Elizabeth C. B. Allen, for a Gospel journey around the world. They need our sympathy and prayers. We have authorized a Visitation Committee to visit all our subordinate Meetings. Our Peace Committee, Social Order Committee and Extension Committee find larger fields of service than they can occupy.

We are having new opportunities of fellowship with *other Friends and with other Christians*, and these, we believe, have come to us because our Heavenly Father has service in them for us to render. We are looking towards a closer connection with the *foreign missionary work* in which our members are engaged. This is another door set open before our Meeting, with possibilities of service which we only *dinly foresee*. Finally, the great work of the American Friends' Service Committee calls steadily for the very utmost that we can render.

As we consider all these opportunities which our loving Father in Heaven has set before us, we realize afresh that we *must put first things first*. We rejoice in our opportunity, but we are solemnized by the thought that God has *so much for us to do*. We remember that we must *humble ourselves* as little children if we are to enter into the Kingdom of Heaven, or into the doors that are opened. In all earnestness and in all consecration, let us therefore "*put on the whole armor of God*" and joyfully accept the message: "Behold, I have set before thee an open door."

A WORD FOR THE HOUR.

I have sent out at times of crisis various appeals to Friends to get behind the work of relief in Europe and I have always met a quick and generous response. It has given me deep inward joy to see how ready Friends really are to take their share in tasks and responsibilities when the call comes to them.

But I feel impelled today to send out another kind of call. It is not for money; it is not for clothes; it is not for volunteers to go to distant lands. It is for a deeper and more complete devotion to the spiritual mission of the Society of Friends. It is primarily, of course, an appeal to young Friends, but we must be very careful not to divide our forces into two groups—the young and the elderly. The only way we can get a good

crop of noble, dedicated young Friends is to have those who are fathers and mothers thoroughly awake to the significance of our spiritual mission in the world. After all it is not a question of age, it is a question of vision, of loyalty, of devotion, of holy passion for the spread of light and love. The earlier the awakening comes the better. The more years that are given to this great business of life and service so much more is the true joy of living realized. But whatever may be one's age, let the business begin now and let no one say: "I am an old derelict and my time to contribute is past. This is the day of the young and the strong." No, not that. This is the day of the devoted and loyal worker, the faithful servant, even though an eleventh-hour-comer. The all-important thing is the awakening and the readiness for the business in hand. I have been deeply stirred by the death of my great friend and fellow-laborer, William Charles Braithwaite. He is a magnificent revelation of what can be done with a life devoted to a cause. He has been a great leader, a real prophet of present-day Quaker life and thought. He has interpreted our ideals, he has expressed our historical aims, he has exhibited our social hopes, he has preached our gospel of spiritual religion, and his life has proved to be a powerful force for righteousness. I know many young Friends in America today who have just as great a chance as he had to make their lives count toward these ends as he did. It was not alone his unusual powers of mind that raised him, like the incoming tides, above the common level. It was his spirit, his heart, his attitude, his dedicated will that made him different from the rank and file.

The hours call for others who will follow in his train. The spirit which we have shown in our foreign work of relief and reconstruction we must now show within the area of our own home field. Every Quaker Meeting in America, in the world, needs a revival of personal devotion to the truth which lies at the heart of our religion—devotion to Christ and to the kingdom of love which He is building in this world where we live. We do not need to blow the trumpet of our particular denomination and set it into rivalry with other forms of faith. We want no campaign of sectarianism. Not that. But here is the point. Religion cannot be disembodied. It must express itself in and through a group. It must find its organs and exponents among people who have inherited ideals and hopes out of the past, and who have the inspiration of leaders and prophets and martyrs behind them.

The great beyond is ours. Freely we have received a tremendous heritage. What we need to do is to understand it, to appreciate it, to prize it, to appropriate it, and then to transmit it. Such chances that have come to us at the present time in history do not often come to a religious body. Earnest, eager people in our towns and cities are begging us to interpret our faith to them. They ask for books, they ask for lectures, they ask for messages, they ask for quiet personal talks. They want to find a real spiritual religion. Shall we disappoint them or shall we let them see the day-dawn and the day-star in our lives?

One thing is certain. The situation cannot be met by formal, easy-going Christians whose religion is superficial and second-hand. Nothing will work here but a religion that goes down to the rock-bottom foundation. It must be a religion that has cost something, and that is why I am putting the emphasis on loyalty and consecration. Our service, if it is to count for great things, must spring out of living experience of God. Our efforts to better the world must have the force and energy which comes from depth of life. Our love and sympathy will have real healing power only when we go out with "the mighty ordination of the pierced hands."

RUFUS M. JONES.

"With thy calling and shouting my deafness is broken; with thy glittering and shinnings, my blindness is put to flight. At the scent of thee I draw in my breath and I pant for thee; I have tasted and I hunger and thirst; thou hast touched me and I am on fire for thy peace."—*St. Augustine, quoted by A. Clutton-Brock in "Pooled Self-esteem."*

THOUGHTS ON THE YEARLY MEETING.

[It occurred to us that there might be a service in giving our late Yearly Meeting a review after a different order from that which we have usually followed. With no other request than that we might have a very short paper on "some features or some arresting thought growing out of the Yearly Meeting," we have asked for and received the following. We believe you who read the papers will join us in a sense of appreciation for the effort made.

If ten persons can exhibit such a variety, what a multiplicity of sentiment must there have been in the large assemblage and what a tribute to the training that we have received, that in great harmony and condescension, the one to the other, we could all through the week, differ in judgment and grow stronger all the time in forbearance and love.—Eds.]

MINGLED indeed are the feelings with which we look back upon Philadelphia Yearly Meeting of 1922. Much we see in the retrospect which rejoices most of us, and much that troubles many of us. With the decisions made we are in general unity, and reverently thankful to our Gracious Lord for the issues, but not so easily can we approve the methods employed to reach these decisions. To any one who for years has regularly attended our Yearly Meeting the great change which has come over us in the two or three years just passed must be as clear as the noonday—not only a change in the subjects we consider but, more important by far, a change in the spirit in which we consider them. Now I am not afraid of change or of new subjects. I know our Lord may lead us into new paths, and by the breaking of precedent may our Redeemer's will sometimes best be done. But, in my judgment, there is one great change our Yearly Meeting cannot afford, and that is a sacrifice of spirituality to business efficiency—and this seems clearly the present tendency.

One of our influential and much loved ministers said regretfully to me, "Philadelphia Yearly Meeting has ceased to be a deliberative body." The reason is plain. We are compelled by the increased and increasing pressure of business to pass hastily from subject to subject if we are to transact all our business within our specified time. We have important committees under appointment, and we are all deeply interested in the reports presented. I feel that the meeting as a meeting ought to "get under the weight," as we say, of the labors of these various committees; that we should really as a meeting enter into their labors, and, in a deeper sense than we do, make their work ours; that to all these concerns may be given the sympathetic and loving response of the Yearly Meeting. But we have not time for deliberation. The pressure is great. Just so much must be accomplished at each session. Even deep felt, earnest concerns are crowded out, and all we have time for is the necessary verdict of approval by which each report must be adopted.

There come tense moments in exercise and discussion. Our spirits bow to learn the Divine Will—but time is lacking for spiritual waiting, and sometimes I fear the Voice of God is asked to hurry. I feel that we are losing the very best out of our Yearly Meetings. I love my friends. I love our Yearly Meeting. I write these words with much feeling. But whether or not every one can agree with me I must plead for the return to our Religious Society of those hours in which we are permitted to wait at the feet of our Lord for the clear guidance of his Divine Spirit. The seasons of spiritual refreshment which meant so much to me in the days of my childhood are precious still. I do not want any to misunderstand my expression. I am in the fullest accord with the subjects that come before us for decision. I thankfully believe that we were enabled to come to right conclusions, and I look back upon the days just passed as days of favor and of blessing. But I do feel that the outpouring of God's grace would have been much greater if we had had more time to receive it and rejoice in it.

Glancing for a moment at the Joint Session problem, whatever may be the advantages, certainly we find an increased pressure. The size of the already large assembly is doubled;

and, in logical sequence, the expression from either meeting is cut in half. Also it should be said that there is a decided tendency to leave the management of the meeting's business to the voices of a select few.

Now having ventured to be so explicit in my criticism of the meeting I love, may I risk a practical suggestion? Our sessions we all acknowledge are crowded. We have this year admitted to fuller recognition another committee which will annually report on a most interesting and important subject, the Foreign Missionary Association. Other committees stand just outside, and must soon be admitted to official recognition. Certainly our Yearly Meeting week will soon be absolutely unable to give room for the right consideration of all our varied interests. I suggest that we have our regular Yearly Meetings in Third Month and hold a Half Year's Meeting for perhaps three days in Tenth Month. This would relieve the extreme pressure and feeling of great haste under which we labor. This would allow us to consider with deliberation and prayer the great issues that come before us. This would permit us to wait in greater reverence and dignity for the guidance of the Spirit of our Lord and Saviour Jesus Christ.

ARTHUR R. PENNELL.

IMPRESSIONS OF THE YEARLY MEETING.

Some of the events of the recent Yearly Meeting that seemed to me the most significant were those that had to do with our relations with other bodies of Friends. During the war, it was discovered that in their attitude to Peace all Friends could unite and that in this union there was added strength given to the testimony that had suffered so sorely from dissensions among ourselves. It was discovered also that while thus uniting to do one particular task we learned to understand each other better and, while not compromising any principles, to be sympathetic and appreciative of the contributions from other groups. Hence we were willing to accept the invitation that came this year to send fraternal delegates to the Five Years' Meeting because we had learned to value the outreaching, self-sacrificing spirit of its members and their earnest efforts to carry the Gospel of Christ to those who know Him not.

The letter sent to the Conservative bodies of Friends expressed our love for them in no uncertain way and our desire for and the close fellowship there should be between those who have a common inheritance. Finally, we united with the other Philadelphia Yearly Meeting in sending to all the Christian churches in the world an appeal to follow the leading of Christ in their attitude to war and to see to it that no one of His followers had any part or lot in it.

It was interesting to note that after taking these various steps the report of the Committee on Organic Church Union urged that the next move toward unity should be the drawing more closely together of the groups within the different denominations and Friends were encouraged to come into more sympathetic relations with each other. So, without perhaps fully realizing it, we were being led forward by the Spirit in our small group to the same conclusion as that of the Committee on Organic Union.

In attempting to enter some of the doors opening before us of latter years we have often realized our weakness and insufficiency. We have seen that God has need of many kinds of instruments; that while He calls us to be faithful to that which He has given us to do we can and must join in the sympathetic fellowship of a common purpose with all those who are serving the same Lord.

The message that came to us at the close of the Women's meeting in connection with the memorial of Samuel Emlen might well go with us through the coming year:—"Little children love one another."

ELIZABETH B. JONES.

In the days when as a little girl, I climbed the stairs to the Youths' Gallery and gazed down upon row after row of plain

bonnets, I liked to feel myself a part of the Women's Meeting. It was like belonging to a Sisterhood. Something in me responded to something in the saintly, white-haired women, who spoke from the galleries. But this year Joint Sessions were a matter of course, and somehow, I lost my sense of Sisterhood in the sense of a great family, bound together by a thousand ties.

We know each others' names and bits of each others' histories. We know who is sick, who is sorrowful, who is especially glad. We worship together in an absolute equality. We have a great common background. As the business of the week progressed, always I saw the Yearly Meeting as a great family.

There was much business: on Second-day, minutes of the Representative Meeting, in which against the varied activities of the year, the work for disarmament stood out in bold relief. On Third-day afternoon, the Report of the Committee on Christian Labor in Foreign Lands introduced a discussion full of thought and feeling in regard to the situation of the foreign mission interests within the Yearly Meeting. And, that same afternoon, after a free interchange of judgment, it was decided to send fraternal delegates to the Five Years' Meeting. On Fourth-day we learned something of the experimental work of the Social Order Committee in Philadelphia. Then with Rufus M. Jones and Wilbur K. Thomas, we looked on the horror of famine in Russia, and at the gigantic task which lies before the American Friends' Service Committee. Later we had glimpses of the children in the Yearly Meeting's little schools, boys and girls, who are being taught to understand peace as a creative force. And Esther Morton Smith gave us more than a hint of the tremendous possibilities there are in inter-racial work.

The epistles from Friends in West China, in Germany, and in many other places; the Extension Committee's report; and Dr. Hull's letter to the Christian Churches; all seemed to be reaching out in a spiritual way not only to Friends, but to Friends and others.

Are we a family admirable in many ways but self-centered? Do we seek God just for ourselves? As the days went past I began to wonder what the completed record would show. Again and again familiar words spoken during the discussion of the amalgamation of the foreign mission interests and their recognition by the Yearly Meeting, rang in my ears. "Go ye into all the world" and beside them I put the text of William Littleboy's wise, gentle, challenging sermon at the beginning of the week, "And the joy of the Lord shall be your strength."

ELIZABETH T. RHOADS.

TWO YEARLY MEETINGS.

The Yearly Meeting of 1922 has become a part of history. Its record is the result of causes that lie in the past, while it in turn has caused consequences which may take years to develop their full significances. As in every other department of the world we live in, where effects become causes as much as they are the result of causes, so in the life of the church. How important then that we do not take a false step, be it to the right or to the left.

In reality the history of the Yearly Meeting is a dual one. There are two Yearly Meetings, one within the other, more or less affected by each other.

There is first of all the Yearly Meeting which finds its expression in part in the Meetings of Ministers and Elders. Its business is to guard the Altar of the Lord that the sacred fire does not go out.

There is besides the Yearly Meeting which finds its utterance in the manifold and increasing interests and activities which lie as a concern on the hearts and minds of its members.

If the first is the heart, the second may be compared to the hands and feet of the corporate witness of Philadelphia Yearly Meeting.

The danger is that the two Yearly Meetings should not be properly related to each other, should live apart, side by side only, and not in sympathetic association.

If the first comes to regard itself as an end and not as a

means, it will lose its life sooner or later. It will wither like an atrophied organism.

If the second thinks it can get on without the first, its services will without fail be reduced to philanthropy. It will cease to be a clear witness to Christ. And if a Church witnesses merely to her own goodness, accepting the honor of the world because of the abundance of her services for the good of humanity, she will cease to fulfill the purpose of her existence, even to be the manifestation of Him whom the world nailed to a cross, spite of His good works, because He had a testimony to bear in the world.

This is by no means the case with regard to Philadelphia Yearly Meeting. But the danger is ever present. It may easily come to pass that the two Yearly Meetings will follow different ideals, and aim at different objectives. To prevent them drifting apart, to the hurt of each, is a service which the need calls for. The sanctuary must inform and hallow the outer courts, while a weakened heart will impoverish all the members of the body.

The time has therefore not come for Friends, in their anxiety not to be deaf to the loud call of opportunity which this age affords, to forsake "the secret place of the Most High," the place of vision, of communion, of tarrying, of silent adoration. The vocation of the Society of Friends obliges its members, when they go forth into any service, whether it be social or the ministry of the Word, be it in the home land or in other lands, so-called "heathen," to be different from the ministers, missionaries and workers, of the various denominations, who do not profess the same principle which underlies our conception of Worship and Ministry.

Let us hope, that with the experience of the recent sessions in mind, that that difference will not be less marked in the future than in the past. Let us keep the heart sound, and the organs of outward expression will be sound also.

MAX I. REICH.

SPEAKING TO BUSINESS

Many different incidents or aspects of the late Yearly Meeting deserve and should receive comment. One of these which has claimed attention may be briefly treated under the caption of "Speaking to Business."

Just as, in the past score of years, the subjects considered have become much more numerous, and just as the opportunities for helping and being helped by others bearing the name of Friends in many parts of the world have been much more freely appropriated, so has the number of persons participating in the discussions and speaking to business greatly increased. It seems that more interest is being taken now than formerly by the younger Friends in the various matters under consideration, though this may in part be due to the fact that we are all growing older together. It is, however, noticeable that the decisions of the Yearly Meeting are influenced much more largely by the expressed opinions of men and women, younger or older, scattered through the house, than they were in the years when many of us were eligible for seats in the now little used "youths' galleries." In those days, it seems by retrospect, the minutes made by the Clerks were very largely controlled by the almost whispered remarks of a few of the "worthies" occupying seats in the galleries, though entirely opposite opinions were expressed by more of the men and women in other parts of the house.

Those who "speak to business" now-a-days may be divided into three groups—first, the Friends who really weigh and fully consider the matter in hand, or present new concerns to which they have given careful thought, and are therefore the ones who really carry on the business. They are, to be sure, the most numerous and the most valuable. Second, those who just naturally cannot help speaking and seem to bubble over before they or any others have had time to consider the subject. Some of these, when a matter of a purely business nature—finances, for instance—is under discussion, arise and quote (almost irreverently, it seems) Scripture verses which only by a play on words could possibly have any bearing on the

subject and certainly could have no weight in helping to form opinion. These are a disturbing element in the Meeting and seem to speak only to relieve their own minds. Little attention is, of course, paid to these Friends, but one cannot help wishing they might see themselves as others see them, or that they might be restrained in some kindly but forceful way. The third group are few in number but should be encouraged—those who, by what they say, even though it be said with diffidence and hesitation, show that they have given careful thought to the issue and, with much personal sacrifice of feeling, endeavor to give the Meeting a clear, concise and well-thought-out solution.

Another classification might be made were there more such, but fortunately they are not numerous, though they were in evidence more than once during the recent sessions—he or she who, near the close of a long sitting, or by breaking into the discussion of some topic, which may be similar in some of its aspects, introduces a matter often of very great importance and worthy of the full and fresh attention of the membership. Why cannot such refrain temporarily and bring up the topic at a more suitable time, when those present are less weary and therefore better able to give the matter the consideration it deserves?

It always seems to the writer that anyone, whether older or younger, whether occupying a gallery seat or a seat on the floor, should be very sure that what he has in mind to say is of real merit and will definitely assist the Meeting in arriving at a conclusion, before he imposes his opinion upon those present. Let none speak simply to relieve his own mind. If care were taken along these lines by all who "speak to business" much time would be saved, many useless discussions prevented and the real work of the church would be accomplished with more honor to the real Head of the Church.

WM. W. BACON.

THIS Yearly Meeting has indeed been different from the last one I attended seven years ago. In what lies the difference? We all feel it; the thought was expressed many times in the recent session that we have enlarged our borders and our sympathy and interest extend as a group to the people of many lands. Previously individuals may have felt the call to distant service, but it had not gripped us as a group.

And yet, I do not feel that the meeting this year was revolutionary. It did not overturn the good of that meeting seven years ago, nor disown the leadings of that session. The same divine Spirit which overshadowed us then and melted our hearts together in the outpourings of His love, has again been with us, leading us into new paths as we opened our hearts to that influence. We have had in our sessions historical reviews of past events. Watson Dewees gave us an account which I had not heard before. He said that it was because of the desire of Friends to avoid taking part in differences, because of their love of peace, that all communication was cut off with outside meetings fifty years ago.

Now in our day it is that same love of peace which has led us into new ways. A great war challenged us to arise and defend our ancient faith, and not only to defend it by cheerfully going to prison for it, but for all of us to so live and so to act that no one could doubt that the way of conferring love was the best way of protecting the world from the dangers of militarism.

To prove our faith we joined whole-heartedly in relief work abroad. Then came the thought that we must also keep our ledger clean at home. A Social Order Committee and a committee on Race Relations were created to help us to carry the gospel of love into every avenue of our activities and to all those whom our lives touch. As our hearts continued to burn for those who were suffering in Europe, our thoughts turned to the needy in all lands. A committee on Christian Service in Foreign Lands came into existence. This year this concern has further taken hold of the meeting. A committee has been appointed to work out a plan for incorporating the foreign work more closely among the meeting's activities.

More and more as we worked we saw that we could still be faithful to our light as we saw it, even though we united our hearts and our efforts with others who had convictions differing from ours. This year, in addition to sending epistles to several yearly meetings, we have appointed delegates to the Five Years' Meeting and have sent out an epistle to all conservative bodies of Friends, in America and England. We can indeed feel that, as we have tried to live faithful to our testimony for peace in the world at large, we have also been striving to bring all Friends into one group to struggle for the gospel of conquering love which can unite all men into one brotherhood.

We have also been attempting to come into closer co-operation with other Christians. Our Committee on Church Federation gave its report; and we sent out a letter to all followers of Christ everywhere, urging all to unite in conquering the evil of militarism, with the spirit of Christian love. When all Christians work together, what wonders may be accomplished for the advance of the Kingdom of God!

As we have labored for greater co-operation without, we have also had a care for our own household of faith. Our Extension Committee gave its report, and we are to appoint this year a Visitation Committee. It was recognized that our corporate strength to do all the work which lies before us depends on the vitality of our meetings for worship. They need not be large meetings, but they must be live meetings, where we meet together to worship and commune with Him who alone can give us strength to carry out the tasks which He wants us to do.

As the work of the year was reviewed in the report of the Friends' Service Committee, we were humbled in spirit, as we knew that in our name millions of dollars had been given and millions of children had been fed. Our hearts went out into loving sympathy and prayer for the workers who are suffering from disease and hardship abroad. In our ears was sounded no uncertain call. All that we have done it was only our duty to do. We have been unprofitable servants. As Rufus Jones pointed out, the battle will be won by him who is equipped with the armor of light which is able to melt down walls of opposition and hatred.

Let us, like gentle Samuel Emlen, so live that we may be a benediction to all those around us, reflecting, as in a mirror, the glory of God, as we strive to do our Master's bidding. Let us have all the best that has been in our past as we face our problems of the future, filled with His spirit, waiting for His guidance, answering to His call.

CATHARINE J. CADBURY.

"No man liveth unto himself" might well be taken as a text in summing up the results of the late Yearly Meeting. For there was a keen realization of our broadening activities, and, as a corollary, a deep sense of increased responsibility, both as individuals and as a Church.

We live in a far different world from that of a generation ago. It is impossible for a live religious body not to change, in some degree, with the changing conditions of life. And this can be accomplished without forsaking the great fundamental tenets of its faith. It is a recognition of this fact that enabled the Yearly Meeting to take certain courses of action made necessary by an altered world.

Our widened sphere of influence and usefulness has made inevitable a trend of tendencies which would have been deemed impossible, if not undesirable, a score of years ago.

This is quite noticeable in regard to our attitude toward Foreign Missions, for it is now the intention of the Yearly Meeting to identify itself as a body with this movement by the appointment of a Committee to handle this situation.

Another significant departure was the appointment of a Committee to nominate delegates to attend the Five Years' Meeting. In the discussion of this subject there was a sharp difference of opinion in search of Truth, but in the profound and impressive silence that ensued, the sense of the Meeting was felt to be that delegates should be sent.

The suggested change in the wording of the Fifth Query in

regard to diversions is a case in point. The suggestion came in the form of a minute from Concord Quarterly Meeting, that the question of theatres, dancing and moving pictures might be covered by an injunction or admonition as to the proper and profitable use of our leisure hours. It brought to mind the saying of St. Augustine, "Love God enough and you can do as you please." We were all touched by the remarks of Benjamin Vail on this subject, and his concluding sentence, twice repeated, was very impressive—"Oh, for a closer walk with God!"

The question of dealing with those of our members who had enlisted in the late war was introduced by Watson W. Dewees. To the present writer the remarks of John T. Emlen seemed quite apposite. For he realized that those who enlisted (though not unmindful of the Friends' doctrine in this regard) did so from conscientious conviction. He felt that those Friends should not be taken to task for doing what they thought right, but should be dealt with in a sympathetic, understanding way.

Now that the Meeting is concluded we wonder what problems will confront our next session. We may rest assured that they will be solved, as these were, by a reliance upon Truth.

Friends have now a wonderful and unique opportunity. The Society is known much more widely than ever before. The name stands for uprightness in thought and deed; for loving and helpful service here and abroad; it is synonymous with peace. Let us remember our inheritance and make the most of it.

CHARLES B. HESTON, JR.

YEARLY MEETING OVER:— "AND WHAT SHALL THIS MAN DO?"

It was indeed a privilege to any member of Philadelphia Yearly Meeting to sit through the sessions of the week. And with the privilege over there is now the *responsibility*. No one can fail to realize that through our various committees we have launched out on a program of unusual activity and testimony to Christianity as "a way of life." Yes, before us is "an open door."

We desire to emphasize in all the relationships of life that the *efficiency* of man in his helpfulness to others is entirely dependent upon the *sufficiency* of Jesus Christ to supply all spiritual needs.

A man once hurried into a church just as the congregation was departing. He quickly asked, "Is the sermon done yet?" "No," was the answer; "We are just now going out to do it!" The exhortations and inspirations of our Yearly Meeting are over; but what are we, as individuals, going to do about it?

Most of the active work is detailed to special committees. But the majority of our members are not placed upon committees. The average member has therefore no definite responsibility for the coming year. So we ask, "And what shall this man do?"

What can the average member do, with or without committee appointment, to assist the Yearly Meeting in its duty of proclaiming the Gospel and hastening the Kingdom?

There are more than a dozen different committees related to our Meetings for worship, our moral reforms and our religious and institutional work at Tunesassa, at Christiansburg, at Cheyney, in Philadelphia, and on the foreign field. Those who serve on these committees need the active encouragement and support of the rest of us.

"And what shall this man do?" For my own meeting, I can be regular in attendance and encourage others to do the same. I can go to meeting in the prayerful expectation that the Holy Spirit will be present to bless, comfort and instruct in the Truth. I can help the Visitation Committee by visiting other meetings, "as way opens;" or offer auto transportation to help others. I can also help the First-day School by attending, by teaching a class, substituting or at least being well prepared in the study of the Bible. I can recommend to others the value of the Bible School in its service to the Meeting and making it a living strength to its members. I can

spend some time each day in devotional Bible Study for my own spiritual growth. For those committees which aim to promote Moral Reforms, such as peace, temperance and the Social Order, each of us can by God's grace be exemplary in living in the peace of God, as a temple of God, and as a personal representative of Jesus Christ in human relationships, especially among working people. Of course, as "God was in Christ reconciling the world unto Himself," only as *we* are "in Christ" can we reconcile others to God's will.

When conferences or public meetings are held in the interests of these great Christian movements, I can help advertise them and get others to attend. I can distribute literature, and speak from experience concerning these reforms.

As an average member, I can assist the Inter-racial Committee in its concern, by being friendly to the negro citizen of my town or city. I can take a car-seat beside the foreigner and perhaps with a word or a smile make the day brighter. Whether African or Russian, Italian or Polish, Japanese or Jewish, I can recognize in them potential "sons of God," if they too will recognize the Lordship of Jesus Christ. If "a good soldier," I can at least recommend "the captain of salvation." Nothing will so quickly melt the frost of racial jealousy as "the love of Christ."

For the institutions such as Tunesassa, Christiansburg, the Shelter, Benezet House, etc., our Friends' Missions in Japan, China, Syria and for our members in other stations conducting Christian work, I can each year make contributions of money; and I can at least each week pray for God's blessing upon the work and the workers. What a wonderful help it is to those workers when they know that friends are definitely and regularly holding them up before the Father in Heaven in intercession.

For the committee on the Extension of Christian Fundamentals, I can be an ally by giving money and by having in my pocket some of the *Pennsylvan* Leaflets, ready with the opportunity, which is readily found, to give to another who will likely be found to be open-minded and hungry for Truth. The Committee will gladly send out samples, so we may know what Leaflets there are and which ones we can most readily distribute. And as the basis of these fundamentals is the New Testament, why shouldn't I recommend it, and even give away a copy to one who will read it? Our Bible Association wants just such "salesmen" for Christ! So before this "open door,"—"what shall this man do?" "Be instant in season and out of season," "redeeming the time, for the days are evil!" There is really so much I can do, as an average member of Philadelphia Yearly Meeting, that I'll fail, unless "the love of Christ constraineth me."

WM. H. RICHIE.

THE report of the work of the Representative Meeting as read at the first sitting of the Yearly Meeting was rather remarkable for the number of subjects it had under its care and the conclusions and objects accomplished.

The Representative Meeting is by all odds the most important of our committees. It is, and should be, composed of the very best material. We find, however, that at many of its sessions not over seventy per cent. of the members were present. One naturally asks the question why should there be that many absentees from so influential a body? Perhaps we are putting too much work on a few busy people. Many of those on this particular committee of which I am speaking are members of other committees. Looking closely at the names of the members on the twelve committees as published, we find one name repeated six times, four five times, five four times, more than a dozen three times and those appearing twice would be about forty. There are three hundred and ninety names in the aggregate. From the foregoing analysis it would seem they represent about two hundred individuals. No doubt a minority of these do a major part of the work. The meeting duties of these Committee Friends are also increased in the various sub-committees of the Yearly Meet-

ing and in their own Quarterly and Monthly Meetings. It looks as if we had too many activities. Is it quite fair to place so many burdens on a few? These men and women have other cares, which really touch their lives closer than meeting duties, outside of a strictly religious character. We cannot very well get away from the concerns which the Yearly Meeting has taken up. Neither is it right for a few of our friends to overtax themselves. Membership in the Representative Meeting would almost seem to be enough for one person. I would not be so drastic as to say they should be ineligible to other committees. Let nominating committees in the future look around a little more and see if there is not promising material among our younger people. The way to interest most any one in our business meeting is to give him something to do. The reason a great many do not take hold of the subjects which should more nearly claim their attention is because they are not asked. If it is said others are not competent it surely is a sad commentary on our educational system during the past forty years. Few among us have ten talents, but there are many with one or two. Perhaps a wider membership in the numerous committees would result in a better acquaintance and brighter viewpoint. Those now in the younger walks of life will have to do this work some time, and the sooner they are called on to do it the better for all concerned.

So much work as is now thrust upon a few does not tend to calmness and patience that should be our portion. We should not ask any one to rush from his business every few days and probably neglect what should be first duty in life, *i. e.* provide for his own household. The advices in the Discipline tell us to conduct our meetings with "dignity, forbearance and love for each other." This is sound advice and equally applicable to the daily routine of our lives. Rushing to a Committee meeting and worrying about one's business and how things are at home does not promote that calmness which should characterize us as a people. "Ye know these things, happy are ye if ye do them."

Appropos of the foregoing sentiments, I might relate a circumstance which came to my notice. At thirty years of age, a certain man was being considered for the position of assistant Clerk of the Quarterly Meeting. The nominating committee concluded he would not be the one for the place. Afterwards he held nearly every position within the gift of his own and the Yearly Meeting. He was often worried with so much work, away from his home and farm. He said to me on more than one occasion, "I cannot manage my business as I should like."

The Society's first duty should be the welfare of its members. The betterment of the individual is above worn out customs and traditions.

JONATHAN ELDRIDGE.

EDUCATION.

The Report of the Educational Committee was one of the most inspiring papers that came before our Yearly Meeting. What impressed me was not the facts it presented but the spirit that animated it. It was full of creative imagination of the possibilities of our educational institutions. It breathed the spirit of dedicated service which is essential if those possibilities are to be realized. It bore a striking testimony to the power of consecrated leadership of which the life of Gertrude Roberts Sherer was such an impressive example. The news of her death since the report was written deepened these impressions and opened up before us not only the need of worthy successors in her particular line of work but also the opportunity for our best talent in the entire educational field.

We are coming more and more to realize that most of the great reforms for which we strive, the christianizing of all relationships of life, are likely to be brought about less by the conversion of this generation than by the education of the next.

Theoretically, the Society of Friends stands high on many of these issues. We have preached Christianity as a way of life rather than a creed. Numerically we are negligible—far more so than we should be did we but live what we preach—but

through the schools and colleges controlled by Friends we have an opportunity to spread our conception of Christianity far beyond the limits of our own membership.

Are we making the most of these institutions? Our reply to such a question will depend largely on how we answer such questions as these:—Has the Society of Friends anything worth giving in the field of education? Are our schools and colleges Quaker institutions in anything but name? Are we providing an adequate supply of well-equipped teachers?

The limits of this article do not permit any full discussion of these questions. I believe that Friends can make a real contribution to education and that our emphasis on freedom of the spirit puts us in line with the best educational tendencies of today. It seems to me, however, that too few of our schools and colleges are dynamic centres of modern Quakerism.

The presence of other than Friends on the Boards of Managers of some of these makes it almost impossible for them to be such centres. In others the difficulty lies in the lack of well-equipped Quaker teachers. If the ideal of service guides us many more Friends will certainly dedicate their lives to teaching. We want no narrow sectarianism, but we are losing one of our great opportunities for influence if we do not make our educational institutions vibrant with the fundamental Christian truths which we profess.

H. E.

TWO ATTITUDES.

Two Friends went up to Yearly Meeting.

One sat and thought of the accomplishments of Friends. "Love and unity are maintained among us. We have a ministry exercised in the fresh life and power of the Holy Spirit. We show forth the sincerity and simplicity which accord with the gospel of Christ. We read the Bible daily and guard our children from corrupting influences. We do not go to theatres, operas or dances and do not take oaths, bear arms, or gamble. We have no fellowship with unbelievers. As stockholders and employers we are vitally concerned that the conditions of work of our employes are such as we would desire for our own brothers and sisters; we earnestly endeavor to secure for them wages and leisure sufficient for the fullest self-development, and in order to do so we are willing to accept smaller financial returns for ourselves. As employes we give in full measure the service for which we are employed. We contributed \$50,000 last year to feed the hungry and clothe the naked in Europe, and inasmuch as we have done this unto some of the least of these His brethren we have done it unto Him. I am glad to be a member of the Society of Friends."

The other lifted up his eyes on the need about him, millions dying from want of food and clothing, from disease and other preventable causes; multitudes perishing for want of the love and brotherhood which Christ taught. He pondered how little the Society of Friends is doing to meet these needs. And from the depths of his heart he cried, "Lord, be merciful to me, a sinner."

If the Society of Friends is to advance the Kingdom of Heaven on earth, does it need a larger measure of either of these two attitudes and, if so, which?

HAROLD EVANS.

EXTRACTS FROM PEACE ADDRESS.

(Given Third Month 30th, in the Arch Street Meeting-house.)

"Christ condemns the schism between Friends. Christ condemns the growing schism between the churches. Christ condemns division between the nations. Christ condemns the reliance upon principles and not upon co-operation in settling industrial disputes. Christ condemns the schism between Friends—it isn't Christianity; it is Pharisaism!" said Frederick Libby, at the Peace Meeting on the evening of the 30th.

Looking up, not back, can the Society of Friends go forward as it began—a movement so vital that it could not be contained within walls, that it spread through the other churches. If it is possible that in 250 years there has accumulated a mora

earnestness that can solve the problems of this time, "then God has prepared the Society of Friends as an instrument for His work. It should be a united instrument; it must be a living instrument."

"The world that we have been seeing in this Yearly Meeting is a world of strife." It is not a pleasant picture; "but I affirm that it is the real world." The Conference and the treaties and other such moves, we must support, lacking though they are in idealism and resting upon economics and necessity; but we must also work for true religion and faith which regenerates men. Manufacturers are combining to crush labor unions, and those who have labored so hard to build them are fighting back. In the Near East, the menace of the Turk is rising. "It is a world of strife, and what have we with which to combat it? *A world of frivolity!*" Rich people unmindful of the poor. Young people who have not been taught enough about God. Many of you feel it in your own homes—they are not trained because they are blind and with blind leaders.

Some people will say it is because we have strayed from the essentials of faith. "There is no salvation in orthodoxy!" The longer a man's creed is, the deader is the man. It has always been so; it was so in the time of Christ. "God doesn't wish schism at any time." "Religion, that is the real thing, religion that shall be incarnated in a consecrated body as it was once in Jesus' time, that and that alone is the sufficient solution to the problems of this time."

It needs consecrated brains. Between capital and labor, it takes not merely good intentions, and between nations not merely good wishes. It must be solved wisely step by step. "To discover the next step, that is our task and, when that is discovered, then the next."

"God means us in our time to abolish war. But there again there must be more vision than I have yet discerned in the Society of Friends; there must be more sacrifice than I have yet witnessed."

We need your full support. We must have your moral backing. Frederick Palmer said in a recent speech, "Until you lovers of peace have the consecration that I saw in the men on the front, I cannot expect that there will be the achievement of peace in our time." We need Friends in every community who are earnest and ready to give and to work, then we shall not lack for money as we do lack now.

What I want to see is that vision of what a warless world will be—that vision which will enable you to see how great a thing it will be just to abolish war."

E. A. DUNGAN.

Haverford Graduate School.

THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF BALTIMORE YEARLY MEETING.

Two hundred and fifty years ago this spring the first General or Yearly Meeting of Friends in Maryland was held on the shore of West River, a dozen miles south of Annapolis. George Fox, the founder of the Society of Friends, on his journey from England to the American Colonies in 1672, arrived just in time to take part on this occasion.

Such an important and unusual event as this anniversary should have a worthy celebration, and therefore the bodies forming the two Yearly Meetings of Baltimore, equally interested in this event, have appointed committees to celebrate it jointly.

All Yearly Meetings, as far as possible, have been invited to send official delegates, and several of them have complied with this invitation. Other visitors will be very welcome. The time will be Fifth month 4th to 7th, inclusive, beginning on the evening of the 4th.

The exercises, according to the preliminary announcements, will consist of addresses by Elizabeth B. Emmott, of England, Frederick J. Libby, Gov. Wm. Sprout, of Pa., Jesse H. Holmes, L. Meachem Thruston, Elbert Russell and Rufus M. Jones. There will also be brief messages from representatives of churches and from the delegates from other Yearly Meetings.

On one evening scenes from Quaker history will be shown; and on the 6th all will sail down Chesapeake Bay to West River and visit the spot where the first Yearly Meeting was held.

Both the New Homewood Meeting-house, 3107 N. Charles Street, and that at Park Avenue will be used for the meetings. Visitors on arrival will register at one or the other.

Arrangements are being made whereby board and lodging will be made convenient to all. Accommodations for a limited number of guests will be provided at cost in the two Meeting-houses. Reservations will be made in the order of their reception.

All who desire to attend should send their names and wishes as to location to Mary F. Blackburn, Govans, Md., by Fourth Month 20th. Those who do not apply by that date will be expected to locate themselves.

THE EFFECT OF WAR ON FRIENDS IN AMERICA.

ELBERT RUSSELL.

(Continued from page 473.)

The following table gives the results of an inquiry for all groups of Friends. The figures for the Liberal Yearly Meetings and Philadelphia (O) are based on fairly complete statistics. For the Conservative Yearly Meetings the figures represent estimates, except in the last column. These statistics indicate that in proportion to the membership only about one-tenth as many young men of the Liberal yearly meetings accepted combatant service as in the Progressive yearly meetings; while the proportion for the Conservative yearly meetings and Philadelphia (O) was even smaller. Here again the difficulty of finding out how many were furloughed for farm work or given deferred classification because of known objections to combatant service makes it impossible to estimate with any accuracy how many took the full C. O. attitude.

TABLE SHOWING ATTITUDE OF YOUNG FRIENDS TOWARD THE WAR

	Total Membership	Number of Men in Army & Navy	Number of Men Who Accepted Non-Combatant Service Under Draft	Number of Men and Women in Friends' Recons't Unit
Five Years' Meeting and Ohio Y. M. (P)	93,011	2,313*	600*	251
Friends' General Conference 7 Y. M's. (L)	18,218	298	29	67
Philadelphia Y. M. Arch St. (O)	4,479	82*	24	76
Conservative 7 Y. M's. (C)	4,000*	50*	20*	20
	119,708	2,817	673	414

* Estimated on the basis of the figures given for the meetings reporting. Actual number reported for Philadelphia Office was 56.

The general situation is summed up in the report of Commission V on "The Relation of the Life of the Society of Friends to the Peace Testimony" to the London Conference as follows:

"In general among the conservative groups a smaller proportion of the young men accepted military service; among the groups in close touch with the active persons in the American Friends' Service Committee a larger proportion accepted the opportunity for bearing a positive peace testimony which that Committee provided.

"In Canada the membership affected is very small. Two members were imprisoned for refusal to perform military work. They were given a two years' term, but released promptly after the signing of the armistice. They were the only men of their meetings to be called to the test—the others being allowed to remain on their farms.

"But the weakness of Friends in America during the Great War was not indicated merely by the conscientious actions of those who actually bore arms. Perhaps greater weakness in the peace testimony was shown by Friends above draft age in failure to understand and morally support the younger

members who felt impelled by their conscience to be conscientious objectors; in failure to do constructive peace work, and in joining in the popular agitation for war campaigns.

"These older members by accepting war work for the government and by subscribing to war loans failed to support to the full the peace testimony of the Society in the one way in which such a testimony could most naturally and offensively be supported. Their actions often became a stumbling block to immature members who in facing more difficult decisions were looking for guidance or for consistent Quaker example. The Society was handicapped as an agency for peace by this serious division within itself—a division which meant not only a weakening in numbers, but unfortunately led in several meetings to bitterness of spirit."

One of the most notable post-war movements was the Forward Movement in the Five Years' Meeting. It was the outgrowth of a program entered on at the Five Years' Meeting in 1917; it took shape at a conference in Richmond (Ind.) at the beginning of 1920; and was worked out as part of the Inter-church World Movement. As carried out it was a joint product of the revival of genuine Quaker loyalty resulting from the challenge of the war to the Friends who felt most deeply the distinctive position of the Society, and the stimulus of the great "drives" for Belgian Relief and the various philanthropies finally consolidated in the "War Chest" idea. The advanced leaders of other denominations hoped to take advantage of the "drive" method and the "giving" spirit before it ebbed, and organized a tremendous movement for an increase of Christian co-operative activities in all departments. This Interchurch Movement was a magnificent conception, but it was an advance movement at the moment when a reaction was setting in from the strain of war-induced mass action, and interdenominational interests not solidly based in the average church member's interests. The Interchurch Movement was caught and partly wrecked by the reaction.

The Quaker phase of it was affected by the same tendencies and suffered to some extent in the general slump. In addition they were not united on the Forward Movement program or methods. The ultra-Evangelicals opposed it for doctrinal and personal reasons. It was too much a movement from outside and above, and did not represent real vital interests of the rank and file. It involved a greater financial budget than Friends were prepared for. But even though it did not reach its objectives, the movement succeeded in part. It resulted in greater support of the work of the Five Years' Meeting than ever before. It will have a good educational effect in preparing for a larger outlook and a unified program in the future. It will help on the process of training the membership to think in terms of the work of the Five Years' Meeting as a unit, as the work of the Service Committee has helped us to think and act in terms of the Society as a whole.

On one side, the war tended to emphasize the interdenominational and undenominational tendencies among Friends. Many had developed the community consciousness and co-operative spirit to the point where they had no interest in anything distinctly Friendly. When the war came with its sharp parting of the ways, their position came clearly to consciousness. Members with this attitude were found in all groups of Friends, but they were relatively fewest in the Conservative and Philadelphia (O) groups and most numerous among the Progressive and Liberal Friends. They felt that the Friends who stood by the pacifist position and refused to participate in the various kinds of war work had shamed them before the world and put an ineffaceable stigma upon the Society. An influential group of Liberal Friends (mostly of Philadelphia Yearly Meeting) issued a public statement disclaiming the official attitude of the Society, supporting the government, and approving of the war. A considerable effort was made to change the pacifist attitude of *The Friends' Intelligence*. The *American Friend* also received vigorous protests against its pacifist stand. Some were found to protest against the Bible School Board of the Five Years' Meeting,

including in its publications anything that called attention to or emphasized our distinguishing beliefs. The ideal of a considerable group of Progressive Friends (which even many ministers share) seems to be that Friends should be one among Protestant religious bodies without consciousness of vital differences. To their way of thinking Quakerism should be an average colorless evangelical Protestantism which does not practice the ordinances, but attaches little importance to the omission.

This general attitude raises in the minds of Friends of this type important questions as to our future aims and mission. Many of them no longer feel any valid reason for our existence as a separate religious denomination, except that, because of historic conditions now outgrown, we find ourselves in possession of and responsible for a small section of the field of religious work at home and abroad, which we must still care for.

In the past one of the greatest contributions of the Society of Friends to Christian civilization has been to nourish men and women of spiritual vision, humane outlook and religious sincerity. It has furnished the world prophets and spiritual pioneers. As the guardian of exalted ideals and advanced testimonies, it has sought to communicate them to each oncoming generation. Even in modern times we have given many strong men and women to important interdenominational movements; for example, O. Edward Janney to the National Vigilance Committee for the suppression of the White Slave Traffic; Benjamin F. Trueblood to the American Peace Society; Hannah J. Bailey to the W. C. T. U.; S. Edgar Nicholson to the Anti-Saloon League, and Timothy Nicholson to the National Conference of Charities and Corrections. Does nothing remain for us in the future but to train leaders for other organizations or to furnish inspiration and ideals to interdenominational and undenominational movements?

(To be concluded.)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary*.

JAMES A. NORTON, *Assistant Secretary*.

RUSSELL J. CLINCHY, *Publicity*.

ANNA B. DUDLEY, *Women's Work*.

WILLIAM B. HARVEY, *Associate Secretary*.

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

SIX WEEKS IN RUSSIA

"It's a glorious country. I'm frightfully in love with it."

I turned in my chair expecting to see some tourist who had come recently from Switzerland or California. Instead, I confronted Gertrude Ostler, of Manchester, England, who had just stepped off the Courier train from the Russian border. She had been in Russia six weeks and I gather she would like to spend the rest of her life there.

She has been in charge of the campaign for contributions to the famine fund made through the *Manchester Guardian*. She was so successful in her efforts that the Society of Friends sent her to Russia to see the famine regions with her own eyes. And she returns to tell us that Russia is a wonderful country.

She is not speaking of scenery or mechanical achievement, or even of forms of government. She is thinking of people when she speaks of Russia. She has been among these people for a few weeks, too short perhaps to make profound analysis of anything in such a vast section of the world, but not too short to catch something of the quality of its people. For she has been among these people in the hour of their greatest misery. She has seen them resisting a mighty natural force—the famine.

She has seen every stage of the Friends' work of relief, from the arrival of the food trains in Moscow to the serving of the cooked food to the children in the kitchens at Buzuluk, and the most distant outpost of the area—as large as Belgium—where the Society of Friends is at work.

One of the villages visited was Novo Alexandrovka, once a

community of prosperous small farmers. At the Central Kitchen there she saw rations given out to fifty children. Then she visited one of the families to which the rations went. She gives this picture of it:

"We had noticed a little fellow nine or ten years of age who had come to the kitchen for two rations, neither of them for himself. He stumbled away across the snow hugging the can of soup and cup of cocoa with the two bread rations buttoned under his coat. I thought the child would collapse any moment. His face was colorless. His lips drawn back. He was shivering and crying tearfully, as so many do. We went with him to his home and found the mother trying to cook some grass-flour, mixed with twigs and wood. The soup and bread were handed over to the two younger children and the boy stood watching them, following every movement of the wooden spoons, but not attempting to take anything for himself. Later, we saw him struggling once more across the heavy snow; slipping and stumbling and still crying quietly. We asked that if possible a ration should be given him. BUT HE IS ONLY ONE OF THE TENS OF THOUSANDS YET UNFED."

The following is the official report of one village:

General number of souls—2086, children under one year—106, children from one to sixteen—879, Nursing mothers—104, Fed by Government through the Co-operative—108, Fed by the Society of Friends—90, children not receiving food—609, number swollen from hunger—594, Dead already from starvation—Adults—96, children—113.

It is not strange that the letter accompanying this report, received by Arthur Watts, should read in part as follows: "Dear Friends: In the whole Volost you help 341 children and eleven adults and twenty-four mothers. You have saved these from death by hunger. But there are still 552 children and 3,678 adults who are not fed. They hold their hands to you and await a reprieve from death. We beg you to be to them as the Rising Sun in the East. Save them also from death! They pray to you and beg you for help, for it is only from you that help can come."

In one of the villages of this Volost, a peasant pressed to the front of the crowd and handed this note to Gertrude Ostler: "I beg you to include my children in the feeding centre of my village. I have six children, twelve to two years. These are not included. They are threatened by death from hunger." When she went to see this family she found them rationing out thence from the roof to these six children, who were living on a stew made from this and animal hair."

Traveling from Buzuluk to Andrieffka she was compelled to spend the night in the village of Lombazi; for her horse was so weak it could not go faster than a walk, and she made only fifteen versts in one day. With her interpreter, she put up for the night in the priest's family to which, of course, they gave some of their bread: "The priest and his wife sat at the table, their two children and the inevitable 'Aunt' remaining shyly in the shadow of the big oven. The father and mother would eat a little and then, putting down the food, would turn to each other and laugh. They said, 'It is so wonderful to be eating real bread.' The two children behaved very prettily. They would come from their places, take the little sandwiches we made for them very politely, and always say 'Spasibo' (thank you.) The priest said he had been sorry to be unable to celebrate Christmas, and added 'And now it has come after all.' An hour later he broke a long silence by saying, 'I think that the Quakers' work here will help me to be a better priest.' He said he knew about George Fox, and seemed much interested in the work of the Society."

The institutions are grim enough; but worse still are the private houses where people die without any attempt at care or medical treatment. Writing of one of the outpost villages, Gertrude Ostler says, "In company with Doris White, I visited a house where she had recently seen four children not far from death. We entered the home quite dreading what we might see. The mother was alone. We asked where the children were. She said they had gone to a neighbor's, then

she corrected herself and said: "They are dead." We did not press her further. Doris White thought it most likely that she had hidden the bodies hoping, poor soul, that she might still receive their rations. In all the houses we visited, sick and dying people, men, women and children, were lying on the floor or on the big stone stoves. It was difficult to know what to say or what to do. We gave what food we had in our pockets, ashamed to look at their suffering and do nothing, but knowing that they would soon be dead. We found no bread in any of the houses save the bread made of leaves and sticks that tortures the children who eat it."

A report on the various hospitals in the town of Buzuluk, was drawn up by Gertrude Ostler. As Buzuluk is the capital of the area in which the Friends' Mission is working, these extracts illustrate typical conditions at the time of her visit in last Second Month.

In the Receiving Home for Sick and Abandoned Children, 160 children were congregated. "Deaths daily average four. Disinfection impossible because of lack of clothing. Typhus and hunger cases live together for a week, crowded into small rooms." In the Home for Children—"too sitting on bare, wooden beds and benches, too crowded for all to lie down. The sick in separate rooms. No bedding." Children's Hospital—"Generally four children in each bed under one cover. No medicine for children with typhus recurrens and diarrhoea. No isolation for children suffering only from hunger. No change of bedding possible. Dead children often in beds with the living." Hospital for Typhus—"In one ward up to six and eight in each bed. No change of bedding." Hospital for Epidemic Diseases—"Doctor in charge doing his best, but no disinfection of patients possible. Doctor and his nurses unable to keep themselves free from lice. All looked badly in need of food themselves. I asked how he dealt with the dead, and he took me to a shed thirty feet from the wards where we saw seventy-five bodies—stripped and frozen—men, women and children."

Her footnote to her remarks about all these institutions was: "In the hospitals that I visited the staffs seemed to be doing their best under the appalling conditions, but efficiency is obviously impaired by underfeeding."

Yet in spite of all she has seen Gertrude Ostler can say that she loves Russia. Perhaps such incidents as these explain it. In a few notes on her travels through the small villages she says: "If you have time to put up the sleigh and see the headman of the village, you may be absolutely sure of a welcome; and if there is a samovar in the place, it will soon be ready for you. The gracious hospitality of these suffering peasants is a beautiful thing to remember. I think of one village where our meal was spread in the living-room. The starving family withdrew lest their presence should embarrass us. Only after much insistence could they be induced to share our tea and bread, and then only after they had been assured that we had enough to see us through our journey."

This is one of the reasons why the Friends' workers love the people to whom they are taking a little food and a little clothing. This is why so many of them say with Gertrude Ostler, "It's a glorious country."

ROBERT DUINN,

Publicity Representative, American Quaker Unit.

SHIPMENTS received during the week of Fourth Month 1, 1922, 88 boxes.

Contributions received during same period, \$98,260.46.

NOTICES.

A RUMMAGE SALE will be held at BENEFIT HOUSE on Fourth Month 21th and Fourth Month 25th. Articles of clothing are much desired and may be sent to 918 Locust Street or 20 S. Twelfth Street.

WANTED—A Milton for the "THE PENNSYLVANIA", a boarding home for fifteen Friends in Germantown. Address SARAH E. MOORE, 121 West Coulter St.

DIED.—Fourth Month 4, 1922, at her home in Media, Pa., DEBORAH S. ALLEN, aged eighty-one years; a member of Chester Monthly Meeting.

The Figures Below Tell a Story

Note the Comparisons of Fire Loss as to Property Loss through want of Paint and Varnish Protection. Then the Money that was spent for Fire Insurance as against the Amount spent for proper Surface Protection.

1920 Fire Loss **\$350,000,000**

1920 Property Loss through Decay and Rust over **\$1,000,000,000**

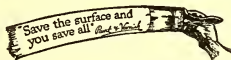
1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

1920—Paid for Surface Protection (paint and varnish) **\$300,000,000**

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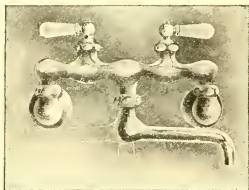
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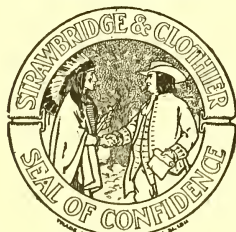
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"Nicholas The Weaver"

Has just arrived from England. This is a book for children, written by

MAUDE ROBINSON

Rich in anecdote with a background tending to establish staunch Christian character.

FRIENDS' BOOK STORE

Price :: :: \$1.75

WANTED—A position as companion, or care of an invalid or housekeeper. Address J., in care of THE FRIEND.

FOR SALE—Brick and Frame detached dwelling, well built, 10 rooms, bath, sleeping porch, glassed in, modern, gas, electricity. Near Friends' School and meeting. Lansdowne, Pa. Apply J. THE FRIEND, 207 Walnut Place

FOR RENT—Desirable Seashore Rooms for real. Friends' family. 9 South Baton Rouge Avenue, Ventnor, N. J. MARGARET R. EASTBURN.

WANTED—A refined middle-aged woman (Friend preferred) to become a member of the family and assist with all the home duties in a small family of four. Furn home with city conveniences. Washing done out. Attend Costless Meeting. "B" Care of THE FRIEND.

FOR RENT—Furnished house in Germantown, near Pennsylvania Chelton Avenue Station, for Summer. Levee, 304 School Lane. Phone. Germantown 4629 W. J. F. Care of THE FRIEND, 207 Walnut Place.

WANTED—An experienced teacher. College graduate preferred, for 6th, 7th, and 8th grade work in Friends' School, Atlantic City, for year 1922-23. Address, HELEN L. FORSYTHE, Principal.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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No. 42.

THE YOUNG FRIENDS' NUMBER.

THE FRIEND.

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ANN SHARPLESS,
FRANCES TATUM RHOADS, } *Contributing Editors.*
ALFRED LOWRY,

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THE FRIEND,

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*Failure promptly to renew a subscription is not regarded as a
notice to discontinue.*

Entered as second class matter at Philadelphia P. O.

This matter is prepared for THE FRIEND and for the Philadelphia
Young Friends' Committee by the following:

ALICE TRIMBLE
Editor
and

ELIZABETH T. RHOADS HOWARD W. ELKINTON
MARTHA A. TIERNEY HOWARD E. YARNALL, JR.
FRANCES R. TATNALL
Associates

EDITORIAL.

WHETHER it seemed to us wise to send Fraternal Delegates to the Five Years' Meeting or whether we would rather they had not been sent, still all of us were actuated by the desire to further our testimony to a free gospel ministry. 'Some felt that this could best be done by sharing our ideals with others, while some hesitated lest we compromise those principles. The immediate issue is past and we are sending fraternal delegates, but does not the real issue lie ahead? Has not this action placed not only on the delegates but on every individual member of our Yearly Meeting the responsibility of seeing that we at home are living out the principles which we are anxious shall not be compromised at Richmond? If we are perfectly honest in our own hearts are there not many of us who believe in our manner of worship and yet who are not accepting it with our whole lives. We believe in it outside of our meetings, but we are rather afraid to believe in it in our meetings. We want every one else in the meeting to believe in it, we want them to be willing to take their share in the worship and ministry, but are we not too apt to say, "Lord, I pray Thee have me excused?" And He does have us excused. We do not hear the call. Is it because we are out of calling distance? If we purposely stay out of calling distance, if we put the responsibility on others, then are we in reality believing in our ideal of worship? Is anyone who goes to our meetings and does not enter into the corporate worship of the group and is not willing to take any place God calls for, is any such member holding true to our prin-

ciples? On our delegates there rests a heavy responsibility,—but is it fair to expect them to carry to others that which we so imperfectly live up to? Have we no share in determining the degree of influence they may have? Surely in that measure in which we are living our principles, will they be able to interpret them to others.

M. J. M.

ELECTIONS.

The election of next year's officers of the Young Friends' Committee culminated on Third Month 24th. Those chosen for the year 1922-23 are as follows:—

Chairman—Sydney O. Nicholson.
Vice-Chairman—Samuel L. Smedley, Jr.
Recording Secretary—Faith Borton.
Treasurer—J. Robert James.

FRIENDS' MEETINGS IN COLLEGES.

On Third-day of Yearly Meeting week in Philadelphia, there met, in a little out-of-the-way tea-room, a group of thirteen girls, representing four colleges: Mount Holyoke, Vassar, Oberlin and Wellesley. Our purpose was to discuss the Friends' Meetings that we are holding in our respective colleges.

It was evident from our discussion that a need for such meetings either is felt now, or was felt at some time by each college group. That this feeling is not always equally intense may be readily explained by the fact that certain groups at certain times feel that their desire for religious expression is satisfied by the various activities furnished by the college organizations, including students of all nations and denominations, and carried on in very much of a Friendly manner.

Some may feel, at times, that chapel services, which have, in most cases, required attendance, satisfy them to a good degree, and the lack of a convenient time for meeting tends to allow the chapel to function alone.

There are some of us, however, who have found great help in our small Friends' meetings in our colleges, whether they are long or short. Where the number of Friends in a large college community is relatively small, the difficulties in getting our meetings "going" have proved worth all our efforts.

I believe that every college meeting has its ups and downs. In the first place, as hinted before, the time problem is great, since the various activities of the college keep the students very busy, and First-day is crowded with religious meetings and student gatherings of one kind and another. Also, that day is the one day when several students may meet together socially for any length of time, especially in those colleges where the hour for retiring is determined by the authorities. On large campuses it may be hard to find a suitable place to meet—one which can be reached conveniently by all members. Some students find themselves hampered by the lack of congeniality, one with another, since they are a mixed group who do not know each other well. However, we are not to be discouraged by these difficulties. They are bound to come, and where the need of a meeting is not heavily felt, it has been found best not to force it, but to wait a little, for after we have done without a meeting for a time, a renewed desire often creeps in, so that when one is finally formed, there is greater life and strength in it than would have been had it been kept

up merely through a sense of duty. Some of us feel bound to admit that part of the success of our own meeting is due to the knowledge that students in other colleges can and do hold very successful meetings, wherein they receive much comfort and strength.

Different groups are helped by different kinds of meetings. Some feel that they want meetings wherein they may discuss the various problems up against which they come. The discussion may be on friendly matters, on such subjects as the relation of Friends to the rest of the college, community, or world-at-large, or on topics concerning college life, teachings and ideals in general. They usually begin or end with a devotional period.

Other groups find that silent worship fits their needs best. In some of these cases the required Bible courses are felt to furnish ample opportunity for the discussion of religious problems and allied topics, and find in their silent meetings a higher form of strength and fellowship than that which they can receive from any other college gathering.

In practically all of our meetings we include people who are not in membership with us, but who are united with us by ties of friendship or by interest in and enjoyment of our meetings.

We all desire to make our meetings worth more, not only to ourselves, but also to our college community. We feel, in some vague way, at least, that our groups should stand for something to the college at large, and we would like all those who are desirous of coming closer to God and to our Saviour Jesus Christ through friendly worship, to feel free to gather with us in a true spirit of fellowship.

SARAH BISHOP.

THE DESERT.

Few there be that know the beauty
Of this barren waste of sand,
Few there be that love the silence
Of this solitary land.

But the children of the desert
Reared upon its burning breast,
Know its hardships and its sorrows,
Yet they love it still the best.

For they know its myriad secrets,
Love its changing moods and ways,
Love its roving midnight breezes,
Love its breathless scorching days.

Its mystery chains and binds them,
Till they see naught but its best,
And its bareness seems but beauty,
And its silence seems but rest.

—SARAH G. EDGERTON.

THE CHILDREN'S MEETING.

After attending the meeting on Fifth-day morning of Yearly Meeting week specifically for children between the ages of ten and fourteen, I feel more sure than ever before that our Young Friends' Group must grow in unity and power. Our inheritance is greater than we know, and we must grasp it yet more fully that we may have it in our possession to pass on to these still Younger Friends.

One hundred and twenty-five children stopped wriggling and giggling the instant Margaret James suggested that we begin our meeting with a few moments of silence. They sat for those few minutes, eager and alive with expectation, and at the same time beautifully still. Margaret told them of the Children's Meeting held in England. The children said together the Twenty-third Psalm with real reverence and implicit faith.

"Friendliness" was the theme of the meeting and from each of eleven children representing the different communities we heard a story or a poem illustrating a friendly attitude.

Fallsington—Rowland Bacon—Quaker of the Olden Time.
West Chester—Elizabeth Mellor—Life of Elizabeth Fry.
Arch Street—Dorothy Hoyle—Story of the Silver Tankard.
Haddonfield—Rachel Wood—The Latch String.
Haverford—Ann Comfort—Man of Leather Breaches.
Lansdowne—Joseph Conard—Legend of Service.
Cropwell—Elizabeth Barton—The Syrian Maid.
Germantown—Susan Emlen—Essay on Friendliness.
Media—Russell Elkinton—Work with Indians.
Westtown—Jane Stanton—Story from Children's Story Garden.

Twelfth Street—Margaret Wildman—The Four Sons.
Frances Tatum Rhoads told several interesting stories of Yearly Meeting long ago, and then explained clearly why we come to Yearly Meeting and what it means to be a Friend. She made our obligations as members of our Society seem very real, and yet very simple:—"It is for us to show the friendly spirit." She drew us "nearer together in our spirits and nearer to our Heavenly Father" and her prayer in the period of devotion after her talk was truly a benediction.

REBECCA HUTTON BIDDLE.

The following is from the General Information Text of Germantown Friends' School, Fourth Month 4, 1922:—

NAME:

The Chief-Justice of the Supreme Court of the United States.
The Secretary of Commerce.
The Ambassador to England.
The Senators from Pennsylvania.
The Premier of France.
The Governor-General of the Philippines.
The President-elect of Bryn Mawr College.
The Superintendent of Schools in Philadelphia.
The man whose name is associated with "relativity."
A former candidate for the Presidency recently released from prison.
The Austrian surgeon who visited Philadelphia last autumn.
The amateur tennis champion of the world.

THE WASHINGTON CONFERENCE—

Name the presiding officer.
How many nations were represented?
Which two are not in the League of Nations?
Which of the several nations has the greatest population?
Name the four American delegates.
What is meant by the ratio 5, 5, 3?
What dual alliance is now superseded?
What action has the Senate taken on the Four-Power Treaty?

TELL WHO SAID IT, OR WHEN AND WHY:

It is good for us to be here.
Beware the Ides of March!
Thou art the man!
Thy people shall be my people, and thy God my God.
I regret that I have but one life to give for my country.
Here I stand. I cannot do otherwise. God help me.
Whom therefore ye ignorantly worship, him declare I unto you.
We must indeed hang together, or, most assuredly, we shall all hang separately.

FOR WHAT ARE THE FOLLOWING DISTINGUISHED?

Violet Oakley	Zona Gale
James Bryce	Mahatma Gandhi
Ernest Shackleton	Achille Ratti

SELECT THE WORD IN EACH SENTENCE THAT MAKES THE SENTENCE TRUE:

A meter is nearest in length to the—inch, foot, yard, rod, mile.
A lake that touches Ohio is—Erie, Huron, Ontario, Michigan, Superior.
One of the first locomotives was made by—Fulton, Morse, Edison, Stephenson, Whitney.

Turpentine comes from—hides, ore, trees, wells, petroleum, seaweed.

Sesqui means—exhibition, Philadelphia, anniversary, twenty-six, one and one-half.

A stethoscope is used by an—engineer, astronomer, doctor, burglar, tax collector.

The international economic conference is expected to be held at—Moscow, Brussels, Belfast, Athens, Genoa, Havre.

A soup bone should be put to cook in—cold water, boiling water, hot distilled water, mineral water, eau de vie.

Bivouac is—a new make of automobile, a substitute for coffee, a beverage without alcohol, a camp without tents, a military campaign.

SELECT NAMES FROM THE FOLLOWING LIST OF ISLANDS TO ANSWER THE QUESTIONS BELOW:

Blackwell's, Ellis, Guernsey, Nantucket, Nevis, Nippon, Samoa, Yap.

Which is noted for cattle?

Which is associated with R. L. Stevenson?

Which is a prison?

Which is a receiving station for immigrants?

Which is the birthplace of Alexander Hamilton?

Which is the largest island of Japan?

WHAT STATES ARE MEANT BY THE FOLLOWING NICKNAMES?

Buckeye	Lone Star
Hoosier	Pine Tree
Panhandle	Blue Hen

MISCELLANEOUS:

What is the largest magnet you have ever touched?

Name the world's newest free state.

What is the Dail Eirann?

What chemical element makes up about one-half of the earth's crust?

Name three chemical elements found in all three of the classes of foods.

What and where is Muscle Shoals?

Gravel is sold by the cubic yard; gas by the ————, wall paper by the ————?

From what raw material is made serge, linen, tweed, denim? From what raw material is made felt, pongee, organdy, gingham?

Name the American trans-continental automobile road.

How long does it take the Big Dipper apparently to move once around the North Star?

Name a college or university situated at New Haven; Baltimore; Ithaca; Poughkeepsie; Northampton.

In what order are the following properly used to bring a car (other than Ford) from twenty miles an hour to a full stop?—accelerator, brake, clutch, gear shift.

How many lines are in a limerick?

A train is moving at the rate of a mile a minute and a truck at twenty miles an hour. How many times as far will the train go as the truck in one second?

THE TRAINING FOR MINISTRY.

[The following is a copy of part of a letter of our late beloved friend, Joseph Elkinton, and was addressed by him, Second Month 5, 1907, to a young Friend. It is presumably one of very many much like it, for our friend had a voluminous correspondence, it being one of his delights to hear from his many friends abroad and to share their messages with his friends at home. The tone of encouragement that pervades the letter in hand was characteristic of Joseph Elkinton. Who can tell how many timid and down-hearted ones have gone on their way from his door cheered and made stronger for their tasks!—Eds.]

The Society of Friends is needing the very best talent it can have, but the gentle impression and constraints of the Spirit must always be the guide for our ministry. The tendering power of these impressions is worth far more than all the

ideas that can come into our minds or the theories we may entertain. The exercises through which we pass in coming into a suitable condition to effectually minister to those who are in any need, doubtless will depend upon our past life and disposition somewhat, but I am sure there is a discipline to be gone through that refines and humbles us and makes us willing to do anything or nothing just as the Lord of life directs.

Our human faculties may be in close accord with His Will if we desire to dedicate all we possess to His service. Thus I felt yesterday morning in our Quarterly Meeting as if my mind offered no resistance to and was working easily in delivering the message that came before me, soon after taking my seat in meeting, but I wished to feel the commission to speak before attempting to do so.

The opinion of others or of thy own will must always be held subordinate to the constraints of thy own conscience. I know we can and do make mistakes, but if in entire sincerity and humble obedience to what we feel to be our duty we are not as wise as we might be, He will wonderfully supplement our lack,—if we keep really humble.

To have a real call to the ministry is a trust I long should be committed to those of thy age, who will give themselves unreservedly to it and just do their duty in this line when it arises. And so go on, my dear young friend, in simple attention to what thy Heavenly Father intimates is His blessed will.

We do not have to take any thought for the morrow or the next moment, in the sense of being anxious, but simply yield when the call comes, and it comes so unexpectedly at times and so variously it keeps us always on the alert to perceive the voice of the Spirit—gentle as its whisperings at times seem to be.

With tender interest, thy friend,
JOSEPH ELKINTON.

THE GATE INTO THE CITY.

Now that we are actually on the ground and more or less settled, I must tell you how it really seems to eat and drink and sleep and live in China.

I am sitting here in the quaint Chinese Compound which is the Y. M. C. A., while Joe is having a Board meeting in the next room. But while the men decide matters of importance, I shall talk with you about the pilgrimage and the gate into the city that opened wide.

We started from Moylan, Twelfth Month 28, 1921; we arrived in Moukden First Month 27, 1922. It was a long and interesting journey with short stop-overs in St. Louis, Kansas City, Vancouver, three ports in Japan, and Shanghai. Shanghai was the mildest possible introduction to China. It is a baffling composite of foreign and Chinese. For us it was chiefly American, as we were entertained for luncheons, teas and dinners by a perfect volley of Y. M. C. A. colleagues. It was like finding a new family instead of entering a new land.

One real Chinese evening we had with my good Wellesley friend, Ying Mei Chun Sin and her family. It would have drawn tears from your eyes to have witnessed my carnivorous manoeuvres with chop-sticks. Fancy eating rice and tiny bits of meat and wee little goodies of every variety from the tips of these slippery tools. Just as I thought I had a savory chestnut all dipped from a wonderful brown gravy safe to my mouth, thump it would fall back into my bowl in the most rude and uncouth manner, leaving me stranded and helpless! In the words of that solemn text:

"There's many a slip
Twixt the cup and the lip."

And I should add:

"There's many a trick
In that little chop-stick."

But this is a digression.

Aside from this one Chinese evening and the fleeting impressions from the three days' journey on the train from Shanghai to this city, my first real taste of China was reserved for

Moukden. The differences hit me first; the likenesses follow and stick. In another month or year I shall be incapacitated for any sweeping and sketchy description of Moukden seen by the "naked eye." While I can and before I have time to correct my first impressions I must hazard a few generalizations about China as I am seeing it these first days.

The external impression is that of brownness and greyness. A sort of ancient dust of ages seems to subdue the background into neutrality. There are mud streets, mud walls, thatched or grey tile roofs, brown people, brown fields. Against this background are the gaily painted signs and decorations of the shops, much blue robe of the ordinary man's garb, much red paper for the Chinese New Year season. The low houses are spread out over much horizontal space in monotonous reaches. And yet the density of these reaches—the little shops crowded close together, the streets a perfect ant-hill of industry and endeavor. The hum of the city is as different from the hum of an American city as a rigsha is different from an automobile. There is little machinery, much of the human cry about it,—more discordance and hunger if possible. One cannot get away from it; it presses in through every unaccustomed nerve. I call it the "cry of China." It is composed chiefly of men calling their wares in a weird, high-pitched piercing cry, beginning with entreaty and in a long-drawn-out wail; of the harsh clang of tinny instruments belonging to fortune-tellers, barbers, tinsmiths and other vendors, of the shouting of rigsha coolies. It is wistful, patient, continuous. When you hear more of it you know that a funeral is passing, or a wedding, or some other sort of human event. So much for the naked eye and ear!

Of the people there are four kinds—and many more. There are the foreign "community people" as they are called, and the missionaries. The "community people," are out here in business or diplomatic service. There may be fifty Americans. They live mostly in the Japanese city of Moukden. The missionaries live in the Chinese city and number forty to fifty. There are only four Americans of us and the rest are British or Danish. The majority are medical men owing to the fact of the medical school and hospitals situated in Moukden. They are not the severe sanctimonious type, but a good, red-blooded, human, jolly crowd. A select crowd, however, of abnormally fine people, I should say, from the British Student movement and other big-minded sources. The third and fourth kinds of people are Chinese—the mass of rather quaint and unexplicable general public and the central focus of Joe's boys—Chinese students and officials who are being touched by the Y. M. C. A. It is interesting to notice how day by day this infinite mass of Chinese is beginning to break up into personalities—as distinct each from each as personalities are the world over—in Europe and America and Asia.

I must tell you about the first night when the process began. It was the Welcome Party that the Chinese Y. M. C. A. gave to us. It reached further into my heart than anything that has happened yet. I knew through every pore that night why we had come to China. I must try to give you some of the feeling of it. The setting was very Chinese and attractive. The boys had decorated the central room and had two long tables spread with refreshments of marvelous variety. But before we partook of physical refreshment there was a series of tributes to Joe's work and welcomes to us, lasting an hour or so. Of course it was all in Chinese except one quartette that the boys sang in stumbling English for my benefit I suppose, but Joe's colleague sat at my left and interpreted the salient points as the speakers sped on.

There was a speech by a dear old man who is the Vice-President of the Board of Directors (the Board is entirely Chinese). I wish you could have seen his face as he sang "Nearer, my God, to Thee," swaying gently back and forth—he and another dear old soul. Then Joe's prize secretary spoke in behalf of the secretarial staff. I felt I could almost understand this big man Yen. Governor Chang Tso Sin's son gave a very remarkable speech on the crying need of the women of China. From a boy of twenty-one this was quite

impressive! He is not yet a member of the Christian Church, but a very restless seeker who can't yet decide to pay the price. He is already in high government rank and his father is considered by many to be the most powerful man in China. There is much involved in this young man's position therefore.

After these and other speeches Joe was called on for a response. How glad I was he could stand up and speak with apparent ease in the unknown tongue the great things we were feeling in our hearts! And they *were* great things. One felt the consecration of that little group of Chinese; the hunger of their hearts to share the Christian message with their fellow-men; their love for the Y. M. C. A.; the love of God for them all. It swept through my heart like a flood what a wonderful, wonderful thing it was to come so soon into this little circle of eager workers and disciples and friends and to help them just a little in their great task.

EDITH STRATTON PLATT.

SONNET.

I have felt beauty throbb beneath the stars
And quiver in the far horizon's haze,
Till this old world of ours on which I gaze
Shrinks into nothingness, and all the bars
That bind the grandeur of the night are snapped,
While through the vast uncharted waters of space
Wave after wave of beauty flows apace
And in their flood our universe is wrapped.

The fathomless wonder pulsing through the air
Bears my lone spirit on its bosom, till
For one great moment all the night grows still,
And in the midst of this strange silence, I
Am part of all the beauty everywhere,
Part of the earth, the stars and the domed sky.

Leighton Park.

D. A. H. INOTT.

—Taken from "The School Journal," England.

A SOCIAL SERVICE INTERPRETATION OF CITIZENSHIP. THE WHITE-WILLIAMS FOUNDATION.

The thing the White-Williams Foundation stands for above everything else is that every child must have his chance—and just as good a chance as the community can give, for we believe that the community is responsible for its misfits and failures—not the individual. Isn't it the most logical plan to get these misfits and prevent their becoming failures, and to get them early—so what more natural than to choose the school as the place in which to work?

So the W. W. F. is now working in ten public schools of different types—with children of all grades and ages from kindergarten to high school. We try to take schools, each one different from all the rest, as we are only a laboratory to prove to the community the need of social work in every school. One of the schools has children of only the first three grades, and there the counselor finds tremendous need of health work. There happens to be no nurse there to follow up and correct the defects which the school doctor finds. In the two years we have been working there we find that forty-three per cent. of the children repeated a grade and of those same children seventy per cent. have one or more physical defects. We feel that we have not studied enough children over a long enough time to make the statement definitely that the retardation is due to lack of physical care—but it certainly looks that way!

Another of our schools is in a foreign neighborhood. Would you have believed that in our good old Quaker city there could be a school of almost 1200 children, only five of whose parents were born in this country? (The principal told us this in Twelfth Month a year ago.) The counselor here finds it very necessary to interpret the school to the home—and, on the other hand, to explain to the teacher many of the old country's customs and traditions which, still clinging to the family, make it hard to teach the child in an American school, but which, once understood by the teacher, make the child a much more interesting subject to be taught.

Our counselor for a colored school in a colored neighborhood is given us by the Armstrong Association. Here again the problem is very different from the other schools. We had trouble with irregular attendance, developing into truancy—and the attendance officer hadn't been able to do much for it. Our counselor found that a great many of the mothers of the children went out to work by the day—leaving the children to shift for themselves on the streets, or else keeping the older children home from school to look after the younger. She has been instrumental in getting a day nursery for colored children started in that neighborhood, which is also developing into quite a community centre with clubs and classes for the older boys and girls in after school hours. I remember reading somewhere of a study made of the men in Sing Sing. By far the majority started their downward careers by playing truant from school!

Another of the ten schools is for backward children—not all of whom are mentally deficient. As yet in the Philadelphia public school a child does not have to have a psychological examination before being placed in an ungraded class—and so sometimes a boy or girl, who, on account of behavior has given much trouble to the teacher, finds him or herself in a class for deficient children. We count it of great importance to keep a normal child from such a class. Among the children in this school we find bad home conditions. The mothers (many of the children have no fathers) are not interested in the education of the children. Is there not a connection between these conditions and the child's being backward?

Through all the schools we try to guide the children toward the education and occupation for which they seem best fitted—anything and everything we can do to adjust a misfit to his rightful place.

When the child must leave school to go to work, the Junior Employment Service finds the job he is best fitted for—and

follows him up for about two years (or longer when necessary) to see that he gets along all right. So many children, at their first attempt, take the blind alley jobs—and never get out of them! The Junior Employment Service is the only department of the W. W. F. which is directly under the Board of Education. The salaries are paid by the Foundation—but all the supplies, printing, etc., are given by the Public School system. All our offices (each counselor has an office right in her school building) are given us by the Board of Education.

Another department of the W. W. F., which was just started last Ninth Month, is the Department of Training. To-day, educators think it of the greatest importance that teachers shall understand and know the whole child—not just the part he shows in school—and so twenty-five scholarships were offered by the Foundation, given in co-operation with the Pennsylvania School for Social Service, to teachers and principals of the Public Schools to a course "Social Work in the Schools," to help them see the social side of their work. There were so many applicants keen to take the course that the number of scholarships was raised—and there is to be a repetition of the class in Second Month. It is next to impossible to really teach a class of fifty or sixty children, but it is surely more possible to teach intelligently when one knows something of the child's surroundings outside of school.

It is imperative that we, the community, give to the child as his right the things that will develop him, spiritually, mentally and physically, to the utmost of his ability—and it is not his fault if, for lack of any one of these things, he becomes maladjusted. The work of the W. W. F. is to discover how the schools may give (whenever possible to give through the agency organized for that particular purpose) the thing lacking to make the child the kind of citizen we need.

EMILIE CHAPMAN BRADBURY,
Supervisor.

END OF THE YOUNG FRIENDS' NUMBER

THE EFFECT OF WAR ON FRIENDS IN AMERICA.

ELBERT RUSSELL.

(Concluded from page 489.)

Many seem to feel that the Society is to serve in the future chiefly as a religious holding company to administer our Quaker inheritance of character and idealism, and distribute its spiritual income to all good causes. The strongest members of some of our meetings come to meeting to renew their strength, but go to other organizations to find fields and instruments of service. They would apparently have us renounce as a Society our leadership in social and moral reforms: simply joining with the best organizations and leaders from other denominations in their undenominational or interdenominational "drives," concerted "movements," and "reforms." This would be a useful function, perhaps; but it would be a great renunciation of our ancient spiritual pre-eminence and moral leadership, if now we are to wait on the rest of the world for impulses and programs for human betterment and merely content ourselves with supplying honest workmen for the interdenominational factories that work them up into life.

But even so, misgivings must arise lest we are not taking due care to prevent the original trust from being dissipated and lost. What if the Quaker salt lose its Quaker savor? Are we taking necessary care to keep alive and healthy the Quaker goose that lays the interdenominational eggs? Will a colorless, interdenominational type of Quakerism, and a denatured system of Quaker education serve even such a purpose?

If this theory of our mission were accepted, this study of our present tendencies would have value chiefly as an inquiry into the educational and other means we have on hand to salt the Quaker salt, to keep alive and develop in individuals the Quaker spirit, ideals and loyalty.

I have described a school of thought which is perhaps best designated as "ultra-Evangelical." As a whole it is characterized by insistence upon an extreme evangelical theology

with a strong admixture of holiness and pre-millennarian doctrines. It is generally in close touch with similar movements outside of the Society of Friends. It was largely influenced in its origin by the Plymouth Brethren and Moody, but the holiness and evangelical emphasis is chiefly due to Methodist influences during and following the Great Revival. It finds comfort and support in the Ranter influence in our early history and literature.

It is distinguished from the common type of historical Quakerism by its emphasis on total depravity and its despair of the world; its expectation of the speedy end of the world and the outward return and kingdom of Jesus; its literal interpretation of the Bible; its insistence on definite emotional experiences and on correct doctrinal belief. It is individualistic in temper; opposed to strong organization; emotional in worship; and looks for indications of Divine leading largely in strong feeling or even in ecstasy. It is intolerant of liberal thought and opposed to Social Service. Many of this school of thought were pacifist during the war and some of them supported the work of the American Friends' Service Committee, while others kept aloof from it and the London Conference because they involved co-operation with "Hicksites."

In all denominations, the war stimulated the pre-millennarian and Adventist type of thought tremendously throughout the country. It stimulated this type of belief among Progressive Friends also to renewed vigor. This is manifest in an increase in the number and activity of the "training schools" which are centres of this type of Quakerism. Within a recent period Haviland Academy (Kansas) and Greenleaf Academy (Idaho) have become such religious "training schools" and the Union Bible Seminary (Westfield, Indiana) has greatly enlarged its influence. There have been extensive changes in the personnel of the faculty at Cleveland Bible Institute. *The Friends' Minister*, published at the Union Bible Seminary (Westfield, Indiana) has increased its circulation among Friends in the Middle West, and though it has recently changed its name to *The Gospel Minister* it is the

nearest a successor to the *Evangelical Friend*, as the organ of the "ultra-Evangelical" wing of Quakerism.

After a period of quiescence since the effort of 1912 to have the Five Years' Meeting adopt the Richmond Declaration as a creed, we hear in various quarters renewed insistence on the Declaration as a standard of sound doctrine. There are fresh outcroppings of intolerance toward liberal thought, and a revival of heresy-hunting. There are attacks, in print and in public speech on our educational institutions, on the leaders of the Five Years' Meeting, and the Forward Movement, as well as on the American Friends' Service Committee, the London Conference and all similar tendencies toward co-operation and union with other branches of the Society. In 1920 there was a powerful movement to have Oregon Yearly Meeting secede from the Five Years' Meeting which barely failed. The same year a strong drive by this element in Indiana Meeting led to the appointment of a committee to which members from Western were later added, to investigate the "soundness" of the teaching at Earlham College. There are threats of a similar attack on the "soundness" of *The American Friend* and of the heads of several of the departments of the Five Years' Meeting. Judged by the past, the movement could be expected to spend its force in a few years and there are already signs that it is waning. It has not sufficient organization, scholarship, nor coherence to keep together long. Meanwhile, it is a serious handicap to the work of education and of the departments of the Five Years' Meeting, and to progress toward unity. Its positive contributions to the Society are its zeal for evangelistic work and its emphasis on the need of individual religious experience.

On the other side of the ledger, we find among post-war tendencies in all branches of the Society a deepening of loyalty to the distinctive principles of Friends; definite service for international good-will along distinctly Quaker lines; and a new interest in the spread of our Quaker message to the world.

We have already seen that the Young Friends' Movement and our academies and colleges (along with other less effective influences) had at the outbreak of the war produced a group of young Friends who held our peace principles from conviction as well as tradition. When the war emphasized our unique position among Protestant denominations, they were proudly loyal to our history and principles and stood ready, not only to stand apart from the war, but to serve without pay, and to suffer, if need be, in the cause of Christian love and good-will. The experiences of the war-time have deepened their appreciation of their heritage. They are ready now to engage in Quaker propaganda, to work for unity in the Society and for the application of our interpretation of Christianity to social, industrial, and international problems. The fellowship of common service at home and abroad and of the London and Jordans Conferences has broadened their horizon, created a larger fellowship, and strengthened their determination to let our Quaker light shine on the world for the advancement of Christ's kingdom. The Earlham Summer Conference is the most vital centre of this new vigor and unity of thought and action.

The most notable achievement of Friends in the United States during the war was the formation and work of the American Friends' Service Committee. While other denominations contented themselves in the main with supplying spiritual fervor for the war machine and acting as agencies for un-denominational relief activities, we overcame the handicap of division and engaged in a constructive international service of reconstruction and good-will. For the moment the practical expression of our common peace testimony overshadowed our historic differences, and in the contact of joint committee work, sewing circles, and foreign service, Friends of different groups came to know each other and to respect one another's sincerity, Christian spirit, and Quaker principles. In addition, this "Service of Love in War Time" enabled many of our young people to find positive expression of their convictions in a time of stress when mere non-fighting seemed inadequate

to the demands of the world-crisis. It enabled the conscientious objectors to keep their self-respect in the face of their fellow countrymen, and helped many to a new sense of the unique value of the principles of Quakerism which they were tempted in the first passions of the war to disown and abandon. The service work has also given Friends a new standing of regard and respect in the eyes of the world, and laid the foundations for a fresh propaganda of our principles. People are asking for the secret which led Friends to behave in such a beneficent and unique way in the midst of Christendom's orgy of hate and destruction.

There had been growing up in the Society before 1914 a tendency toward co-operation across the boundaries of our ancient divisions. The most notable results of it were the American Friends' Peace Conference (Philadelphia, 1901), The Whittier Fellowship Guest House at Hampton Falls, N. H. (1912-1913) and various centennial celebrations in which both branches of Friends joined. The war stimulated these movements toward unity. We have already noted this in the case of the Young Friends' Movement and the work of the American Friends' Service Committee. In New York and Philadelphia there were joint peace committees in the early days of the war. The two New York Yearly Meetings held a joint session on the subject of peace in 1917. There have been many cases where there have been joint lecture courses and study groups of the Friends of both branches. Young Friends of all groups attend the Earlham Summer Conference of Young Friends since 1920. In a few places the Orthodox and Liberal Friends hold their First-day or mid-week meetings together all or part of the year. Woolman School is a joint enterprise for Quaker education. In London Grove (Pa.) and Moorestown (N. J.) the schools maintained by the two branches have been consolidated. The London Conference was the latest and greatest recognition of the essential oneness of the various groups of Friends, in their principles and common tasks. There is an extensive and growing interchange of visitors at important gatherings, summer schools and conferences, of teachers in Friends' schools, and of ministers at Yearly and Quarterly Meetings. Our newer literature is in common use among all groups.

The war and the contacts resulting, culminating in the London Conference, have made clear that the historical divisions of American Friends no longer correspond to our real divisions. The real live divisions between us run right across the old divisions into progressive, liberal, and conservative. Our real differences are between pastoral and non-pastoral, between "liberal" and "ultra-Evangelical," between war-time pacifist and peace-time pacifist, between social conservative and social radical. In varying proportions there are Friends of all these types in all the historical divisions. The realization of this fact will go far to remove the old divisions. Contact with English Friends also reminds us that it is possible for Friends to have all the differences that have caused divisions in America and yet worship and work together as they do in London Yearly Meeting without sacrificing sincerity, freedom, or faithfulness to truth, and with a great gain in love.

On the whole, Friends have emerged from the war in a better position than before for fulfilling their mission. Better united, more thoroughly conscious of their distinctive message and mission, consecrated to their tasks by sacrifice and suffering, regarded no longer as merely a respectable memory, we have become a vital force in a world which has been made conscious by our recent attitude, of a living grace in us and which is more ready to hear our interpretation of the Gospel, which, judged by its fruits, seems to them to hold some new promise for the saving of the world from the menace of hate and war.

We are keenly conscious of our short-comings for the task, but there is promise of renewed power and efficiency in the new loyalty to the Society and the fresh conviction with which multitudes of us hold the faith of our Fathers in the saving power of God manifest in the all-embracing Light and Love of Christ.

CHILDREN'S CORNER.

THE LIGHTS.—In the City of Philadelphia there stands a large home, called the Light House. It is not on the shore—as most lighthouses are, and it does not warn ships away from hidden rocks in the sea—this home is a lighthouse to warn people, girls and boys, men and women, away from the dangers which lie around them in the great city streets; it is a real friend to any one who needs a helping hand, and the light of its loving welcome has saved many a one from shipwreck. Its motto is, "Let the lower lights be burning." There are lights of many kinds we know, high and large, low and small, but a light is a light, and just as beautiful if only a tiny candle flame in the great darkness. We cannot all hold high the huge circle of brilliance which illumines the country far and near, as does William Penn both in statue over City Hall and in his life work, nor can we all be a great street arc light, but we all have our little lamps to carry and to keep trim and bright. So I think when we keep our faces gay and smiling, our hearts full of love, we are doing our part which is just as important as a higher one—we are "letting the lower lights be burning." I am very fond of that motto, for you and for me.

At present there is living at the Light House, a kindly English woman who has seen much in foreign lands. She knows of the great need there is in the dark dangerous cities for a lighthouse, particularly has she felt this need in the vast country of India, and she is here in America now to try to interest us in the people of India; she has realized how many helpful lights we have in our country,—different kinds of lights—and she has wished that she could only kindle these in India—the warning signals—the beacons of great joy, the home-welcome and the glorious Christian faith which lightens our life in America. This is how she tells her story to us!

One quick blast, a slowing down, the grinding of brakes; the train stopped; out went heads; there in the darkness an outstretched signal; a red light spoke. Little Tom was weary and hungry. "In half an hour we'll be home," his mother had said. "Why are we stopping? We'll be late!" "Look at that great red light. It says danger." "What would happen if the train went on?" "There would be a smash, and perhaps people would be killed." "Was that what happened to the car we saw on the road?" "Yes, it did not stop in time."

The train moved slowly, carefully. A green light came in sight. "And what does that mean?" "It means caution. We can go, but we must go carefully. You know, Tommie, sometimes I say, 'you mustn't,' and sometimes, 'be careful.'" And Tommie remembered.

Away on some high ground stood a little cottage where lived a mother and her daughter. Their neighbors were quite far away. The young girl grew tired and restless. "We see no one, things are so dull, I want to go to the town." And she went. She was gone a long time and after a silence, the mother heard bad news. "She will come back, when she needs me," she said; that night she drew the curtain back from the window, and placed a bright light before it to burn all night. This she did night after night. At last someone sick and weak came to the rising ground at midnight. She saw the bright light shining down the slope. She knew what it meant—pardon, love, home! And she went thankfully to her mother.

The people had been sad for years. Their sons had gone from them into a land in which day and night the air was heavy with smoke or poison gas and there was a terrible roaring of guns and cannon. Men were blown to pieces, or left torn, bleeding, dying. And each man there had been some mother's baby son! Then there came a time when the people said, "The end is surely near. Let us flash the news, when it comes to everyone." They made ready bundles of dried grass and wood on hill tops here and there. The people waited. Suddenly a bright fire rose like a column. One

watcher saw it, and set fire to his pile; far off arose another, and yet another beacon flame leaping high. What did it mean? The great night of war is past; the new day has come."

Long ago there were three very clever men, who studied books about the stars, and looked at the heavens on many a night. These three men waited for the dawning of a great new star. It was to be more than a star. It was to be a signal for the whole world, and for all the ages to come. One night there it was, glorious before their eyes. It moved. They followed, followed till it stood over a poor little home in a town called Bethlehem. There they found a baby King to whom, on bended knees, they offered gold, and frankincense and myrrh. What was the message of that star? Wider than shining light or flaming beacon, it sent this word, "Peace on earth, goodwill to men."

Far off, near the lands of the three wise kings, lies the country of India. In its great cities are little children in danger—without a warning light; children wandering in the bazaars—without a home; boys and girls under the shadow of heathen darkness for years—and no new day has come.

Who will help to bring them into safety and shelter, to lift the shadow, and let the great light shine in?—W. V. HUNT

JUST FOR TO-DAY.

I will not look along the years
And try to face my future way—
I only need to see my path
For this one day.

O thou who art my life, my hope,
Who art each weak heart's strength and stay,
Help me to live within the line
That bounds to-day.

Then loving with thy patient love
That waits to lift and heal away,
My heart can hold no thought, no wish,
Beyond to-day.

—MARY F. BUTTS.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE WASHINGTON CONFERENCE TREATIES have now been approved by the United States Senate, and our State Department has expressed to the other eight nations involved, Great Britain, France, Italy, Belgium, Japan, China, Portugal and the Netherlands, our readiness to exchange ratifications at any time. It is hoped that this will be accomplished by the first of next month and that the world can immediately get the benefit of the agreements reached.

The reservation made by the Senate to the Four Power Treaty that "The United States understands that under the statement in the preamble or under the terms of this treaty there is no commitment to armed force, no alliance, no obligation to join in any defense," will be a satisfaction to many supporters of the treaties, and it is not likely that objection will be made to it by any of the other signers. It is quite possible that some of the other nations will propose reservations of their own, but there seems little probability that these will prevent the adoption of the treaties by all involved.

THE CHURCH PEACE UNION reminds Christians that "the ultimate effect of the achievements of the Conference does not rest solely upon their acceptance by our Congress, but as with the Conference itself, upon the force of public opinion, for which our churches have large responsibility."

NORMAN THOMAS WRITES IN THE "WORLD TOMORROW," "the Washington Conference with its naval blockade cannot guarantee peace, but it can give us a truce during which forces already at work in the world may grow stronger."

"A WARLESS WORLD," says the Federal Council of Churches, through its Commission on International Justice and Good-will, "can never be imposed by governments on peoples, but it can be imposed by peoples on governments. Christians can establish a world peace system and they can outlaw war, if they will."

"PEACE DEPENDS, AS 'THE NATION' has repeatedly argued, upon the abolition of the grievances of exploited races and classes and the substitution of co-operation among peoples for imperialist rivalries or imperialist alliances at the expense of the weak."

SENATOR LODGE RECENTLY SAID, referring to the Naval Limitation Treaty, "Do not imagine for a minute that I think the treaty is a finality. I think it is a beginning and a very great beginning. I hope and believe that this will lead to further reductions by the Powers, so that it will bring them to a point where they will have no more ships than are necessary to protect their coasts and possessions—what we might call the police duty of the sea."

DEFINITE WORK FOR THE CHURCHES. "In a world desperately needing to be held together, served with the stern summons, 'Unite or perish,' the religious forces should subordinate everything else to the one simple task of fostering, deepening and expressing the spirit of brotherhood.

"We need not wait for church unity. We need not wait for anything. Let each body of Christians, of whatever name or sign, let each group of religious folk, in any and every land, begin to put its main force into the production of great stores of good-will, heeding the call of the faith it professes to lead in making this a brotherly world."

WM. P. MERRILL,

Chairman of World Alliance for Promoting International Friendship through the Churches.

PHILADELPHIA YEARLY MEETING, in its letter adopted this year, emphasizes one part of the Christian's duty as regards peace and war, when it says:—

"As Christians, we are striving for a 'warless world.' We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ, our Lord. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

"A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever."

THE FELLOWSHIP OF RECONCILIATION recently suggested, "Put fellowship first and cut out all that conflicts with it, not only armaments with its threats, but also economic exploitation with its conflicts, and race antagonism with its bitterness. "Only the replacement of economic rivalry by co-operation will remove the chief cause of war.

"Only the spirit of full, honest friendship and faith, with no strings or threats like that of armament attached, can evoke the corresponding attitude in the other party and produce the atmosphere in which international comity can flourish.

"The call is for a new conscience alert to all social, individual and racial inequities.

"A moral question can be solved only by moral means."

W. F. W.

American Friends' Service Committee

20 South Twelfth Street,

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JAMES A. NORTON, *Assistant Secretary.*

RUSSELL J. CLINCHY, *Publicity.*

ANNA B. DUDLEY, *Women's Work.*

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

RUSSIA'S NEED FOR RELIEF CANNOT BE MET
ENTIRELY BY HER HARVEST.

This Summer's Crop will Alleviate Hunger, but Cholera and the Diseases of Malnutrition will Continue to Take Life.

It is being told in many quarters that this summer's crop in Russia will entirely save the Russian people and that, therefore, there will be no further need of foreign relief. If this were true, it would be one of the greatest blessings that could be conferred upon Russia at the present time. This year's crop undoubtedly will contribute to the relief of many millions. That is, of course, taking for granted that there will be no crop failure. But because of lack of seed and lack of man-power to plough and plant, even with favorable weather conditions, it cannot be hoped that the crop which Russia expects will meet the need which has been caused by the present calamity. Fifteen million people have been starving. Five million will have died. Five million others will have been saved by foreign relief; while five million more, if they are able to exist, will be mere wrecks of humanity because of tuberculosis, dysentery, typhus and cholera due to starvation and filth.

The crop which Russia will harvest this summer will bring relief; but it is impossible to hope that the gigantic misery and disease which this year has caused can be met in any adequate way by this means. Without the crop there would possibly be no hope; but the presence of the crop does not mean Russia's salvation. It can only mean that a foundation for rehabilitation has been laid and that upon this foundation of a renewal of the agriculture the new life of Russia may be built. But if you had gone through nine months of living upon grass and roots and then had even been saved by a relief portion of one meal a day, it is very easy to suppose that your body would not be in adequate physical condition to go forward with life. The effects of the Russian famine will not end this summer, no matter how great the crop may be, for the famine will continue to take its toll of life for a generation in disease-ridden bodies of men and women and in undersized bodies and brains of children. The fight against tuberculosis has only begun. The fight against the children's diseases of rickets, and undersized bodies and brains has not yet begun and must be started.

The hospitals of Russia are destitute even of the supplies which we would ordinarily have in our own homes in case of an emergency. So that at the present time the hospitals may be said to be useless. Bedding has disappeared from the children's homes and, in fact, from most of the private homes of the peasants. Medicines are not known throughout the famine area, and most of the doctors and nurses have died through starvation or disease.

It is a very depressing picture which must be drawn of Russia to-day; but the true situation must be realized, if any adequate program which will stabilize Russia is to be carried on. Money for food, medicines, hospital supplies, bedding and clothing will be needed for five years, to bring Russia once more back into a normal, healthy and clean life.

L. OSCAR MOON IS RECOVERING FROM TYPHUS.

L. Oscar Moon, who was taken ill with typhus a short time ago, has now passed the crisis and is on the way to recovery, according to the cable received at the Service Committee headquarters. At the present writing, no further cases of typhus, either in the Polish or Russian Unit, have been reported; and those who still have the disease are reported convalescing as rapidly as can be expected.

THE CHANGE IN RUSSIAN CITIES.

Practically every large city in Russia has lost heavily in population during the last seven years, according to the list issued by the Health Section of the League of Nations. Petrograd has lost most heavily, being reduced from 2,319,000 to 706,000 or less than one-third its earlier size. This might have been expected, as Petrograd lost its importance when the seat of government was taken away from it and transferred to Moscow and then later was the scene of attack of several hostile armies. Other cities have also had large losses, due partly to the hard conditions of disease and blockade and partly to the fact that the abolition of private trade removed one of the main functions and sent people out into the country.

The only exception in this entire list of seventeen cities, which includes cities as far east as Irkutsk, is the city of Samara, which is spoken of as being in the midst of the famine area.

Between 1913 and 1920 this city increased in population from 144,000 to 171,000. This enormous increase, when all other cities were losing, was due to the fact that Samara was the central city in the Volga grain area, and was consequently near to the best food supplies. The natural increase of people who wished to be near supplies of food in troublous times, was accentuated by the sending of hundreds of thousands of refugees carried away from Poland by the retreating armies of the Czar. These were settled all over Russia, but mostly in the province of Samara. Samara as the central city for this increased population, grew in size until the housing facilities were entirely inadequate.

Such, on account of the terrible drought, is the city now the heart of the famine area. In that city and the surrounding territory the famine is at its height; and a few miles north of Samara in the district of Buzuluk is where Friends are concentrating upon their feeding.

THE WOMAN WHO CHEATED.

In one of the villages in Poland where I went once a fortnight, to distribute and collect the work for the cottage industries by which the poorest peasants are kept alive, there was a woman who cheated. She was not the only one. I used to find them occasionally, sometimes very bold, and sometimes trying pitifully to cheat and failing because of want of practice. It is not surprising, for their need is so great.

This woman was returning balls of yarn made from the raw flax we had given her. As soon as I took them in my hand I felt that they were overweight.

"What have you put inside these balls?" I asked. "They do not feel as they should."

"I swear that there is nothing in it," the woman declared loudly.

"No, I am not satisfied," I answered her. "I am putting your balls to one side on this chair, and when I get them home, I will unwind them and see whether or not you speak truly." The woman looked startled and seemed taken aback, but then she went out through the crowd with her new allotment of work. Even though I felt sure she was cheating, I still gave her the largest return of work, for I knew she was poor and might suffer if I reduced her portion.

At the end of the distribution I said to the village President who had been with me, "You see these three balls that were brought in by that woman. I am wrapping them up separately to examine them."

"You are doing well," he said, "for they are too heavy."

When I came home I found that one of the balls contained good thread and one had a large stone inside of it to add weight, while the third had good thread on the outside but such coarse stuff inside that it could not be used even for sacking. It was quite clear that she had cheated and had kept some of the flax.

A fortnight later, when I returned to that village, I brought out the three balls of yarn and laid them on the table. The

crowd looked on. A horror-stricken silence held them. It was so tense that I wondered at the reason.

"This woman did not do well," I said, and waited for an answer.

The village President gave it. "The woman is dead," he replied.

The peasants are hardened to death. Most of them have lost half their families on the long journey from Russia, and deaths from typhus and relapsing fever occur continually in the village. But I could feel in the air that this death was different. I doubt if they went far enough in their reasoning to suppose that God had punished her because of her false oath. Perhaps they felt merely worried that she died with an unconfessed fault which was discovered afterwards. But there was something not comfortable about it in their minds. Since that time there has been a higher standard of work from that village and a higher standard of truth-telling.

ANNA LOUISE STRONG.

SHIPMENTS received during the week of Fourth Month 10, 1922:—76 Boxes; 2 from Mennonites; 3 anonymous.

Contributions received during same period, \$50,511.11.

FRIENDLY NEWS NOTES.

ELIZABETH B. EMMOTT and her daughter, Margaret, met Wilmington Friends at a Tea Meeting on Second-day, Fourth Month 10th, and, after tea, spoke informally on the extension work of English Friends, answering various questions, as to the work of Quarterly Meeting Secretaries, the recording of Ministers, the "tramps" to outlying meetings, etc., the cottage meetings, etc.

In commenting upon American Friends, the decline of evening meetings for worship was noted, and E. Emmott said "we do not feel that we are making the right use of our meeting-houses if they remain closed on First-day evenings."

The Friend [London] speaks of the prospect of a public meeting on Disarmament, as a part of the Yearly Meeting programme. It is to be held on the evening of Fifth Month 20th, in "the Large Meeting-house, at Devonshire House." John William Graham will be in the Chair and the speakers will include Lord Robert Cecil and Lady Parmoor."

CARROLL T. BROWN has in the last number of *The Friend* [London] a pleasing paper called "An American Lover of England," which, touching not at all upon personal or Quaker relationships, makes us aware of our debt to England in our literary joys and satisfactions, in our Geography (names of places, etc.), and other such "fundamental lines of connection."

"It is not that we do not love our own country," he says, "or that we are blind to its beauties" . . . "Rather is it that we have two mother countries and a grandmother country. Neither is it that we do not see the blots on your escutcheon." . . . "But with all her shortcomings, England is to us one of the great factors, perhaps the greatest factor, in the stabilizing and civilizing of the world. We do not admire England; admiration may cool. We love England, and love understands, and forgives, and hopes."

WESTTOWN SCHOOL NOTES.—The winners of the Peace Essay awards, founded by Elliston P. Morris and Elizabeth Smith, have recently been announced. They are Anna Moffitt, '22, of Nashville, Tenn.; June Levering, '22, of The Hollow, Va.; John E. Forsythe, Jr., '23, Atlantic City; William B. Test, '23, Philadelphia.

Robert L. Simkin, home on furlough from missionary work in West China, and Elizabeth Braithwaite Emmott, author of "The Story of Quakerism," with her daughter, Margaret Emmott, have been recent visitors at the school. These friends were in attendance at our meetings for worship, and on First-day Elizabeth Emmott spoke to the girls in evening collection, touching on certain periods in the history of our

Society; following the collection, she attended the Community meeting now regularly held on First-day evening.

A valuable collection of shells has recently been presented to the school, and will be added to the museum. It is the gift of Margaret C. Engle, of Newark, N. J., in memory of her son, William C. Engle, who was much interested in the Natural Sciences when a student at Westtown.

A generous gift has just been made the school by Henry S. Williams, of Rosemont, for purchasing needed equipment for girls' athletics. The most pressing needs at present appear to be the placing of new posts for the five tennis courts on the west end of the campus, and the purchase of a new marker for the tennis courts and the hockey field. A considerable balance will still be left for use another year.

A chapter of the Cum Laude Society has recently been established at Westtown. This is an honor society for secondary schools, corresponding to the Phi Beta Kappa in the Colleges. Students are eligible for membership in their Senior year if they have had a high average of scholarship for the last two years. The symbol is a cross-shaped key on which are the words, "Cum Laude."

The Society was founded in 1906 at the Tome Institute, and about twenty schools have now become members.

A new course in Agriculture will be offered next year, in the First Class. It will be a general course in the elements of Agriculture, and should be useful not only to those who expect to engage in farming as a business, but also to those who will live in country and suburban homes, and will wish to have some contact with agricultural pursuits. The course will include gardening, fruit-growing and poultry-keeping, with probably some elementary landscape gardening, and will be open to girls as well as boys.

JAPAN NOTES.—Yearly Meeting is to be held in Tsuchiura this year. Henry T. Hodgkin's meetings in Mito should be a good preparation on the spiritual side. His work in Tokyo, very little of it strictly among Friends, has been an inspiration to many, who for the first time have heard love as a world force discussed so simply. During eight days I heard him speak nine times, and those were not half his engagements. A wonderful man with a wonderful message! I visited the Shimodate meeting last evening with T. E. Jones. The new house for living and the meeting room have greatly encouraged them all. We feel that the spirit is fine and the outlook hopeful. The Evangelist, S. Ouchi, is working to create a

friendly spirit in his immediate community and if one member of a family becomes a Christian he concentrates his efforts on the others of the family, believing a Christian family to represent more strength and permanency than the same number of scattered Christians. Personal individual work is his best way of working. The First-day school has a regular attendance of fifty children and one evening a week he gives a lantern talk for the children to which some of the elders come too, those not yet Christian. The whole outlook is good.

Our graduating class is the largest we have had, twenty-eight, and a fine lot of girls. A good many plan to enter High Schools. We hope to have fifty in the entering class, but will not take that many unless they are prepared. There are more than eighty applications in so far, and more to come. It is fine the way the Japanese are giving for the meeting-house basement. It is assured so far as the excavating and walls are concerned. As we get a larger constituency, we can hope to raise more money in Japan.

Gurney and Elizabeth J. S. Binford have taken passage on *The China*, sailing from San Francisco Fifth Month 30th

NOTICE.

A RUMMAGE SALE will be held at Benezet House on Fourth Month 24th and Fourth Month 25th. Articles of clothing are much desired and may be sent to 918 Locust Street or 20 S. Twelfth Street.

MARRIED.—In Friends' Meeting-house at Fourth and Arch Streets, on Fourth Month 15, 1922, in a public meeting appointed by Upper Evesham Monthly Meeting, N. J., CHARLES HENRY EVANS, JR., of Medford, N. J., and ALICE JOHN, of Medford, N. J., (late of Chesterhill, Ohio).

—, in Friends' Meeting-house, South Twelfth Street, Philadelphia, Fourth Month 15, 1922, HUBERT TOWNSEND RICHARDSON, of Passaic, N. J., and LYDIA CHEYNEY, of Philadelphia.

DIED.—At his home in Atlantic City, N. J., Fourth Month 14, 1922, GEORGE H. BUZBY, in his twenty-sixth year; son of Walter J. and Emily W. Buzby.

—, Fourth Month 3, 1922, in her eighty-sixth year, at the home of her daughter, Eleanor McConaughy, in Germantown, HARRIET LUKENS UNDERHILL, widow of Reuben Howes Underhill and daughter of Dr. Israel and Susan Jones Lukens; she was an Elder of New York Monthly Meeting of Friends.

—, at her home in Media, Pa., on Fourth Month 4, 1922, DEBORAH S. ALLEN, wife of George B. Allen, in the eighty-first year of her age; an Elder and life-long member of Chester Monthly Meeting, Pa.

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1920 Fire Loss **\$350,000,000**

1920 Property Loss through Decay and Rust over **\$1,000,000,000**

1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

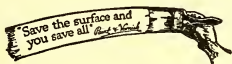
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THE MEETING HOUSE BY THE SIDE OF THE ROAD.

As the automobile takes us over our beautiful country how often, with something of a thrill, we come upon a Friends' Meeting House standing alone and quiet in the midst of its grass-grown yard, shaded with spreading maples or oaks. The old-time builders seem to have had a keen eye for scenery, for the surrounding sweep of hillsides and valleys is often most charming. Whether erected in Colonial times or in the years following 1827, these meeting-houses are easy to distinguish—they are ample in dimension, strong in structure, plain in design. The graveyard nearby may be a beautifully sodded, well-ordered spot, or it may be an overgrown patch with a broken-down wall.

What memories these old places hold for some of us! "Fair First-day morning"—and what other morning in the week seemed so fair?—surely found us traveling along the hedge-bordered road, on the way to meeting; our father's well-filled two-horse carriage falling in line with those of other like-minded travelers. It was not etiquette to pass another Friend's carriage on the way to First-day meeting and so our sturdy horses had to be restrained, not being wearied by their week-day services. We were at the meeting-house betimes, for we did not calculate the minutes so closely as we do now, when we may be a minute or so after the hour without seeming late. Then it would have shocked us. Exchanging kindly greetings in subdued tones with relatives and friends, we passed indoors with sober faces and quiet tread. With reverence we sat through the unbroken silence or heard the message from the lame minister; and when the meeting broke we filed past the end of the bench where she gave us her loving greeting. These were subduing occasions. The impression they made on our childish hearts is indelible and it was good for us to be there.

But now as we pass these ancient land-marks we say—"No meeting there, all the Friends have gone from this neighborhood" or, "Only a handful assemble here on First-days." Like the California missions they remind us of the zeal and devotion of a former day.

Is that all? Is our view only backward cast? Is there no

future for Friends in these neighborhoods where formerly they were the influential factor?

We are seeking to do extension work. Why not ask ourselves and our fellow-members whether these old Friendly centres, where Friendly traditions still linger and the places of worship are ready-made, may not after all be among the most fruitful fields for extension work? It is a commonplace that from the farms have come most of the strong men of the cities and of the nation. Thus Dr. Gunsaulus is quoted in the *Michigan Christian Advocate* as saying that "every one of Chicago's foremost preachers came from the farm. Eighty-six of Chicago's hundred leading physicians, eighty-one of her hundred greatest lawyers, and seventy-three of the hundred best engineers were farmer boys." If then the country is the section from which is drawn so largely our national strength, may it not be a matter of concern to us that this source shall have within it the spiritual elements which we as a Society desire to see more generally received? There are, to be sure, other reasons for urging work in this field, reasons savoring less of cool calculation and more of Christian love. They come readily before the mind.

A study of the old neighborhood where you and we used to live and worship may reveal the fact that many now resident there have no church home. That crops and cows and roads and taxes crowd out the affairs that are not "practical." Idealism and the things of the Spirit have a far-away meaning to them, as they have, indeed, to many town-dwellers and to too many of us Friends. You invite these "practical" people, kind and neighborly though they are, to join Friends at the old meeting-house. The results are discouraging. What then? We have read with admiration the story of the foreign missionary who chose the most difficult field of labor for its very difficulty. Why should not the missionary zeal fire those of us who remain at home?

If, earlier in this paper, we have seemed to dwell on the sentimental side of the subject, please do not for a moment think that we regard this as sufficient urge for rebuilding the old waste places. This may be a great help. But something more impelling, more insistent than the memories of the past, or the desire for a pleasant excursion into the blooming country must grip us if we are going to carry this business through successfully. It is "a big man's job." We review with great appreciation the efforts made year after year for many years, through summer's heat and winter's snow, and through still greater discouragements, by one of our members, to keep up and build up a little country meeting, and now the long struggle and sacrifice are bearing fruit, while his endeavor stands out as an incitement to those upon whom the like duty may be laid to "go and do likewise." Yes, it is the call of the Spirit that is needed if a spiritual movement is to follow. "You cannot build up a church on ice cream," said a Northfield worker. Suppers, entertainments, outward devices of various kinds go only so far. It is the *deep* that must

call to the *deep*, and it is that which will rouse a response. So if we would awaken any spiritual longing, if we would attract to the old meeting-house those who have no church affiliations, we must certainly be filled with burning love for them and for the cause which we represent.

But the non-resident can have little influence in this direction compared with that of the man who lives amongst the farmer folk. We hear that the cry, "Back to the country!" is being increasingly heeded, and we trust that young Friends will more and more re-people their ancestral homesteads, and build up again their home meetings. There are rewards that cannot be measured with dollars and cents, or ease, or fame.

We may at the very least see that these houses of worship show by their outward appearance that the Society still has a respect for the religion once upheld there, and that in the adjoining burial-ground the graves of our ancestors shall not lose their identity nor "the long grass o'ertop the mouldering wall."

A. S.

HUMAN ORCHIDS.

WILLIAM C. ALLEN.

A friend recently presented my wife with a beautiful orchid. Its curious form was symmetrical, its texture was exquisite, its markings were chaste, its colors harmonious. It had no roots—no visible means of support—it had simply grown upon a tree. It was epiphytic rather than parasitic because, whilst clinging to the branch of a tree, it actually subsisted upon the air.

There are some persons like the orchid. They are compelled to cleave to others whether they want to or not. I do not refer to those who willingly or weakly stick to other people and who do not try to help themselves. I speak of the men or women, or children, who because of lack of good physical or mental equipment, or because of hereditary feebleness over which they have no control, or because of cruel circumstances of business or social environment have been obliged to lean on others more favored than themselves. The invalid for long weary years, the sufferer from malignant pain, the financially shattered man or woman may, like the orchid, become an involuntary dependent on the superior strength of some one else.

These invalids, these "shut-ins," these folks with worn bodies and tired minds, these men and women of crushed ambitions and exhausted powers may—if you please—be considered parasites, but they are God's children. How undauntedly some of them accept their ungracious situations. How beautiful may become their apparently wasted careers, how symmetrical the pattern of their lives, how warmly they can color the thought of compassionate beholders. Some even live joyous lives within their narrow limitations. Some maintain a pure faith behind the walls that circumscribe, but shelter them. Some find their refuge and solace in the affection and solicitude of sympathetic relations and friends. Such can become the interpreters of the gladness of Jesus to the rest of us. Their abnormal existence may develop into a more exquisite fairness than that of any flower that glows in the beauty of the sun.

Our royal Christ makes use of you and me in upholding others. To some extent in some way in all our intricate relationships we are—whether we would have it so or not—exceedingly dependent upon one another. God sometimes asks us to become like the grand old tree or little bush and sustain the human orchids that he has placed within our care. The obligation rests upon us—we become orchid-bearers in his name. Our reward here and hereafter is assured us: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!"

SAN JOSE, California.

HARRIET LUKENS UNDERHILL.

Harriet Lukens Underhill ended a long and useful life in her daughter's home in Germantown, Pa., on Second-day, Fourth Month 3rd. She was the daughter of Dr. Israel and Susan Jones Lukens and was born in Philadelphia, Twelfth Month 12, 1837. She was married in 1859 to Reuben Howes Underhill, of New York. Their married life of almost fifty years was spent in Brooklyn. She survived him by fourteen years, which she spent in the homes of her son, Reuben L. Underhill, of Berkeley, Calif., and her daughters, Alice Underhill Doane, of New York City, and Eleanor McConaughy, of Germantown, Pa. In all of these places, as well as in summer homes with her sister, Emma L. Thompson, at Pocono Manor, and her son-in-law, Benjamin H. Doane, at Barrington, Nova Scotia, she had large circles of friends who will miss her greatly.

For more than sixty years she was actively connected with New York Monthly Meeting of Friends, in which she served as an Elder. Her Christian sympathies were broad and brought her into fellowship with Christians outside of the Society in whose principles she so strongly believed. Her Brooklyn home for many years was near the Lafayette Avenue Presbyterian Church and she had warm friendships with its successive pastors, Drs. Cuyler, Cregg and McAfee. She actively served up to the time of her death, as a Vice President and Director of the Women's National Sabbath Alliance, an earnest company of Christian women representing different Protestant denominations.

Her religion was social and practical. She had rare gifts in the making and keeping of friends. All humankind interested and attracted her, from the postman, milkman and iceman, who served her home, to the men and women of leadership in public and philanthropic affairs with whom she came in contact. Her smiling face, her simple and becoming dress, her unaffected cordiality, made her welcome with all, and beloved by many. Her home was always a centre of hospitality.

During her later years her serenity and cheer grew more and more marked, until all felt her to be, what one of her friends aptly called her, a true "Lady Sunshine." Her departure was but a translation. To the last she retained all her faculties unimpaired, delighting in the service she was able to render to others. During her very last week on earth she daily attended Philadelphia Yearly Meeting of Friends (which to her was the great event of the year), taking the keenest interest in all its proceedings. On her last day on earth she aided in home affairs, wrote to her daughter in New York and to a friend in sorrow, enjoyed a visit from her grand-niece, joined in family worship, and lay down as usual to rest. An hour later there came a few minutes of troubled breathing, no pain, no struggle,—and the spirit slipped away from the body which even in death expressed the beauty and serenity that had animated it.

Services were held in her daughter's home in Germantown, where the message of her life was voiced by George M. Warner, Walter W. Haviland, Hannah P. Morris, and other friends, including Dr. William Porter Lee of the Westside Presbyterian Church, where she had often worshipped. New York friends gathered next day in the Twentieth Street Meeting House, where her long-time friends, John C. Pritchard and Sarah Haydock had their part, together with Augustus T. Murray, who had known her both in California and New York. The burial was in Friends' Cemetery, Brooklyn.

She loved God and was interested in all his creatures, in every growing thing, in every animal, in every human being she met, however lowly, however great. She passed through many hard experiences, suffered many losses and trials, but she illustrated in her life her own favorite passage, "All things work together for good to them that love God." She radiated a sunny charm which was the outward expression of an inward spirit of joy and love. Naturally strong-willed and quick of speech, she learned to control her utterances and make them, though often keen, ever kindly and cheering. Thus through more than eighty-four years she represented her Master, into whose joy she has now entered.

DEPENDENCE.

To keep the lamp alive,
With oil we fill the bowl:
'Tis water makes the willow thrive,
And grace that feeds the soul.

The Lord's unsparing hand
Supplies the living stream;
It is not at our own command
But still derived from him.

Man's wisdom is to seek
His strength in God alone;
And even an Angel would be weak,
Who trusted in his own.

Retreat beneath his wings,
And in his grace confide:
This more exalts the King of kings
Than all our works beside.

In Jesus is our store;
Grace issues from his throne:
Whoever says, "I want no more,"
Confesses he has none.

—COWPER.

AMERICAN FRIENDS' WORK IN WEST CHINA.

REPORT OF ROBERT L. SIMKIN FOR 1921.

Happy is he whose privilege it is to be even in small measure leader of developing Christian life. I desire that the following record shall most of all convey my thankfulness for the joy of being numbered as one of this happy brotherhood.

GENERAL CONDITIONS AND TENDENCIES.

The year opened with a sharp antagonism of students against the soldiers. The latter had maltreated some students who had unwisely delayed in yielding to them the occupancy of an athletic field in the public park. In protest practically all the students in the city stopped attending classes, with the result that school was broken up two weeks before the end of the term and examinations had to be deferred until the beginning of the following term. The occasion, however, afforded opportunity for teaching some valuable lessons which could not have been learned from text-books.

Among a large body of students there will always be found a small number of agitators who push their way into notoriety in times of political crisis. Few of the Chinese have as yet developed so large a degree of independence of action as we find in the Occident, so that it is easier for the agitator who talks vehemently enough to get a following. On the above occasion the feeling was so intense that the students hissed those few of their number who saw also the other side of the question. They repudiated the representatives to whom they had entrusted the negotiations and elected others of more extreme views. On several occasions, however, the students of the University have exercised a restraining influence upon those of other schools in the city, in one instance dissuading them from a course which might easily have resulted in bloodshed. In the above-mentioned strike, considerably more than half of the students really desired to continue their work, but they did not dare to oppose the decision adopted in other schools. A much larger proportion of the students in the Friends' dormitory than elsewhere voted for the continuance of attendance at classes.

This was due partly to the smaller number of students in the Friends' dormitory which makes the problem of discipline simpler. In large dormitories it is difficult to maintain close personal touch, and the tendency to mass action is stronger. Our students also saw more clearly the "better way" of dealing with the situation. In the summer it was my privilege to present at the Y. M. C. A. Conference the Christian way in international relationships. When in the discussion which

followed it was objected that Christ's way is impracticable in the present evil world, it was magnificent to see how two of our most exemplary Christian students defended the truly Christian position. It caused one of the missionaries who had taken a less Christian position to remark: "What fighters these Quaker students are!" One of these two requested at the Yearly Meeting that he be appointed to write a letter of fraternal greeting to the Friends' Meetings in Japan.

The Chinese distrust and hate Japan which they regard as seeking to exploit their country for her own interests. This distrust extends in lesser degree to Great Britain as the ally of Japan. America is generally regarded as China's friend and the most disinterested of the great powers. Yet the Chinese cannot fully persuade themselves that America is entirely disinterested. During the Washington Conference, fears were expressed both in private and in public that the powers would combine to carve up China for themselves.

Few have yet come to realize that China's worst enemies lie within her own borders. The government, although republican in name, is more corrupt than under the Manchu régime. It is really a military despotism. Each "General" enlists larger and larger numbers of coolies who, having experienced a comparatively easy life as soldiers, are seldom willing to return to their former hard labor. Rather than be disbanded, these soldiers turn bandit. "The robbers are soldiers and the soldiers are robbers." On my recent journey to the coast our boat was twice boarded by soldier-robbers who, after casual inspection of our goods, allowed us to proceed without molestation, probably because we were foreigners and missionaries.

Over a year ago a body of local militia at a village where Friends have a chapel ventured to defend their homes from a band of soldiers who were passing. The militia were defeated. The soldiers rushed into the town, killing as they went, some 180 persons. The chapel was soon crowded with refugees, but the soldiers entered and killed three before noticing that the little room was a chapel. Then the officer commanded his soldiers to desist, and when they left the town, they brought to the chapel a quantity of articles which they had looted throughout the town and were unable to carry away, requesting the church people to return them to their proper owners. The Yearly Meeting was asked at its next session what disposal should be made of the articles for which the owners could not be found, and replied that they should be handed over to the local officials and a receipt taken as in the case of other goods already returned.

In some counties the magistrate has a definite understanding with the brigands and shares in the proceeds of their robberies; in others he is powerless to oppose them, as they are better armed than his own soldiers. Knowing that their tenure of office is precarious the officials have little incentive to undertake public improvements or to plan for the future. Too often their chief thought is to fill their own pockets and provide against the famine which they know will overtake them when they are turned away from the public crib. Taxes are collected as far in advance as possible, those normally due in Chengtu, I was informed, being already levied at the beginning of 1922.

The soldiers, however, absorb the funds before they can be apportioned to the legitimate expenditures of government. An official in Chengtu whose duty it is to receive revenues from various points in the province and disburse them to their respective uses finds his office but a shadowy name, because the various local military leaders refuse to allow the funds to pass out of their control.

Education feels the pinch first. Some schools are closed entirely, while others occasionally declare a prolonged "holiday" because they lack the funds to pay their teachers. In the country bandits terrorize the well-to-do, whom they call "fat pigs," so that many of the better class of land owners are compelled to move to the cities. Even in the cities these moneyed classes are not safe from the extortion of military leaders. At Chengtu city gates stand soldiers who search the loads as they pass in or out and subject the poor man to

similar extortions on a smaller scale by occasionally appropriating for their own use such articles as excite their cupidity.

There is a modicum of reason for this inspection of goods because of the great quantities of smuggled opium, but the officials frequently are as guilty as the people, encouraging farmers to plant the poppy and sharing in its illicit profits. On boats and wharves and as one passes the houses the odor of the opium pipe often assails the nostrils.

Although all classes increasingly realize that militarism is eating at the heart of society, I can recall only one instance outside the Christian church where it is being fought in any active way. This is the case of two brothers who publish in Chengtu a daily newspaper, the avowed purpose of which is to promote peace. They, in common with many other students, were deeply influenced by the visit of Dr. H. T. Hodgkin last spring. It was my privilege to interpret for Dr. Hodgkin at the last six lectures which he gave at the University.

THE WEST CHINA UNION UNIVERSITY.

In material equipment, steady progress has been made. About nine acres of very valuable land have been acquired, and a grave plot immediately in front of the Administration Building has been purchased and the graves removed. Three residences, and the splendid building donated by the Scattergood family of Philadelphia for the Middle School, have been erected during the year, besides a dormitory for the students of the Church Missionary Society who were formerly accommodated temporarily in the Friends' buildings. There are now eight substantial brick buildings and five groups of temporary buildings occupied by students. Thirty missionary families occupy twenty-five residences, of which houses four-fifths are of permanent construction.

My own work has included teaching Church History (one class of 49 students) in the University, three Church History classes in the Bible School, a class in Mandarin four hours a week in the Language School, classes in Biblical Geography and Religious Instruction during the Summer Normal School, and the Treasurerships of the Language School, the University, and the F. F. M. A. College. I served on the University Cabinet which is composed of the President, the Vice-President, and a representative elected by the Senate. This Cabinet is a new body organized last year which decides or prepares for presentation to the Senate the business arising from day to day. Its organization has resulted in the saving of a great deal of time over the former method by which business was transacted in larger committees.

I have also served as principal of the F. F. M. A. College Dormitory. To this I have not been able to devote so much time as I desired. It has not been necessary, however, to give it such close attention because we have some sterling young fellows who have largely governed themselves and have maintained a strong Christian atmosphere. It would fill your hearts with thanksgiving if you could attend the daily worship in this dormitory. It is chiefly in the hands of students, and most frequently there is no leader appointed. At 6.45 the students gather quietly and settle down for personal Bible study or silent prayer. Frequently there is a hymn, the reading of a few verses of Scripture, vocal prayer or an earnest exhortation, but the larger part of the twenty or twenty-five minutes is spent in silence which is frequently so living and vital that the Holy Spirit's presence is unmistakably felt. During the past two or three years few students have been able wholly to resist this quiet influence of their fellow students. The majority confess themselves disciples of Christ and apply for membership in the church before they reach the middle of the University course.

(To be concluded.)

THE complete Christian who is such by *possession*, makes his prayer and request for the truly good things which appertain to the soul, and prays, he himself also contributing his efforts, to attain to the habit of goodness, so as no longer to have the things that are good belonging to him, *but to be good*. —CLEMENT OF ALEXANDRIA.

OUR FOUNDATIONS AND OUR FUTURE.

[The largest school of its type in the United States, with a total enrollment of a little less than six hundred, is the Friends' School on Coulter Street, Germantown. With a little play of fancy it is possible to link this great modern institution with the name of Francis Daniel Pastorius, the first schoolmaster in the German village, when Philadelphia, six or more miles to the southeast, claimed no greater distinction than belonged to the German village.]

We are glad to publish the following, taken from a recent school Bulletin, evidencing as it does that through the long stretch of years that have passed since Pastorius' time, the same spirit that would put first things first still controls the management of the school.—EDS.]

My desire for our School is that it shall continue to stand firm in these times of stress and agitation, that it shall maintain its splendid record as an institution of learning founded on the broad principles of serious thinking and right living, a shining light, a sure foundation, a house of work and play, sending forth each year young people sane and sober in their attitude toward life,—a little band going out into the world, sound in mind and body, thoroughly equipped to "hold fast" amidst the whirligig of jazz, joy-rides, and the movie craze, alluring them on every hand.

Our children are entitled to normal pleasures and recreation. Let us then emphasize exercises and games in the gymnasium, sports and contests on the athletic field, encourage recitals, and elocution contests, exercises which do not place extra burdens on teachers and parents. Perhaps I am too old-fashioned and conservative, but there are present in the social structure of today elements of dangerous freedom, of irresponsibility, of lack of reverence for the real things of life, that have vastly complicated the situation of our growing boys and girls.

May we be alert for the best methods and the newest systems of education, keep our minds open for innovation and improvement, ever willing to adopt measures of proved value in the field of academic effort, but also watchful that we are not swept along on a popular current of foolish whims and shallow fancies.

Again, I say, let our School stand firm, alone, if necessary, on the solid foundations of strict discipline and moral courage which have stood the test of time, and have always helped develop capable men and women.

We want the best teachers, happy and comfortable in their work. To secure these we must pay adequate salaries and supply them with ever-improving equipment for accomplishing their best work. There must be a time and place for rest and recreation, especially during vacation, and while it is often desirable and even necessary for our teaching staff to study new problems, I would advocate that at these times a part be spent in absolute oblivion of all school activities—whether at home, on a farm, in the mountains, or at the seashore. There should be a short season at least with no professional engagements. To get up late, sit on the old porch, read a light magazine, take a stroll, canoe, swim, ride the family horse, or bump over the country in the "family flivver," anything and everything which does not have to be done would seem to me to be necessary after wrestling with the rising generation for nine months in the year. At all events, I don't want the teachers in our School to break down in their work, and I consider it a serious reflection on the management if a physical or nervous collapse occurs. Let none of us be so careless or indifferent to our full responsibilities in this particular.

As a member of the School Committee for several years, I wish to express my appreciation of the devoted service and untiring efforts of our Principal. His serious Christian character, thorough methods, and forward-looking plans have contributed in no small degree to our present high standards, while his wise guidance and good counsel have directed the ambitions of many a boy and girl now successful in college, in business, or in professional careers. May we all contribute our share toward a still better school in the future.

FREDERIC H. STRAWBRIDGE.

CHILDREN'S CORNER.

"JUST A BEGINNING." *How John "scrapped" his war-ships.*—We have all been thinking about the results of the great Washington Conference, and wondering "What Next?" A fine article in a recent "*Ladies Home Journal*" tells how the women of our country "will keep up the fight to crush war throughout the world," and in the same article is told the story of "John" and his toy battle-ships.

At John's school the boys had been having play-wars, and there was to be a big naval battle on the floor of John's room, so, when he was at home he asked his father for another battle-ship to add to his fleet. "What's the use of all this talk in Washington about sinking our real battle-ships, if boys would rather play war than anything else?" asked his mother.

"Who's going to sink our battle-ships?" said John.

"Why, we are going to sink them ourselves, and the other countries are going to sink theirs," exclaimed his mother. "Don't you know the newest thing is to get rid of ships instead of getting more of them? Why don't you play a game that's up to date?"

Then John's father proposed a day's trip to Washington, and they saw the Pan-American Building, and some of the delegates as they went in, and John heard a "naval holiday" talked about, and asked what it meant.

That gave his father an idea, and before John went back to school, he asked whether he would agree to this plan:—He was to have no new battleship for three weeks. In that time he was to do more reading and write home every week, and he was to ask the other boys to take "a naval holiday" for three weeks. They were to try to invent some good, new, lively game to get rid of their old battle-ships. If he did this he might have at the end of the time a new battle-ship if he wanted one. If not, something else.

John came around to this plan rather slowly. They could not sink the old ships in their bath tubs, he said, they were only allowed to bathe in them. They would "have to invent some way," his father told him. He had a dollar of his own uncle Earl had given him. Would it be fair to get the battle-ship with that, and have his father's present beside? No, John decided that for himself—it would not. And so John went back to school, and the rest of the story is so well told in his letter home the next week that we can all see how the plan worked out. Here is the letter:—

Dear Mother and Daddy:—They like the game, but we had a lot of trouble. They drove us out of the bath-room the way I told you, before we got enough water in the tub to sink them. There was a little ice on the pond, but the boy that owns the Japanese fleet has a cold and the housemother won't let him help break the ice to make a Pacific Ocean. But we played the new game with mousetraps that spring up where the cheese is. Not the big round traps with holes in the edges that catch five mice at one time, because they are too expensive and are too big to go in the boats. We use the little traps made of just a narrow piece of wood and one spring to catch one mouse. Billy brought one from home and hurt his finger with it, and it flew across the table and broke the round looking-glass his sister gave him to see if his face was clean before supper. That made him think of something, so he invented this game more than I did and he never went to Washington at all. He put a trap in a boat and sprung it, and it knocked over the smokestack and the boat rolled over on its side. We bought a lot of mousetraps for five cents for each.

One boy wasn't in our crowd at all and didn't own any battleship, but he had four white mice in a cage. We gave two big battleships and a submarine and a raft with a drowning sailor on it for the four mice. Then we put cheese on all the ships and turned the mice loose in the room while we peeked through a crack in the door. It wasn't fair. One of the mice ran away when we looked in and the other three all went and exploded British ships and didn't touch the United

States and Japanese. They got killed in the traps. The other one is somewhere in the dormitory and the housemother is sort of mad. She keeps thinking she hears it somewhere. Next day we took the ships away from the other boy because his mice didn't play fair and then we sprung the traps by dropping marbles on them. It wasn't war, but peace, for each one dropped marbles on his own boats and not on the others. We thought at first we'd explode half of them, but we exploded them all, and the rule is we can't fix them till after three weeks, as you said.

But what will we do next? What will we do with the soldiers? We've got a lot of soldiers. We can't play peace by each boy killing his own, like battleships, for soldiers are people. It would be all right if we could kill each other's, but that isn't peace and we can't use them for anything else, because they've all got guns that are made a part of them all in one piece of lead. They are just standing around. Tell me, mother, what to do with the soldiers. The other boys want to know too.

With love,

JOHN.

P. S.—I think, daddy, I'll want a catcher's mask instead of a battleship after three weeks. And could you send me a quarter in the next letter? I borrowed it for my traps from the boy who owned the mice and he's mad.

JOHN.

BOOK REVIEWS.

RED-LETTER DAYS.*

The thirty-five poems in this "vest pocket" volume are full of a very welcome type self-revealing of our lamented Friend. The collection was first published in 1906, but many will be grateful for this re-print. If William C. Braithwaite had never written in verse we should still have suspected his poetic gift. Even in historical writing the poetic fervor of his nature is manifested. It adds to his careful scientific method the sure instinct of getting at the heart of things. Is not that the essence of poetry?

But we are thankful for his incursions into the realm of verse, and shall await with interest the new volume which we understand he had prepared for the press before his sudden death. These thirty-five short poems, almost without exception, record spiritual experiences which, in degree, we can all match in our own lives. We shall want to carry the volume with us, and by frequent reference to it make many of the happy poetical turns of expression our own. Whether he writes of "Daffodils" or "The Inward Voice" he makes it equally clear that,

"Life's year for us hath rubrics, friends of mine,
Great days whose syllables in radiance shine,
When into some new deep of love we dipped,
And the pure bliss made all our world Divine."

J. H. B.

"ECONOMIC IMPERIALISM."†

This is a book for the present day. It makes clear some of the difficult problems of the Far East which came before the recent Armament Conference at Washington. In simple style and with an accurate knowledge of history and a broad outlook, L. S. Woolf has put into one hundred and eleven pages the salient points of the present tangled situation which European and American domination have caused in Asia and Africa.

In the Introduction, Woolf presents the thesis upon which the book is based: "Great world movements like that of Christianity, feudalism, the war of 1914, etc., appear to the ordinary man . . . to be completely out of his control. They seem to come upon the world and upon him without inevitability of some great natural force, the earthquake, etc. This fatalistic view of history, though it is comforting to

*"Red-Letter Days." A Verse Calendar, by William C. Braithwaite. On sale at Friends' Book Store.

†"Economic Imperialism," L. S. Woolf. Swarthmore International Handbooks. Sold at Friends' Book Store, 302 Arch Street, Philadelphia

many people and to historians, is a delusion. Man has derived so large a victory over natural forces and his distant relations of the animal world, that his history is now but little influenced by them. The history of man has, in the last 2500 years, been mainly determined by man, by his beliefs and by his desires. If certain men had not begun to believe and desire certain things, there would have been no Christians and no Christianity, and if certain other men had not believed and desired certain other things, there would have been no persecution of the early Christians, and the failure of Christianity to produce a Christian world has resulted from a victory of the desires and beliefs of the one over those of the other." Could man's responsibility for world conditions be more clearly put!

A comparison of the world in 1800 with that of 1900 shows great changes due to a world movement which the author calls "Europeanization." The process is two-fold: "in America, South Africa (to some extent), and the Pacific, the European conqueror or colonist has either fused with the native population or has himself multiplied to form new and independent communities with their own civilization and their own government." In most of Africa and in Asia the peoples and the territory have been subjected to the rule of European countries or they have been exploited to further European interests. The author has clearly and ably traced the development of the situation in Asia and Africa due to the application of these methods.

While the motives which led to direct or indirect control of Africa and almost all of Asia are complex, they fall in a general way into three classes: sentimental, military, economic. The most powerful motive has been the economic. Under one pretext or another territory was seized and economic imperialism ruled such possessions. In Africa economic exploitation was carried on by cruder methods than those adopted in Asia, a land of very ancient civilization with which are bound up its art, religions and literatures. Woolf proposes that Europeans and Americans should substitute co-operation for economic imperialism as their foreign policy. Such a method has already been tried in the Chinese customs service with such success that it should be applied in a much larger field. A wise application of the system of mandates would meet the needs of these now oppressed peoples. Such a proposition is not chimerical for "it is not true that human beings never change their beliefs and desires, and, if they did so with regard to capitalism and economic imperialism, the mandatory system might well open a new era in the relations between Asia and Africa and western civilization."

J. W. B.

"UNIFYING THE WORLD."*

The rapid development and multiplication of means of communication, national and international, is outlined in "Unifying the World." Much of this development, especially the most sensational, has taken place in recent years and within the memory of the present generation.

Interchange of ideas has accompanied this physical expansion and the inter-dependence of all parts of the world has resulted. Truly if one nation suffers, all the nations suffer with it, and had man's progress, spiritual and mental, kept pace with this movement, the poet's vision of a "federation of the World" would have been realized. But alas, quite a different result is the summing up of the conclusions of G. W. Clark. "Broadly," he says, "the whole argument may be said to illustrate a gloomy judgment which has often been passed on the world that has been made by the industrial revolution namely, that it has fashioned for itself the most marvelous tools that have ever been seen, but that, instead of using them for its service, it has let them rule it. The gigantic machinery of communications, of which we have tried to indicate the size and complexity and cost, is essentially an

instrument; but an instrument is nothing apart from its purpose, and here the purpose is unknown or misunderstood or neglected or perverted. . . . The machine is too heavy for the game to be safe. We are none the happier now that our prayer has been answered," and time and space are so largely annihilated.

J. W. B.

WHAT INHERITANCE SHALL WE GIVE OUR CHILDREN?

The Christian work and influence of the Society of Friends is mostly manifested through the individual members of the Society, rather than in a corporate capacity.

This being the method by which our message is given and extended in the world it seems most essential that all of our children should be given the best opportunities and advantages in their education, that they may become useful leaders wherever they may be situated.

When we grasp the vision of true values we will realize that the only earthly possession that cannot be lost while we have our faculties is our education. We may lose our relatives, our friends, our money or other property, but our educational training remains with us throughout our experience.

What better inheritance then can we give to our children, than the best education of which they are capable?

What investment can we make to obtain greater returns, than to provide the means whereby the best educational facilities shall be procured for the few children in the smaller Monthly and Preparative Meeting schools as well as for the many in the larger city schools.

The youngest children in the formative period of their lives need to have the best trained and most skillful teachers. At this period the child is most in need of his inheritance, when he is least able to care for himself. The parents of young children are naturally less likely to be in affluent circumstances, than later in their lives, and consequently less able to support these smaller schools, which have their struggles for adequate maintenance.

These schools have no large alumni associations to arouse interest in raising endowment funds for their support, as do the high schools and colleges, and consequently they must depend upon the more or less uncertain contributions of interested friends.

Should not Philadelphia Yearly Meeting be concerned to establish a permanent endowment fund, the income from which could be applied as needed through its Educational Committee for the assistance of these schools in supplying the needed advantages for our younger children?

Is not this an avenue for the extension of Christian fundamentals?

Do we not owe such an inheritance to the children?

M. S. ALLEN.

AN UNDERSTANDING HEART.

An understanding heart is a loving heart. Love makes insight. "As much love, so much perception." Good-will broadens and deepens our sympathies; it is clothed with power.

"Keep thy heart with all diligence for out of it are the issues of life." We see here the deep necessity of "keeping" one's heart and preserving an affectionate interest in the lives of others. And this, not only for the happiness of others, but for our own also. As Maeterlinck wrote in his book, "Wisdom and Destiny," "And so can we too count the steps we take on the highway of truth by the increase of love that comes for all that goes with us in life; the increase of love and glad curiosity, of respect and of deep admiration."

To have attained an understanding heart is well worth while. It adds to the interest and significance of life itself. Its possession indicates a certain culture and refinement. It is the development of our own finer qualities that enables us to understand, appreciate and draw out what is fine and noble in others.

Spirits are not finely touched
But to fine issues.

*"Unifying the World," by G. W. Clark. The Swarthmore (English) International Handbooks, whose small price should make them accessible to many readers. Sold at Friends' Book Store, 302 Arch Street, Philadelphia.

Robert Louis Stevenson had an understanding heart. It was said of him that he made the law of kindness the ruling law of his life. "There was an atmosphere of good-will diffusing itself from the speaker, a glow of eager benignity and affectionate laughter emanating from his presence."

How we are drawn to a person with an understanding heart! What a deep delight it is to feel that we are understood with intelligence and sympathy! How refreshing and inspiring it is to come into contact with a warm-hearted personality!

Gentleness, cheerfulness, loving-kindness, how these beautiful words enkindle in us the high aspiration that we too may be blessed with an understanding heart!

CHARLES B. HESTON, JR.

American Friends' Service Committee

20 South Twelfth Street,

PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*

JAMES A. NORTON, *Assistant Secretary.*

RUSSELL J. CLINCHY, *Publicity.*

ANNA B. DUDLEY, *Women's Work.*

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WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

Such is the famine situation in Russia that foreign missions can properly care for only ten per cent. of the needy cases.

This is the testimony of Julius A. Hecker, of New York City, who writes from Buzuluk, located in the area where the Society of Friends is feeding about 100,000 children daily.

J. A. H., who rode on a caboose with the crew of a refugee train, says that typhus is raging among the peasant folk crowded together in box cars which make their way slowly across the vast Russian plains toward regions where the survivors can find food and shelter.

He writes, "For about three weeks, these refugees had been on their way and it would take them another month or two before they would reach their final destination."

"Refugee trains do not enjoy the scheduled traffic regulations. They are sent along whenever the single track line is open, and often stand, especially in places where there are snowdrifts, sometimes for a week before they get a chance to make another hundred miles.

"I have seen refugee trains that for four months were creeping toward the southeast to the promised land of Turkestan. How many of these unfortunates will survive the privations of the journey I do not venture even to guess. Hardly a day passed without its death list in the long row of box cars.

"The railroad stations were crowded with refugee families encamped for weeks upon the floor. Outside were piles of the dead, which received frequent additions from the passing trains of refugees.

"At Samara, which is the centre of the famine region, this condition was especially bad, literally thousands of people being encamped in the large railroad station."

CLOTHING THE NAKED.

The American Red Cross is now actively engaged in collecting clothing and shoes for the destitute men, women and children of Russia. All of these supplies are being distributed by the relief workers of the A. F. S. C., who state that there is also need for bedding; that children are dying in the homes and hospitals for lack of covering, even during this month.

They crouch against the walls or on their beds, hour after hour and day after day. Clothes and bed-clothes are almost as necessary as food.

Another case cited of these homes was that of a building in which 400 children were housed, with accommodations of all sorts for forty. Clothes were as non-existent as food, so that in most cases the children are left in their verminous rags, spreading the infection of typhus and cholera.

"In one home," says A. Ruth Fry, Secretary of the English Friends' organization, in Russia, "by some great effort rather more was done for them. They were washed and dressed in

thin cotton shirts, and yet all the staff were down with typhus except one woman doctor. It is difficult to exaggerate the need for clothes; every scrap sent here already has been distributed."

RUSSIA RESPONDS.

It is gratifying to note the support which is given to the work of the Friends by the Russian press, especially on account of the fact that the newspapers are confirming the reports of the workers in the field.

Following is an extract from an article which recently appeared in the *The Iztvestia*, a periodical published in Moscow:—

The Society of Friends are working in districts where the suffering from famine is greatest. In the Buzuluk district they are feeding 180,000 children and adults. Their intended program reaches 300,000. In the Buzuluk district the peasants' farms have suffered greatly. Taking this into consideration, the American Quakers have offered to import 1,000 horses from Kansas State. This offer has been gratefully accepted.

The work of the Society of Friends is carried on at the present time only in the Buzuluk Oyezd of the Samara government. The whole of the Oyezd is divided into four districts. The chief warehouse is in the town of Buzuluk.

In the beginning of last Twelfth Month, the Society of Friends was feeding 38,000 children; and towards the end of that month 65,000. Later this number was greatly increased, and by Second Month 15th the Society was feeding 70,000 children and 60,000 adults (including 5,000 transport workers), a total of 130,000 persons.

According to the latest reports, up to the first of Third Month the Society of Friends was feeding 135,000 children and adults (English Section); 185,000 children and adults (American Section).

Besides supplying foodstuffs, the Society of Friends has given medical assistance; providing the hospitals of the Buzuluk Oyezd with medicines and hospital equipment. As the children of this Oyezd are sorely in need of clothing, which is often the cause of their being unable to attend the kitchens, the Society of Friends has sent 933 poods, 12 funts of various clothing, to the Samara government, which has been distributed amongst the most needy children.

LAYING UP TREASURES.

The following letter, recently received by the A. F. S. C., is from one who in the spirit of Christ's teachings is laying up treasures in heaven.

DEAR FRIENDS:—

Enclosed you will find a money order for \$1541.90 for the starving of Russia. It is practically all I have, but I think that perhaps it will never go so far again toward alleviating human suffering, so I am giving it and trusting God for the future.

There is another matter about which I wished to write. I wish during the rest of my life to feel that I am helping to make the world a better place for humanity and it has occurred to me that one of the ways in which to do this, for a few years at least, would be to help in the Friends' Relief Work in one of the countries of Europe.

SHIPMENTS received during week ending Fourth Month 15, 1922—97 boxes and packages received; 2 anonymous.

Contributions received during week ending Fourth Month 17, 1922, \$28,087.88.

UNITY and harmony are essential for the strength and efficiency of any combination or association of individuals. They must have a consecration and zeal for a common purpose. Just as soon as they split into cliques, or go off on tangents upon which the whole is divided in interest or belief, they are so much weakened. Would you temperance advocates join in an intimate and active organization with saloon keepers?

"HOW DO YOU DO?"

There are a great many different ways of saying, "How do you do?" The French people say, "How do you carry yourself?" while the Italians ask, "How do you find yourself?" the Dutch say, "How do you fare?" and the Germans, "How goes it?" while in Sweden the greeting is, "How can you?"

The Egyptian question is due to the hot climate, of course—"How do you perspire?" They ask their friends! The Chinese say two short sentences—"How is your stomach? Have you eaten your rice?" While in Africa the Mpongwe greeting is, "What is the news?" and the conventional answer—"Good news, but for the hunger."

The Polish ask, "How do you have yourself?" and the Russian says, "How do you live on?" When a Persian greets a friend he politely remarks, "May thy shadow never be less," meaning may your health be good and your body never waste away. In Arabia they often say, "I take the ground from beneath your feet and kiss it," meaning that meeting you is the greatest pleasure the earth can give me! So you will see that customs vary, but friendship colors every greeting, for in the South Sea Islands is a place full of cannibal savages where the missionaries found them saying the most hopeful of good-bys: "Fire again in the sky to you—namely, 'another sunny day for you tomorrow.'"—*The Baptist*.

TEXTS—PHRASES—SHIBBOLETHS.

Touch not, taste not, handle not. Col. 2, 21.

In one of the popular school readers, much in vogue many years ago, was an article in which the passage just quoted was used as a proof text for the entire disuse of all intoxicating drinks. The article made a profound impression on the youthful mind, and I grew up in the full belief that this text constituted absolute authority for the practice of total abstinence, and to this day occasionally in temperance literature we note this text quoted as a scriptural injunction against the use of intoxicants. Such reference ignores the context. It is a good illustration of the fallacy of using a text, isolated from its context, as an argument for a theory or a principle however meritorious. For while many passages stand forth as gems of thought, or as wise maxims for human conduct, without reference to what precedes or follows, there are other sayings whose interpretation depends entirely upon the context. It goes without saying that students or thoughtful readers of the Scriptures have understood the application of the text to which attention has been called, but in order to make my meaning plain to all readers, the context of the passage, taken from the Twentieth Century version, is given. "Do not, then, allow any one to take you to task on questions of eating or drinking, or in the matter of annual, or monthly or weekly festivals. These things are only the shadow of what is to come; the substance is in the Christ. . . . Since, with Christ, you became dead to the puerile teaching of this world, why do you submit, as though your life were still that of the world, to such ordinances as 'Do not handle, or taste, or touch?' You are following merely human directions and instructions. . . ." The apostle Paul is manifestly directing the true members of the church to disregard the absurd commands of unreasonable fanatics or of misguided enthusiasts. In this particular instance, the teaching is in opposition to any prohibition. Paul's thought was to counteract the influence of the Judaizers who were burdening Christian believers with the observance of many rites and forms which had no appeal to Gentile converts nor to the more liberal of the Jewish believers. Among these trouble makers were vegetarians who insisted that no meat should be eaten; there were others who would rigidly investigate all meat sold in the markets in order to ascertain whether it belonged to an animal which had been offered in the heathen temples; there were strict Sabbatarians; there were moon-struck members who were particular about the observance of new moon festivals. Paul was willing that each believer should act in such matters as his conscience dictated, but he did not desire that each party should

endeavor to impose its own peculiar views on the entire membership.

Even if this particular passage from the writings of Paul may not be cited as an argument against the use of ardent spirits, there are other scriptural teachings, which clearly indicate the duty of everybody to abstain from the use of intoxicants. Drunkenness and revellings are universally condemned and in the strongest terms. Heaven is closed to those who thus indulge. Paul was willing to abstain from either flesh or wine, if by his partaking thereof his brother should stumble.

ALBERT H. VOTAW.

TRUTH—WITHOUT EXAGGERATION.

Certain remarks in a recent article in *THE FRIEND* have brought me to the point where I feel I must express a conviction, which has been growing steadily stronger for some time past.

This is the conviction that the customs of the time are leading many people to have too light a regard for Truth. I refer to a passage wherein the writer speaks of "assuming a joyous smile and gasping in admiration" of certain objects for which she entertained no real admiration whatever.

Were it not that I have seen (and heard) this kind of thing actually occur many times since I have been in this country, I might have supposed that the words were written just for effect. But I know, from experience, that many people, I might almost say the majority of people, are constantly making pleasing remarks which have no foundation in their real feelings, merely for the sake of making a pleasing impression.

Now, this may, at first sight, seem to be a very slight failing, if a failing at all, but if we trace out the final effects of this habit, I think we shall decide that a stricter adherence to truth, even though it may not seem so pleasant at the time, would, in the long run, be much better. When one has discovered, as one is bound to do, in time, that many of these pleasing remarks were insincere, one is apt to come to the conclusion that *none* of them are sincere: indeed, how is one to know which are real, when all the complimentary remarks are uttered with such apparent sincerity—even to the "joyous smile and gasps of admiration?"

It appears to me that we, as Friends, are called upon, by our professions, to make a definite stand in this regard. We are supposed to have such a great regard for truth, that our simple "yea" and "nay" are to be taken as of equal value with another person's solemn oath.

The early Friends were very frank in the expression of their opinions and held strictly to the Truth in all things.

I do not, of course, think that we are called upon to express ourselves in the blunt and discourteous manner of that period, and it may not always be necessary to express disapproval or disagreement when we feel it, unless directly asked for an opinion, but it does seem to me that we should avoid empty formalisms, whenever possible, and not give expression to sentiments which we do not feel.

It appears to me that this custom depreciates the value of words in the same way that the issue of paper money, unrepresented by *real* wealth, depreciates the value of the currency.

JULIAN M. TRENT.

LANSDOWNE, PA.

If the presence of a good man, through the respect and reverence which he inspires, always improves him with whom he associates, with much more reason does not he who always holds uninterrupted converse with God by knowledge, life and thanksgiving, grow at every step superior to himself in all respects—in conduct, in words, in disposition? Such an one is persuaded that *God is ever beside him*, and does not suppose that He is confined in certain limited places; so that under the idea that at times he is without Him, he may indulge in excesses night and day.—*CLEMENT OF ALEXANDRIA*.

FRIENDLY NEWS NOTES.

THE Friends' Historical Society in London has on at least three occasions honored American Friends by appointing as President one from this side the Atlantic. We refer, in order, to George Vaux and Issac Sharpless, both deceased.

The present appointee, is Charles F. Jenkins, Treasurer of the American Friends' Service Committee, who sailed for Europe on Fourth Month 7th. He will give the annual address before the Friends' Historical Society in London, and plans to spend about two months travelling through England and France.

Chas. F. Jenkins has made certain interesting Quaker "finds" in the Congressional Library at Washington regarding William Thornton, the Quaker architect of Tortola. The subject of his address before the Historical Society is in connection with Friends' history on the Island. It will be illustrated with lantern slides, of which he has made a considerable collection.

DR. WM. I HULL, whose reports of the late Washington Conference in THE FRIEND were so highly appreciated, has, as already noted in these pages, prepared a summary of the results of the Conference, which has been sent to over 20,000 clergymen in the United States.

He has been appointed a delegate to the international church meeting which is to be held at Copenhagen and present this report there. The Conference is called for next Eighth Month.

THOSE who have enjoyed the charming Quaker stories by Violet Hodgkin will be interested to know that on Second Month 14th, she was married in the Friends' Meeting House at Truro, England, to John Holdsworth, of New Zealand, before a very representative company from almost every Quarterly Meeting in the London Yearly Meeting.

THE following should elicit the interest of all our readers, but those who have met Justine Dalencourt and have entered into personal sympathy with her in her great work will be especially alert to help her in the good cause. *The Friend* (London) says—The Training Home for French women workers in Paris under Justine Dalencourt's care is for sale. Many Friends and others in England and France have already contributed towards its purchase so as to secure its continuance. The premises at 67, Rue du Theatre, are specially suitable. During the thirty-four years of its existence over 200 young women have been trained, and most of them are now filling responsible and useful posts in France and elsewhere. The sum asked for the property is 100,000 frs.; towards this, 76,000 frs. have been received.

Catharine L. Braithwaite—2 West Bar, Banbury, England, may be consulted for further information.

THE following has been sent us by a correspondent recently from Germany:—

THE GERMAN ATTITUDE TOWARDS THE QUAKER.—"The Quakers are gradually leaving Germany, and it is good that it is so. Charity in distress is the most beautiful thing that men can give; but when distress is over, then charity easily becomes demoralizing. The greatest physical distress for Germany is over, and it is high time that town authorities attempt to make good out of their own resources the harm that the diabolical war has done to the children of the people.

"On the departure of the Quakers we take the opportunity to express to them once again our heartiest thanks for all they have given to the German people in its great distress. But we most particularly emphasize that our thanks in the first place are for the spiritual goods which the Quakers brought to us. They taught us to believe once again in the goodness of men; they showed us that there are still people in the world whose words and deeds are in unison. May the spirit which they lived out before us find dwelling-places amongst the German people.

"We are pleased that the Quakers are giving up only their practical work in Germany, and that some of them are remaining behind to foster further those spiritual connections which are so necessary to all peoples in the moral degradation of post-war time."—*From Die Frau im Staat*.

THE Journal of John Woolman, Edited by Amelia Mott Gummere, of Haverford, is now ready for publication. The task that our friend set herself years ago has grown to one of great dimensions. The volume will be a large one and will be one of the richest additions made to Quaker literature for many years.

The work is to contain the full journal of John Woolman. It will interest many to know that the popular edition edited by Whittier years ago was not based on the original journal but doubtless on some other, which it may be by accident had permitted certain errors and abbreviations to be made.

The present seems emphatically to call for neither less nor more than the original. What John Woolman really wrote, it interests us to know; and while there may be nothing that the ordinary reader among us will notice, there are not a few who lay much importance upon the absolute accuracy of the work.

The book will contain much material of great historical interest, which the editor has gathered both in England and here, this coupled with the pure English of John Woolman's own recital will, we trust, make another epoch in "the making of Quaker books." It will be well illustrated with photographs of original minutes, addresses etc. It will be an honest surprise to most of us to see what a wealth of material Amelia Gummere has unearthed.

Later we expect to publish a complete prospectus of the book.

OUR Friend, Max I. Reich, has been furnished with a minute of his meeting, endorsed by Burlington and Bucks Quarterly Meeting of Ministers and Elders for extensive service in Ohio and Indiana.

It is his expectation to attend the Quarterly Meetings of Ohio Yearly Meeting as they come in course a month or so hence. In this he is to have the company of S. Francis Walton of the Arch Street Meeting, their desire being to make a visit to the Indians in Western New York on their way to Ohio. Following the visit through Ohio, his minute contemplates further religious service in Indiana. On this part of his visit he expects to have the company of Albert H. Votaw.

DEAN INGE ON QUAKERISM.—Dr. Inge, Dean of St. Paul's in London, has an interesting and remarkable article on "The Quakers" in a recent issue of the *Contemporary Review*, which seems to have been called forth by reading Rufus M. Jones' "Later Periods of Quakerism," as well as preceding volumes in that series and other modern works about the Society. The Dean, after remarking that there is growing conviction that the late war "was a ghastly and unnecessary blunder," and that if belligerents had listened to the precepts of Jesus Christ they would not now be weltering in bankruptcy and misery, says that "it is not surprising that some notable conversions to Quakerism among persons of high intellectual culture have lately occurred, and that even in the Anglican Church attempts have been made to introduce the most characteristic Quaker service, the silent prayer meeting." For the Quakers "in their uncompromising condemnation of war have testified consistently to their belief in the wisdom of the New Testament." While Dr. Inge is appreciative of Quakerism generally and of Woolman and Whittier particularly, he is not afraid to criticise where he thinks he should, and says that "worldly prosperity has not promoted faithfulness to the Quaker traditions," and that the Society, especially in America, has suffered from conforming too much to the methods and practices of other denominations, by which they lose their main reason for existing as a distinct sect.—*Exchange*.

THE Year Book of Philadelphia Yearly Meeting, recently published, shows that there are in attendance at Friends' preparatory schools in and close to Philadelphia, 2367 boys and girls. The total of children between the ages of 5 and 20 members of the Yearly Meeting is 809—there are therefore about 1,400 children, non-members, attending the schools. Excepting two schools on the list, it is the practice for the children to attend mid-week meetings for worship. Is it any wonder that our late Friend Samuel Emien often remarked,—"I feel a great concern in the matter of the children attending our schools and our mid-week meetings, where they make up a considerable part of the congregation."

WM. I. HULL, whose weekly articles in THE FRIEND on the Washington Conference were appreciated by hundreds, has issued a four-page summary of the treaties, resolutions, and declarations that were under discussion and became a part of the Conference. It should be procured and bound up with the above mentioned essays. It can be had through the Book Store, at 304 Arch Street or direct from 154 N. Fifteenth Street.

The American Friend contributes the following:-

Occasioned by the numerous financial drives conducted in connection with the recent war, the American Economic Association announced liberal cash prizes for the best essays on the subject, "What Can a Man Afford?" Much interest was aroused in the contest, some forty papers being submitted. The first prize of \$1,000 was awarded to two Friends, Paul H. Douglas, of the Department of Economics of Chicago University and his wife, Dorothy Douglas. Their comprehensive treatise of some one hundred pages has recently been published in a supplement to the American Economic Review.

NOTICES.

VOLUNTEERS FOR MENDING WORK WANTED.—The Mending Room, which is being conducted by the Woman's Work Committee of the Ser-

vice Committee in the Meeting-house at Fifteenth and Cherry Streets, has proved to be a decided success. Many women are volunteering for part, at least, of each Third-day; and many garments contributed for the relief work and which are in need of repair, have been put into wearable condition, and thus made more valuable. The Committee is most grateful to those who have helped in this work.

The Sewing-room is open on Third-days beginning at 9 o'clock; and all who have an hour or two, or longer, are asked to come and aid in this very important work of mending the old garments. If those who come will bring aprons, they will probably be more comfortable in working.

FIRST-DAY, Fourth Month 30th, will be Friends' day at The Home for Aged Colored Persons, Belmont and Girard Avenues; the hour is 3 o'clock.

DIED.—On the twenty-fifth of Third Month, 1922, at Hamot Hospital, Erie, Pa., in his thirty-ninth year, ERNEST D. WILLIAMS, son of Mary E. and the late Joseph Williams; a member of Flushing Monthly Meeting of Friends, Ohio.

—, LYDIA SHIPLEY BEAN COX, wife of Charles E. Cox and daughter of the late Joel and Hannah S. Bean, at her home in San José, California; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, Fourth Month 5, 1922, ALFRED SHARPLESS, at his home near Landenberg, Pa., in his seventy-fourth year; a member of New Garden Monthly Meeting.

—, Fourth Month 1, 1922, at the home of his daughter Janet Edge Hollowell, ALFRED P. EDGE, in his seventy-fifth year; a member of Deer Creek Monthly Meeting, Maryland.

—, Third Month 29, 1922, STEPHEN W. POST, at Westbury, Long Island, in his seventy-eighth year; a member of Westbury Monthly Meeting.

—, Fourth Month 5, 1922, BERNICE ALLINSON, aged sixty-six years, daughter of the late Samuel and Ann Allinson, of Yardville, New Jersey; a member of Chesterfield Monthly Meeting.

—, at her home in New Garden, Pa., Fourth Month 7, 1922, PHEBE S. GAWTHROP, in her eighty-eighth year; a member of New Garden Monthly Meeting, Pa.

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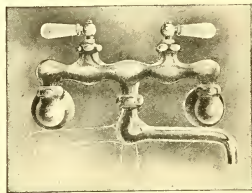
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"HE HUMBLING HIMSELF."

It has been said more than once, and not inappropriately, that any one who presumes to express himself on the virtue of humility, stamps himself as lacking in that very thing.

It is the unconscious acts of our lives, what we live day by day, oftener than not in the narrow circle of our own families, that measure what we really are. A man is rarely himself when on parade. If what one *does* surpasses what he *is*, he lacks the essential of essentials.

A novice had made some commendable progress in his chosen calling, when his superior remarked on the development he had witnessed in certain traits of the young fellow's character. "Indeed," was the reply from the youth, "I have given no heed to that, and surely I merit no praise, for what I do has become second nature to me, but," he added, "I fail to achieve this other," referring to a standard which he had not attained, and toward which he was bending every effort.

The young man failed to appreciate the significance of what had been said, but later when consulting a diary he had kept during those testing years he found this entry, presumably the very remarks that had been made by his superior—"when ever a man's character transcends his achievements, those achievements will make but a transitory impression upon his consciousness."

Maybe nowhere better than in the prophecy of Micah do we have a true measure of the value of this spirit we have under review. It is a Divine method the prophet prescribes; "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy (kindness) and to walk *humbly* with thy God."

How lightly we often esteem that which we can do with ease and what a high valuation we place upon that which promises us months and perhaps years of studious endeavor to attain! It is natural in our measurement of men to think chiefly of the material obstacles which they have met and surmounted, and it would be very unfair for us to return our estimate with these ignored. But the finer and the truer analysis of soul values takes cognizance first of something vastly more subtle.

It was said of a prominent figure in American life of the fifties and sixties that he was "a self-made man and that he had never ceased to worship his creator;" of another who lived at the same time, and who, through contact with college students, wielded a wide influence, that he "grew in favor with God and man and developed with the years that spirit of humility, which through him stamped itself upon his boys so that a measure of his gentleness overflowed into their lives." The first was conscious of the long gap between his start and finish, the latter, with an ideal ahead, was conscious only of a radiant joy that he could make some little advance toward it.

It is the standard we set and strive for that measures us. We may deceive ourselves,—we mostly do; we may entangle our best friends in such a web of questionings and forebodings about us that the scales of estimate will topple first this way and then that, but there remains something that we cannot deceive; the final verdict of our fellows can be trusted.

We are not called upon to belittle ourselves or our attainments; to speak less of ourselves than the facts justify is hypocrisy, upon which our Lord pronounced His most scathing censure. Some are endowed with a superlative amount of self-consciousness, which in the eyes of others often develops into pride; even this, if held in abeyance to that which is higher, should not argue against the attainment of real humility.

Humility and sincerity should be good bed-fellows. To claim humility and to be at heart not sincere means that we are lacking in both; while to be sincere in intent but to be lacking in humility is the status of very many.

Should we be so lifted up as to become vain of our own achievements, it may be all unconsciously on our part, we are tending to make ourselves the centre of that which is about us, till finally the illusion is broken, our importance is shown to be counterfeit, and we find the littleness of self and the greatness of that about us.

But, on the other hand, should our wills become subject to His perfect Will, and should our actions reflect the purpose He had in our creation, we shall then be in a position to accept Him in the way of His coming. When this high attainment has been experienced, we shall have reached the highest round in the ladder of possibilities, for we shall in good measure have been clothed upon with humility, the veritable badge of true discipleship.

We are not asked to perform any impossibilities, even less, we are not asked to be other than our own natural selves. But just as He humbled Himself and in due time gave Himself to the most ignominious death, so shall we be emptied of self and selfishness.

It was said long ago "that the greatest achievement of man was the surrender of his will to the Divine Will." If it was true when written to the little band of Christians in a church in Galatia long ago it is no less true to-day. Just as in the outward creation a fundamental law of nature is violated

if we picture two objects occupying the same space at the same time, so two wills cannot dominate the same individual at the same time in the spiritual realm.

There is nothing belittling in the thought of poverty of spirit. Our Lord pronounced upon it the greatest of the blessings, for He said to such shall belong the Kingdom of Heaven. He made this condition the only condition upon which He could enter into our human and finite nature.

Surely herein lies the strength of those, who, it may be, are at times reckoned as weaklings, but who in the final rendering of accounts, even as measured by our finite judgments, are the possessors of God's richest blessing.

It has been written: "If our citizenship is of heaven our hearts become instinctively humble. Humility is the prerequisite of growth, as pride is the precursor of decay."

D. H. F.

OUR BOOK OF DISCIPLINE.

That Philadelphia Yearly Meeting should make changes in its Discipline from year to year is neither new nor abnormal. In printed books of Discipline of the edition of 1806 blank leaves were provided, on which subsequent changes could be written in. Thus we find, in a book which belonged to Southern Quarterly Meeting, eight amendments or additions variously dated from 1807 to 1824. The series of dates following paragraphs in our present Discipline, show how many passages have been added or altered from time to time, how, in fact, the constitution of our Society has evolved.

A document once known as "Canons and Institutions," bearing the signature of George Fox and probably issued by the first Yearly Meeting held in London in 1668, may rightly claim to have been the earliest written Discipline, but in its more extended form the Discipline is a compilation from minutes and epistles. A beautifully bound copy of "Extracts from the Minutes and Advices of the Yearly Meeting of Friends held in London, from its First Institution," published in 1802, was presented to Ruth Ely by her friend Elizabeth Robson in 1828, and is very similar to the Books of Discipline of Philadelphia and New England Yearly Meetings of about the same date.

For a long time, the Discipline was in manuscript and intended simply for the guidance of officers of the meetings, but as the Society of Friends grew more democratic in methods of government, it was put in printed form and members at large were encouraged to read it. This is as it should be, and a careful reading of our present book will repay Friends, older or younger, who are interested in Quakerism and its extension.

It has been frequently remarked, in regard to our late Yearly Meeting, that we were making history, and so we were, and it is to be hoped that we shall continue so to do. But for those who would make history, a knowledge of past history is a great help. Joseph Bevan Braithwaite showed to an American Friend who visited him, his library of ancient church literature, and in doing so, said that in each generation of Friends there should be one or more with a thorough knowledge of church history. A teacher in a theological school told young men preparing for missionary work, that missionaries should know church history because, in their experience in newly organized Christian communities, they would have to solve many problems which had been dealt with in succession by the early church.

If then, we are to make history, should we not know our own past history, and if we would revise discipline, should we not understand the development of our present discipline? Let us try to get at its spirit and consider how far that spirit governs our own lives. Let us further know its provisions for the organization and work of the church.

Some of us are pained when we hear the weakness of our Society in this day blamed upon mistakes or even insincerity in the generations now gone. Remembering our parents and grandparents and their worthy contemporaries, we say with

humility, "I have a goodly heritage." Yet each succeeding generation sees new phases of truth in the light of its own pressing problems.

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of truth."

Doubtless our fathers made mistakes, but closer study will show that certain principles have held from the rise of the Society until now, although new applications are needed in each generation.

"Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." The old is the principle, the new is the application. Let us look at our Discipline in the light of its highest function, that of making disciples. This is the great purpose of all discipline. And let us cherish, and live in its spirit, for should we lose this, shall we not have lost what has been called "the soul of the Society of Friends?"

EDWARD G. RHODES.

A GREAT HEADMASTER.

THE LATE FREDERICK ANDREWS, WHO WAS FORTY-TWO YEARS AT ACKWORTH SCHOOL.

(From a Correspondent.)

One of the race of great headmasters has "passed on," in the passing of Frederick Andrews, for forty-two years headmaster of Ackworth, the famous Quaker school founded by Dr. John Fothergill, F. R. S., in Yorkshire, in 1779.

He passed away suddenly at Ackworth Cottage, Cloughton, on the Yorkshire coast on First-day, to which spot he retired two years ago when he left the School at which he had been so long the head, and where, too, he had been a boy and also an assistant master.

Born in Sunderland in 1850 of an old Quaker family, he gained his B. A. London in 1872, but bad eye-sight prevented his studying for a further degree. But this weakness was never allowed to interfere in his playing the game of life as few men play it, never disheartened and always ready to believe in men and causes. "Sympathy" was the keynote of the success he had with the boys and girls passing through his hands—3,828 of them during the forty-two years. He measured each one up, and one and all liked him. He was the leader and the "enthusiast," whether in the literature lessons he introduced, in the First-day evening talks that live so vividly in the minds of these four thousand, or on the cricket field where he led the team of masters and boys able to meet any team in Yorkshire. Cricket was a passion, and one of his great hits is still pointed out on the Scarborough ground.

A strong Liberal in politics, Frederick Andrews could have had any constituency in the county had he cared to stand for Parliament, and while not an orator, no man could hold both a friendly and a hostile audience better, for he "sensed" his audience immediately, and his entire belief in the causes he espoused made opposition a difficult matter.

In 1906 he was made a J. P., and served regularly on the Bench. It was said of him that he was as keenly interested in the sins of his fellow-men as in their virtues.

None of the failings in human natures of those with whom he came into contact ever made him a pessimist. "He would pull his nose and see the comic side of anything," as an old friend has said.

The faith of those who made him head of a great school at the age of twenty-seven was abundantly justified. A great educator in the more restricted sense he may not have been, but his claim to be a great headmaster none will challenge.

He lost his wife in 1888—a loss never forgotten. She was the sister of William Scarnell Lean, the Quaker orator who joined the Church of England, took orders, but returned to the Society of Friends before his death.

Q. Q.

LETTER FROM THE SERVICE COMMITTEE.

[We know that very many of our readers have received this letter direct from headquarters. We shall be glad if our publishing it in THE FRIEND will lead others to make donations according to their ability to this most worthy cause.—Eds.]

FOURTH MONTH 26, 1922.

DEAR FRIEND:—

As one of the contributors to the fund for Russian famine relief through the American Friends' Service Committee, I should like to submit a brief report to date.

Since last Ninth Month when we began the special appeal we have received:

In cash allocation for Russian famine relief . . . \$823,481.48
In additional gifts in kind as follows:

40,000 barrels flour, value	200,000.00
160,000 pounds small garden seeds, valued at \$.50 a pound	80,000.00
Corn, approximate value	57,000.00
Soap, approximate value	2,000.00
Food, approximate value	32,400.00
Clothing	72 Tons

All the gifts in kind have been forwarded promptly as received except the corn, which we are having milled in this country. A good part of the corn products, however, have been shipped.

In First Month last we authorized our Unit to feed an average of 100,000 children and adults a day for six months. Gifts in kind and additional funds will enable them to increase this number.

We have increased our personnel until at the present time we have eighteen workers actually on the field. They are all mature men and women and some have had considerable experience in relief work before going to Russia. Five of the workers have already had typhus, and we are glad to report that they are all on the road to recovery. All of the workers are on a volunteer basis.

On account of the various statements which have been published in American papers, I should like to answer a few of the questions which we are asked most frequently.

1. Have you been able to get your supplies into Russia?

We are glad to say that all our shipments have been forwarded from the port of entry to the famine area with a minimum amount of delay. The winter has been severe and this coupled with a crippled railroad system has delayed shipments to some extent, but so far we have had no cause for complaint. Delays are inevitable in handling large shipments, but we feel that the Soviet government has done the very best it could under the circumstances. They have given the right of way to all food shipments, carried the supplies free of charge, and furnished warehouses and helpers for handling the supplies.

2. Has the famine situation been met?

No, there are still hundreds of thousands to be fed, and the food cannot be gotten to them before next harvest. Relief should have been extended to about 20,000,000, and the very best that all of the organizations can do will not reach more than nine or ten million. This larger number will probably not be fed except for a period of two months at the very most. Up to the first of Seventh Month we can increase the number of people fed according to the amount of money received. The number of deaths from famine this winter has been estimated by Dr. Nansen to be somewhere around 8,000,000. However, figures of deaths during famine are almost always overestimated.

3. What of the future?

If the crops are very good this summer, there will not be much need for supplementary feeding during next winter. So far, however, we have been unable to get any reliable statistics as to crop prospects, acreage of winter wheat sowed or the possibility of getting the spring wheat sowed at the proper time. Unless the crop is very good, it will be necessary

to carry on famine relief work next winter. We will make a report on crop conditions as soon as possible.

In the meantime there is a great need for all the sanitary, medical and hospital supplies that can be gotten in. Our workers report having visited homes for children where there were accommodations for less than one-seventh of the inmates of the home. There is a great need for soap, disinfectants, drugs and medical supplies, cod liver oil and hospital supplies, such as bed linens, bandages and surgical instruments. Whatever money is given to us that cannot be used to very good advantage in food will be used to purchase such supplies.

We expect to continue our work in Russia for several years. Even after the famine situation is met there will be tremendous need for outside help. Moreover, we believe that one of the best ways to bring about normal conditions is to give some expression of friendship and good-will to the people themselves. We purpose to continue the distribution of relief without regard to class or creed, trusting that by so doing we are helping to create a better understanding between the people of the two countries.

We appreciate your co-operation in this work and assure you that any further contributions you may care to make to our organization will be used to the very best advantage. We are in a position to continue to pay all our own overhead expenses, thus assuring all contributors that every dollar that is given actually goes into the relief work.

Sincerely,

WILBUR K. THOMAS,
Executive Secretary.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong." Heb. xi. 33, 34—

She met the hosts of Sorrow with a look
Meekly, her gentle rule, and frowned no more.
And soon the lowering brood were tamed, and took,
That altered not beneath the frown they wore,
Her soft hand put aside the assaults of wrath,
And calmly broke in twain
The fiery shafts of pain,
And rent the nets of passion from her path.
By that victorious hand despair was slain;
With love she vanquished hate, and overcame
Evil with good, in her great Master's name.

—W. C. BRYANT.

AMERICAN FRIENDS' WORK IN WEST CHINA.

REPORT OF ROBERT L. SIMKIN FOR 1921.

(Concluded from page 508.)

Among larger groups of students or among students less mature it is difficult to avoid that stereotyping, deadening, professional type of religious services where it is the duty of one person to lead and of the others to follow—where everyone knows in advance almost exactly what the program will be from beginning to end. In the University, and to a larger extent in the Middle School as well, the Friends' students have avoided this danger in large measure. Even the Anglican Church who were several years guests in the Friends' dormitories, now that they have a new home of their own, occasionally hold their dormitory meetings after the manner of Friends.

In the same way our students feel the dangers of a professional ministry. Several times during the past four years the University has held meetings daily for several consecutive days and has invited strong speakers to present the opportunities for Christian service in the various professions. Frequently students have found in these meetings just the added incentive they needed to bring to motivation the influences of previous months or years of Christian teaching, and have made their choice to follow Christ or have definitely consecrated their lives to His service as doctors, teachers or ministers. Few of the Friends' students, however, draw this sharp

distinction between the minister and the non-minister. They regard every Christian as responsible for the proclamation of the Gospel. The business man and the teacher preach in our meetings, and our two fully qualified Chinese physicians are not less zealous than the evangelist in bearing their share in the onerous but joyful work of the street chapel. On one occasion several of our finest medical students, not Friends, handed in cards signifying their desire to be enrolled with others as Student Volunteers for the ministry, yet not in the least intending to abandon their profession. Were they not, after all, right?

PLANS FOR A WOMAN'S COLLEGE.

I hope within a few months to receive additional information which will enable me to report more fully on this subject. Here I will mention only that important developments have taken place which I hope may result in the opening of the doors of the University to women students.

A BEGINNING FOR AMERICAN FRIENDS' WORK.

Enclosed within Chengtu City wall and formerly separated from the rest of the city by a high wall is a large area in which lived the garrison of the Manchu conquerors of China. Only Manchus were allowed to reside there, and up to about 1900 Chinese children were afraid to venture far into this section even in the daytime. Previous to the Revolution the two races had begun to amalgamate and Chinese were allowed to purchase land and reside in this section. The Revolution accelerated the process, the separating wall was torn down and thousands of Chinese bought land for homes and shops from the Manchu owners, many of whom were in dire necessity, owing to the stoppage of ration allowances which they had formerly received from the subjected Chinese. Even the names of the streets were changed from Manchu to Chinese, and so completely have conquerors been absorbed by the conquered that to a casual observer this section is hardly distinguishable from any other Chinese city. The whole section is rapidly becoming an important residential district for better class Chinese, and streets which were formerly almost deserted are filling up with shops and assuming a busy aspect.

Over ten years ago the Chengtu Monthly Meeting laid plans to open a chapel here, but was unable to do so for lack of funds. Recently the question was reopened in view of the great need and special opportunity in this comparatively unoccupied field. The Monthly Meeting opened a subscription list and agreed to be responsible for the workers and for twenty per cent. of the expenditure, eighty per cent. being provided by American Friends; so a chapel and a lower primary school for boys and girls have been opened in rented premises. The total cost is less than \$400 gold per year. The work is under the direction of a committee of the Monthly Meeting. There is preaching in the chapel two afternoons a week and a meeting for women only once a week. Twenty-one boys and girls enrolled the first term. I have enjoyed taking a share in the speaking in the chapel and have also frequently had a part in the meetings at the older established congregation in the city.

THE BEGINNINGS OF AN INDIGENEOUS CHRISTIANITY.

The test of the ultimate success of missions is the degree of responsibility which is developed in the native Christians. The following may indicate in some measure our rating is judged by this standard. With the exception of the University and the Friends' Institute, all the work of the Society of Friends in West China is under the control of a Central Executive Committee composed of eight Chinese and eight missionaries. On the local executives at the various stations the foreign missionary is usually far outnumbered by Chinese members who really take responsibility for the work under their care. This year the presiding officer of the Central Executives is a Chinese, and last year both of the Clerks of Yearly Meeting were natives. They presided with dignity and spiritual in-

sight. For several years the Clerk of Chengtu Monthly Meeting has been a Chinese. Last autumn when on one occasion he was unable to serve I was asked to take his place. I declined, and stated that there were present several Chinese who could perform the service better than I. One of them was called to the chair and proved the truth of my statement.

I believe the function of the foreign missionary is to take the lead only until he has developed his fellow-workers to a point where they can carry the responsibility, when he should gradually withdraw into the background. Let me illustrate: Last summer the committee in charge of opening the new school in the Manchu city was contemplating the engagement of a teacher in whom I had little confidence because he seemed to lack the requisite evangelizing spirit. However, I believed the committee considered him a satisfactory candidate, so I refrained from expressing too decidedly my uneasiness upon this point, and the engagement was decided upon. A day or two later the Chinese members of the committee halted the negotiations and called another meeting which decided upon another candidate who has proved to be a suitable and useful man. They said, "We have been examining more closely into this man's qualifications, and we are not satisfied with our former decision. Here we are planning to expend a considerable amount which it is very difficult to raise, and it will be a pity if this school does not fulfil our purpose of preaching the Gospel." It would have been easy to have pressed my view and secured a decision in accordance with my opinion (which might easily have been a mistaken one) and so forged another link in the chain of dependence upon the foreigner. In such cases the judgment of our Christian Chinese leaders can be depended upon, and it is far better to give them a chance to walk alone, even though they may sometimes make a mistake.

I have space here to mention only a few names of dependable leaders:

S. C. Yang, now in his ninth year as Principal of the Middle School. He is in no small degree responsible for the recent subscription of ten thousand (silver) dollars from T. R. Liu, a Christian business man, for the erection of a chapel for the Middle School, and also for about a dozen individual Chinese subscriptions of \$125 (silver) each for the furnishing of classrooms in the new Scattergood Building.

D. M. Liu, one of our first graduates. His work in the Normal School has won the confidence and esteem, as well as the love, of his associates. He is now Supervisor of Education for his mission (the M. E. M.) in a district comprising several counties.

S. H. Fang, is another of our graduates, who has recently returned from further study in England and America. He takes up the Principalship of the Normal School, succeeding D. M. Liu.

H. Y. Fu is of the Canadian Mission. He is the first graduate of the University and has recently taken up the principalship of the Bible School. At the Y. M. C. A. Summer Conference he gave a powerful appeal to students to enter the Christian ministry.

Such men are now becoming a great force in the councils of the churches. The University has recently invited three Chinese to become full members of the Senate. The church does need the presence and counsel of the foreign missionary and will continue to need it for many years to come. No one, however, who has lived and worked with these and many other efficient and spiritually-minded Chinese Christians can fail to recognize the dawning of a new day which is full of hope.

The above has been written on the Pacific on my way to America in response to a cable informing me of the serious illness of my wife who left Chengtu a year ago and since last Tenth Month has been at Battle Creek seeking to regain her health. The skill of the Sanitarium physicians, however, proved unavailing and she passed away on Third Month 10th, before my arrival. During these fifteen years she has suffered more than is generally known in order that our work for the Master might not be interrupted. She consciously gave her

life for West China. I can only pray and confidently believe that He Who knoweth the hearts of all and Whose love is Infinite will not permit the offering to be in vain.

ROBERT L. SIMKIN.

THIRD MONTH 19, 1922.

NEW LIGHT ON WILLIAM PENN.

FOUNDER OF PENNSYLVANIA IN COURT AND COTTAGE.

Lord Macaulay has not been the only person to be critical of the connection of William Penn, founder of Pennsylvania, with the Courts of Charles II and James II, so that the appearance in print for the first time of a reminiscence concerning the "Quaker Courtier" is noteworthy.

This has been handed down in a letter which has just come into the possession of the Society of Friends' Reference Library, Devonshire House, London.

"On one occasion," the letter runs, "coming to Reading and being about to proceed thence to London in order to attend at the Court of James II, as was his frequent practice, several Friends manifested their uneasiness at his being so much at the Court, expressing their fears that in such a place, and in such company, he would be in danger of departing from that simplicity of demeanour which Friends believed it their duty to maintain.

"W. Penn, after listening to their observations, expressed his wish to take one of their number with him to the Court of James, and one of them accordingly accompanied him thither. Being duly introduced, he remained with him during the whole time, thus having a full opportunity of observing the tenour of W. P.'s carriage, as well towards the king as towards others with whom he came in contact. Finding that his conduct, mode of address and general conduct were quite in harmony with his profession and practice as a Friend, he was entirely satisfied and was thus put in a position to allay the uneasiness of such of his friends as had entertained doubts on this head."

On another occasion during the visit to Reading, "several Friends spoke to him after Meeting saying they should be glad of his company to dine, but feared they had not suitable accommodation or provision, &c., for him. At last, a plain, honest woman asked him to her house, saying she could furnish all he could require. W. P. accepted her invitation and accompanied her to her very humble dwelling, in which was a small shop where she sold provisions, etc. She took thence some bread, butter and cheese, and W. Penn made a very sufficient dinner, much enjoyed his visit, and, at parting, heartily thanked her for her hospitality and especially for her cordial kindness and hearty welcome."

These anecdotes are recorded in a letter of Thomas Mounsey, of Sunderland, to Thomas Robson, of Liverpool, according to the current *Journal of the Friends' Historical Society*, dated Tenth Month 3, 1850. He quotes as his authority Joseph Naish, of Congressbury, who died in 1822, aged seventy-two, who was acquainted with a man whose father knew William Penn when he resided near Reading.

BETWEEN THE YORK AND THE JAMES.

ANN SHARPLESS.

I.—HAMPTON—"THE SOLUTION OF THE NEGRO PROBLEM."

Six hours of railroad travel from Broad Street Station, Philadelphia, southward through Pennsylvania, Delaware, Maryland and Virginia, over landscapes illuminated with sleet and snow, brought us to a boat-landing on Chesapeake Bay, well down toward Cape Charles. Then came a rocking, rolling passage of two hours, whereby in the dark of a winter evening, we reached Old Point Comfort. A taxi ride of two miles and we met a warm welcome at the Holly Tree Inn, Hampton Institute, Virginia, from a Westtown student of '79 and '80. Thus in the renewal of an old friendship auspiciously began a delightful study of a delightful place, though we had little idea of what was in store for us.

For, he said, we had wandered down to Hampton, not for the purpose of studying race-relations, nor yet expecting anything thrilling. The thought of taking life in an easy fashion, of the balmy airs of the South, its birds and the greenness which had not yet arrived in our Northern home, had allured us; while the Institute stood out in our fancy as an interesting side-show to fill in some idle moments.

It was our fate to be disillusioned in various particulars. The air was not very balmy, a temperature approaching zero awaited us the first morning, and the ground was covered inches deep with snow. Life was bustling and humming at Hampton. It wasn't a Southern settlement, *i. e.*, it was dominated, not by Southern traditions and views of life, but by New England and New York aims and energy. The Institute was no side-show. It was the great outstanding feature, and you could not spend eight days there in its midst and not appreciate to some extent its splendid go-ahead spirit.

We Friends do not need to be told the condition of the Southern Negroes after the Emancipation Proclamation and the advance of the Northern armies had cut those Negroes loose from their former services and homes, to rely on their own abilities when they had no experience of their own on which to depend. It remained for a general in the U. S. army, the son of Hawaiian missionaries, to begin in 1868, in a small wooden house, with fifteen students and two white teachers, that "story of vision, of sacrifice, of self-effacement" which has resulted in the Hampton Institute of to-day. What it is now is briefly described by W. A. Aery in a recent pamphlet:—

"Hampton Institute is an educational demonstration station where three races work out daily with a minimum of friction, the problems of every-day life. Indeed, it is an industrial and educational village—with well-kept, brick dormitories; large dining-halls; an architecturally beautiful community auditorium with a seating capacity of twenty-five hundred persons; a general store; light, power, heating and refrigeration plants; a trade school; farms; home-economics class-rooms; steam and hand laundry; and other valuable equipments for training efficient, Christian community leaders."

In the little inn near the entrance to the Institute grounds we began to learn the strength of the spirit of loyalty to the place held by those whose interests had kept them at Hampton in some cases for many years. There we met the daughter of General Armstrong, the founder and first principal; there, too, the widow of Hollis Burke Frissell, the second principal, delightful Christian people. But it was not long till our especial friend and chaperone, the head of the department of industrial sewing and weaving for seventeen years, took us out sight-seeing. Her aim was to let nothing escape us which would shed light on the great work, or give us pleasure.

The laundry was the first workshop visited. Here we discovered a little Indian girl from Tunesassa, using one of the mangles. She told us later how very happy she was at the great school, while her face confirmed her words. Afterward we looked in at the carpenter and blacksmith shops, the automobile repair shop, the printing-room, the tailor and other sewing departments, the weavers and the cooks. We saw the students in the great auditorium and the great dining-room; the mammoth dish-washing machine, cleansing in a little over an hour the dishes of its eight hundred students; we went part-way on the rounds with the inspector of girls' rooms, who observed whether the books on the shelves were right side up and whether the upper bureau drawers were in proper order. The more obvious features needed no comments of blame.

Many other hives of industry we saw; I will mention only the Whittier Training School, where hundreds of little colored boys and girls from the towns nearby get the rudiments, partly under the direct teaching of the students from the Institute, and also under the supervision of one whom I used to see forty years ago training the teachers at Oswego Normal School. It was good to meet her again, and ask for old friends; to find out also whether the Oswego methods, insisting so strongly on self-reliance and thought-production—the Pesta-

lozzian principles—worked well with the little colored boys and girls. She admitted it was rather hard work sometimes.

On our half-mile walk to the Whittier School, a giant live-oak was pointed out, almost the only one we saw in those parts. It was said, that the sight of a Negro under the shade of this tree giving instruction in reading to others around him, aroused in General Armstrong's mind the idea which later brought the great school into being.

The place is too large and many-sided to be searched and known in a few days. But one feature was too evident to escape our notice—the air of respectful, self-respecting manhood and womanhood, as we met the students on the campus or in the halls and shops. And we very much hope that Aery's words are confirmed in the experience and observations of many outsiders:—

"To-day many thousands of people are coming to realize for the first time the wisdom of General Armstrong's doctrine that 'selected Negro youth' should be so trained that they would 'go out and teach and lead their people'; that these prospective leaders should not be given 'a dollar that they could earn for themselves'; that they should 'teach respect for labor'; 'replace stupid drudgery with skilled hands'; that they should 'build up an industrial system for the sake, not only of self-support and intelligent labor, but also for the sake of character.'"

Yet we could but feel there was something sadly significant in the assurance we received that only two of the hundred or more instructors at the Institute were from the South. The Southern whites do not seem to be back of the movement. And we found when we went elsewhere in Virginia that there is a fear that at Hampton the Negroes are being educated out of their "proper place." The Southern people are feeling the loss, as we do here, of dependable, submissive house-servants and field hands; and somehow they connect this condition with the importance to which the colored people are raised by the effort at Hampton to give them a broader outlook on life, and increased vision of their possibilities. This brings up the whole, great question of the elevation of the Negro which is too large to be discussed here.

One longs, however, to ask a few questions:—Is it well for the white race to develop its powers of mind and body, and not well for the black race to do the same? May there be anything selfish on the part of the whites in wishing to keep the blacks always in a subordinate position? And lastly, because the Negroes have certain racial faults is this a reason that they should not be helped to overcome them? The call of a former age was especially to sinners. Why is it not the call of the present?

(To be concluded.)

CHILDREN'S CORNER.

FRIENDS' RELIEF WORK AND ORPHANAGES.

RAS-EL-METN, Syria, Twelfth Month 6, 1921.

MARY E. HOPKINS:—*Dear Friend:* Thy letter of Twelfth Month has come to hand, and I want to thank you and the class of Sharpless children who kindly sent their contributions to Wm. B. Harvey to be sent on to us here. So far nothing has arrived here. But as the children may be interested in what we are trying to do here I will try to give you some idea of our work, and the need of the people here which is still acute and urgent. Our work is largely among children, young women, and widows, and very old women. Our boys and girls in the Orphanages are without friends in the world, without homes, and apart from us, without anyone to care for them. Perhaps your children can hardly take in what it means to be *fatherless, homeless, penniless, and friendless*. All because of the *cruel, cruel war* and the famine and pestilence it produced. How many homes, yes, thousands and thousands of homes in this country are falling into ruins because the happy families who once inhabited them are all gone. Most of them are dead and the odd ones who escaped are either in orphanages, or begging, or if old enough they may have

managed to have emigrated to some other country as *deck passengers*. For little ones the story is too sad to go much into detail. It is our work to teach people to *laugh*, and to see that when all is lost, irrevocably lost, we must still go on and make the best of things. As long as God remains—as long as it is possible to be good, and true, and pure—it is still possible to be happy. It is easier for young folks to learn this lesson than for those who are older. But it is really wonderful how much remains that can make us happy.

The *mountains* with their unfailing message of comfort and strength, the birds, the flowers, the sunshine and the stars, and the *Man* who walked on the hills in Galilee, who sat by the lake, who sailed over its waters—*still lives*, and walks beside those who are bearing heavy burdens, or who have suffered and lost, and His strength is made perfect in weakness. So we are trying to catch "the broken threads" in many lives of young and old, and it is not easy work, but there is satisfaction in it.

Thou may have seen my letters to THE FRIEND, if they got through, about the Armenian Refugees. We have about 60 of them here, and we are hoping to be able to bring others up from Beyrout.

The other day we had a young Armenian doctor for a few days staying with us. He was nearly killed twelve years ago and I was instrumental in saving his life. I had not seen him for eleven years. He had been through the Balkan Wars, and more recently through the World War as a doctor on the Turkish side, of course by compulsion, not by choice. His story might be taken from the "Arabian Nights", so wonderful and so full of adventure and escapes. But among his near relatives, including his father, he had lost twenty-seven by massacre and famine, and when I spoke to him about *love*, and that only love and forgiveness could wipe out the evil of the past, he seemed like one amazed that such a thing could be expected of him. But we talked long and earnestly, and while it still seemed to him almost impossible to love or forgive the Turks, yet he had a different conception from what he ever had before of the meaning of the Sermon on the Mount, and He exclaimed, "If I stay long here you will change all my opinions. It seems all my opinions are wrong."

Last year, 1921, *Hajeme*, a town in the north of Armenia, with a population of 10,000, was wiped out by the Turks, and only 375 managed to fight their way out. We have some of those here and what a story they have to tell.

Shaar, another village with about three hundred, was wiped out by the Turks; only eight young men fought their way out. Of these seven were killed, only *one* remained. He is here. What a story he tells. There is nothing like it in any novel. He hid five days in the mountains without food and then managed to escape to Adana. All his family and relatives, including his wife and boy, were killed, but need I go on? It is the same tale of tragedy upon tragedy, too terrible to be realized by those who are not in direct contact with it. That is the fruit of war and hatred. We have got to retrieve the situation by teaching men to *love* and to *forgive*, and to be *reconciled*. There is no other way possible under Heaven. We can help in this lesson, when love and sympathy are practical by relieving the suffering, by feeding the hungry, and by giving clothes to those in rags. Then it is easier for them to believe there is still love somewhere in this poor, storm-tossed world.

All the Armenians who have come here were so *desperate* that they had no clothes to change into, and they were dirty and in rags and many of them covered with vermin. How could it be otherwise? First we got hot water and *all* had a bath. Four boxes of second-hand clothes had recently arrived from America, and the contents of these were sufficient to provide all with clothes. I wonder if those who sent garments realized how useful they were going to be and how much comfort and blessing they brought to the outcasts from home and country. If they did know they would be satisfied indeed.

We are grateful to thee and the young folks for remembering

far off Syria. I am afraid a great many of our friends have forgotten us. We are so far away, and constant pressure of doing the work leaves little time except late at night to write about it.

Please give the young folks our sincere thanks. We are in great financial difficulties and every cent helps to feed and clothe the Syrians and Armenians who are in the direst need. Second-hand clothing in good condition is most welcome and of much use. All our stock is about used up. Children's clothes, women's and men's clothes of every kind and description are needed and if sent to Mary H. Whitson, Fifteenth and Cherry Streets, Philadelphia, they will be sent on to us. Every garment should have a tag on addressed:

Daniel Oliver's Work, Syria.

This will ensure that none will be lost but that in time we'll receive them.

Please give our love and good wishes to the many dear friends in your neighborhood, who remembered us, and with cordial greetings to thyself.

Sincerely thy friend,

DANIEL OLIVER.

This is my message to your class:—

"Be strong!

We are not here to play, to dream, to drift;

We have hard work to do, and loads to lift;

Shun not the struggle,—face it; 'tis God's gift.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day how long;

Faint not,—fight on! To-morrow comes the song."

American Friends' Service Committee

20 South Twelfth Street,

PHILADELPHIA, PA.

WILBUR K. THOMAS, *Executive Secretary.*

JAMES A. NORTON, *Assistant Secretary.*

RUSSELL J. CLINCHY, *Publicity.*

ANNA B. DUDLEY, *Women's Work.*

Associate Secretaries.

WILLIAM B. HARVEY

WALTER C. WOODWARD

BERNARD WALTON

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

SERVICE COMMITTEE ASKS FOR \$3500 TO FEED DESTITUTE CHILDREN IN WEST VIRGINIA.

It is estimated that approximately 28,000 families of the miners in West Virginia have been dependent upon charity for the last year. Averaging three children to the family the total number of children thus made dependent is 75,000. During this time these families have only sustained life by existing upon the meager ration of food, amounting to \$3 a week, which the union relief committees have supplied. This is enough to prevent actual starvation, but there is an increasing amount of undernourishment among the children, who are forced to live upon a very limited supply of beans, cornmeal, flour and, occasionally, bacon. The children have practically no milk. Some of the families were living on two meals a day and some are reported as having no food on hand for the next day.

This is the gist of the report which has moved the Service Committee to ask for \$3500 with which to undertake the feeding of 2000 of the neediest of these children for a period of two months. The report was made by Drew Pearson and Walter H. Abell, after they personally investigated for a week the living conditions among the miners' families in West Virginia.

There is no doubt but what there is an industrial war being carried on between the miners and the operators in the coal fields, but for this the children are in no way responsible. The merits of the case of either side need not be discussed when the need of innocent children is so appalling. These children were living in small two-room huts, and mostly in small communities away from educational and social advantages and upon a mere subsistence which is wrecking their physical strength and so will take its toll upon their mental strength. They are little children, such as ours, in dire need.

The Friends who made the investigation have recommended that the first step which the Committee should make in relieving this distress, is in the feeding of 2000 of the neediest of these children. They have estimated that one meal a day, consisting of oatmeal, milk and cocoa, for these 2000 children, for two months, would cost approximately \$3500. The Executive Committee, to whom they made their report, decided, at its meeting on Fourth Month 20th, to accept these recommendations and to appeal for funds to carry out this project. The plan is for Drew Pearson and Walter Abell with possibly one or two helpers to organize committees among the miners' families to operate kitchens in small communities to which the children may come and receive the supplementary meal.

The plan will be comparable in a small degree to the one which is being used in feeding the children of Germany.

Has not Elizabeth Barrett Browning spoken the words for this time?

"For the young, young children, O my brothers,

They are crying bitterly.

They are crying in the playtime of the others,
In the land of the free!"

The need for feeding these destitute children is not a question of the rights of either side in this industrial war, even as the feeding of German children is not a question of the rights of either side in international war. The story of the pitiful need of little children has come to us and their cries and their suffering cannot be stilled by our saying that the side to which their fathers belong in the industrial conflict is either wrong or right. We know the emphasis that Jesus placed upon the value of good-will and mercy as being the strongest force of life to heal bitterness and conflict; and is it too much to believe that Jesus' way of helping those in need cannot heal the bitterness even in this form of conflict?

POLISH SCHOOL-GIRLS CARE FOR RUSSIAN ORPHANS.

"They are poor little orphans who cannot speak Polish, so we must see that they have an especially good Christmas."

This was the view taken of an Orphan Asylum of White Russian children by Polish school-girls in Warsaw. This is one of the by-products of the Friends' Relief Mission work during the past two years, and in a country where national feeling is so strong as in Poland it is doubly significant.

The peasants from the district which is now Poland are pouring back from Russia at the rate of from fifty to sixty thousand a month. During the great war some seven years ago their villages were devastated and they were carried far into the interior of Russia. They are now returning. Large numbers of them die on the way from cold, hunger and disease, and thousands of children are thus left orphans. Although they live in a territory which is now under the Polish Government, most of these peasants are White Russians, and speak only Russian.

Some of the girls in a Secondary School in Warsaw learning of the work which the Society of Friends was doing for these unfortunate refugees, asked if there was any way in which they could help. An assembly was called, and was addressed by two members of the Friends' organization. It was decided that the girls would make long shirts and underwear as part of their domestic science work. The smaller girls made overalls for the children. The Friends supplied the material and distributed the goods later. About 280 new garments were made by the girls in this first school.

Another school heard of it, and asked also for a little lecture about the refugees. After this lecture they decided to make 200 flannellette dresses for the children.

A third school received some grey flannel from the Friends and made 250 women's nightgowns of a kind which are being used by the refugee women alternately as night-gowns and house dresses, since they are in many cases the only whole garment of any warmth.

A mathematics school came forward to make 150 warm clothes for children, and now there are seven schools making 1,500 pillow-cases and sheets for hospitals and outposts.

Not only did the movement grow, but it began to deepen in interest. The first school formed a permanent Committee, and asked to be put in touch with orphans whom they might help. They were allotted an Orphanage at Kobryn. A sister of one of the girls had been a nurse there, and had just died of typhus, and this naturally added to the sympathy which the school felt for the orphans. Four big boxes of food and three sacks of clothes have been sent there for distribution up to the present.

Other schools also began to form permanent committees to care for Orphanages. When the Orphanages are located in Warsaw the girls take them toys and colored picture books, as well as the more necessary food and clothing. It was in this connection that the spirit arose regarding the "poor little children who could not talk Polish" and who therefore must have an especially good Christmas because they were strangers in a strange city.

SHIPMENTS received during week ending Fourth Month 22, 1922—101 boxes and packages received; 2 from Mennonites.

Contributions received during week ending Fourth Month 24, 1922, \$31,727.71.

ALL grim and soiled and brown with tan,
I saw a strong one, in his wrath,
Smiting the godless shrines of man
Along his path.

"I looked: aside the dust-cloud rolled—
The Waster seemed the Builder too;
Uprising from the ruined old
I saw the new.

"'Twas! but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of good the old time had
Is living still.

"God works in all things; all obey
His first propulsion from the night;
Wake thou and watch! The world is grey
With morning light!"

GANDHI AGAIN.

Following what has recently appeared in *THE FRIEND* we believe the subjoined statement to be reliable. A correspondent writes—The date of Gandhi's arrest had become known to the public and notice was given that no lady missionaries should go into the Indian city next day. Elaborate precautions had been taken; European officials out on tour had been recalled to headquarters; and all missionaries out in the districts had also been brought in. The Scotch Mission here has at present no isolated district missionaries, but quite a number of Americans belonging to the Methodist Episcopal Mission have been brought into Nagpur.

At the mere rumor of Gandhi's arrest, in 1919, there had been fierce rioting and murders in the north, which had led up to the Amritsar tragedy. In those days his influence was far less than it is now, and his name hardly known at all amongst the poorer and more ignorant sections of the population. So there was considerable reason for fearing serious disturbances as a consequence of his arrest on this occasion, even though there have been indications of late that his programme of non-violence is becoming distasteful to the more extreme nationalists.

As far as can be learned at present, the arrest has been received throughout India without any demonstration or violence.

The grief of the people at the arrest is very real. But one

and all whom I have asked about the reason for the quiet way in which it has been received, give the same answer. The absence of disorder is due to Gandhi's repeated commands that if he should be arrested there should be no hostile demonstrations of any kind. He repeated these orders very emphatically as he was being carried off to jail, and so far the whole of India has obeyed them—a most extraordinary instance of discipline and self-control, and a real triumph of the Kingdom of God.

IN ONE LIFETIME.

[At the suggestion of Martha H. Bishop we publish the following, taken from the New York *Continental* for last Third Month. The Proposition in Robert Barclay's Apology on the Scriptures continues a satisfactory exposition of Quaker doctrine on the place and value of the sacred writings. Placed in more modern form one would do well to review the chapter on the same subject in "A Reasonable Faith," published forty years ago, already out of print, but found in many public and private libraries.—Eds.]

John P. Peters' new volume of Bross Lectures attracts attention by reason of its opening declarations as well as by reason of its later conclusions. He is an archaeologist of note and has been recognized as always sympathetic with any theory which promises advance. He speaks of himself as having taken his turn at most of the more radical theories about the Bible and its origins and he is far from abandoning many of those positions.

He notes, however, that a marked change has occurred in his own lifetime at certain interesting points. "When I began to study ancient history, ancient meant a period about 500 B. C. Practically there was nothing known before that date." This meant that the Old Testament was considered in informed circles to contain little or no reliable history, since most of it purported to come from earlier periods. In the same way, in Dr. Peters' first experiences, "every tradition of date or authority of Bible books came under suspicion." The New Testament as a whole was assigned to the second century after Christ or later. The Pauline authorship of almost all the epistles was denied and Paul's originality at all points was cast aside. Scholars persisted that the decalogue postdated Moses by centuries; Jesus was not born in Bethlehem; it was open to doubt whether he was born at all—everybody was having free sway with the Biblical documents.

Into this atmosphere of Biblical study Dr. Peters came as a youth, and what he found current in critical thought seemed to him well justified by scientific methods of investigation. Nor has anything happened since to make him doubt those methods. They are legitimate, and any changes that have occurred have come not through abandoning them, but through more rigid application of them. The counter-irritant to critical study is a better critical study. New and contributing methods have emerged, to be sure. Dr. Peters is himself a devotee of the spade, as everybody knows who has heard his name at all, but a spade is a critical instrument and its results are apt to be rigidly scientific.

But in the lifetime of this one man a great change of opinion has occurred. The extreme conclusions of his youthful days are so modified that they seem as impossible now as they seemed necessary then. "The children having grown older are feeling differently about the knowledge and the traditions of the fathers, and in Bible study there is at the present moment a strong current, almost threatening to become a flood, toward the rehabilitation of older views." He declares that "leading critical scholars have reaffirmed the older views of date and authorship of the gospels, Acts and the epistles almost unchanged," while in the Old Testament "critical views of composition, authorship and date of books and documents, which had come to be accepted by most modern scholars as final, are being rudely questioned." "By means of the Bible, studied with its traditions, plus the spade, we are now restoring the very ancient history in a rather wonderful way."

These strong statements of a critical scholar will meet three

different responses. Some readers will leap upon them with joy, finding confirmation of the wholesale error of all that differs from the traditional faith. The author, however, warns his readers against that conclusion. The change has come about through no surrender on anybody's part, but solely by the consistent application of the very same principles on which destructive conclusions were formerly reached. New facts have emerged, new ways of surveying the documents have developed, and if the familiar old conclusions are approximated again it is by a wholly new route and on wholly different grounds. It will be a misuse of Dr. Peters' conclusions to take them as admitting the overthrow of critical methods.

Another group will denounce these conclusions as unauthorized, since they themselves still refuse to accept them, adhering to destructive dogmas still. It is as difficult for some scholars to change their minds as for some common men. There is a scholarly pride of consistency as well as a street pride in it. Some scholars will merely say, "We notice with regret that Dr. Peters has become reactionary; it is too bad, but such things will happen." They will be as much confused in their judgment as the conservative enthusiasts.

Most thoughtful men, however, will accept the story of this one lifetime on its real value, finding in it reason for calmness in the midst of disturbing currents of opinion, a rebuke of their own anxiety or over-enthusiasm at mere newness, and an undergirding of their assurance of truth and of the validity of honest methods of searching for it. They will bid Goodspeed to scholarship and will fear nothing for faith because of it.

CORRESPONDENCE.

FOURTH MONTH 21, 1922.

DEAR FRIEND:—

There will be anxious to correct a misstatement appearing in the issue for Third Month 23rd, page 451, dealing with statistics of church membership in the years 1916 and 1921. The statement reads: "Practically all of the major religious faiths have made a gain, except the Unitarians (who show a loss of some 30,000 as compared with the 1916 figures)." This statement is due to an estimate made by the Federal Council of Churches of Christ in America and was no doubt published by them in good faith and by *The Outlook* from which it was quoted in *THE FRIEND*, but that the estimate is due to a misunderstanding of figures is made clear in *The Christian Register* for Second Month 23rd. Apparently instead of a loss the Unitarian churches made an increase in membership in the five years of 20,000 persons or about 25 per cent.

HENRY J. CADBURY.

FRIENDLY NEWS NOTES.

OUR Friend, Henry J. Cadbury's name is included prominently among the contributors to the second volume of Part I of the important work, "The Beginnings of Christianity" (Macmillan & Co., publishers), of which Dr. F. J. Foakes Jackson and Dr. Kirsopp Lake are the editors.

H. W. PEET.

THE Bulletin of Friends' Historical Society, Philadelphia states: "The New Emphasis in Quakerism" is a pamphlet of fourteen pages by Alfred C. Garrett, issued by the Representative Meeting of Philadelphia Yearly Meeting. It is an examination of the effect on Quakerism of the war and post-war problems. The new emphasis is found to be upon the love of God in the heart, impelling to good works.

THE cloak worn by Stephen Grellet during his travels in the ministry has been given by a descendant to the American Friends' Service Committee to be sent to the sufferers in Russia.

THIS notice appeared in *The Quaker* which came to the Editor's table a few days ago:—

"With this issue, *The Quaker* discontinues publication. It

wishes to extend warm appreciation to those who have worked so signally for its growth and given it the power to maintain purity of ideal. Unexpired subscriptions will be refunded in due course, and all unpublished manuscripts returned.—THE EDITORS."

We shall miss the fortnightly visits of this sheet. The feeling is an honest one that the ground is well covered by the papers of its class already in the field. *The Quaker* during the two years it has been published has printed some matter of unusual interest to Friends and some of a real historical value. It is hoped that those who have contributed to its pages will offer what they may have in the future to the Friends' *weeklies*, *THE FRIEND* receiving its share.

THIS interesting item which appeared recently in a Philadelphia daily may have escaped some of our readers:—

"It wasn't much more than a year ago that Rear Admiral McCully, of the United States Navy, arrived from the Near East with his seven adopted Russian youngsters. In the interval the melting-pot has been at work, and to-day, thanks to their training at the Friends' School in Washington, all seven are promising specimens of '100 per cent. Americans.' The rudiments of English have been conquered and the pastimes and habits of American children absorbed as if the exiled youngsters had never known any other upbringing. The brood, three boys and four girls, are not allowed to forget their native land. A Russian governess accompanied them to the United States, and she sees to it that their mother tongue and the soil of their parentage and birth are properly venerated."

THE American Friends' Service Committee desires publicity on the following item:—

Openings are offered by it to young Friends interested in home service: five positions in Federal and State prisons to work and study methods of treating prisoners; places for teachers and assistants in girls' and boys' reform schools; places for teachers in Negro schools to study racial problems; places in social settlements and in other social work; places for prepared students in foreign fields. For study of industrial conditions students may enter textile mills, the garment trade, mines and other industries. Swarthmore's students are already doing social service work in the schools in connection with the White-Williams Foundation of Philadelphia.

TEN THOUSAND copies of the German translation of "Friends and War" have been produced by the Quaker centre in Berlin. One man in Upper Silesia has asked for two thousand copies to distribute among members of his Society and a minister has requested that he be allowed to advertise it in his church paper and quaintly adds that he fears "it may be too irksome for Friends to fulfil the request."

THE famous Mountmellick School has been closed. *The Friend* (London) in commenting on the circumstances states: "Founded in 1786, a few years after Ackworth and a few years prior to Westtown, the School has occupied for 135 years an important place in the life of the Society of Friends in Ireland. The Quarterly Meeting placed on record its sense of the faithful and self-denying service rendered by succeeding generations of Friends, as members of the Committee, of the staff, or otherwise, in devoting their efforts, often in times of difficulty, to the successful working of the School. The Committee in charge of the Quarterly Meeting Education Fund is entrusted with the proceeds of the sale of the School premises and of sundry investments, to be applied for the education of the children of Friends of Leinster Province."

THE *Survey* of recent date is responsible for the following item:—

Among the political prisoners still held in one of the United States Federal prisons is "William M. Hicks, a grandson of

Elias Hicks." "He with others are held for the expression of opinions deemed by the court to hinder the prosecution of the war."

THE Friends' Historical Society of Philadelphia has come into possession of the original patent to Benjamin Duffield for 250 acres in Bucks County, Pa., from Thomas Penn, Eighth Month 9, 1733. It was presented to the Society by William T. Elkinton from the papers of his father, Joseph S. Elkinton.

WOOLMAN SUMMER SCHOOL.

AN IMPORTANT OPPORTUNITY FOR EASTERN YOUNG FRIENDS.

Arrangements are under way to enlarge the scope of the summer term at Woolman School. It seems an opportune time, since there is no important gathering for young Friends east of the Alleghenies this summer, except possibly a conference of New England young Friends. Neither the Haverford nor George School summer school comes this summer. The Earham Young Friends' Conference, the Friends' General Conference and the Five Years' Meeting are all to be held in the Middle West.

The regular six weeks' term is to be held Sixth Month 27th to Eighth Month 5th. There will be five regular courses, three hours a week: The Life of Christ and Quakerism, by Elbert Russell; The Poetry of the Old Testament, by Elizabeth W. Collins; An Outline of Social Work, by Elizabeth Wood; and Success in Religious Education, by Morris E. Fergusson.

The school wishes to provide for those who might attend a conference or summer school for a few days, but who are only free week-ends or for a few days' vacation. The success of the week-end class the fall term suggested the way. There will be five special week-end programs, Sixth-day to First-day evenings, each week-end program complete in itself, and yet

arranged so that those who attend all five will get some consecutive work. Among the features planned are lectures by prominent speakers on timely topics, such as the labor and industrial questions, international and race relations, foreign missions and political prisoners.

A class for First-day school teachers and a story-telling hour on Seventh-days, and a Bible Class by Dr. Russell and a young Friends' Vesper Conference on First-days are other features.

The managers of Swarthmore College have kindly put the college buildings at our disposal, as far as we need them. For the social advantage of having all together it is proposed to feed all the visitors at Woolman House, if possible, and to house those who cannot be accommodated in Woolman House in some of the Swarthmore College cottages. Means of recreation, such as tennis, croquet, boating and bathing will be available. Fuller announcements will be made shortly.

NOTICE.

CONCORD QUARTERLY MEETING to be held at Media, Pa., on the 9th will convene on daylight saving time; the meeting of Ministers and Elders will convene on the afternoon of the 8th on daylight saving time also.

DIED.—First Month 14, 1922, at his home near Goldsboro, N. C., J. WILLIAM HOLLOWELL, aged seventy-seven years; an Elder of Oak Grove Monthly Meeting, N. C.

—, at Olney, Philadelphia, Fourth Month 12, 1922, GEORGE SPENCER MORRIS, son of the late Samuel and Lydia Spencer Morris, aged fifty-five years; a member of Germantown Monthly Meeting of Friends.

—, at her residence in Ardmore, Pa., on Fourth Month 18, 1922, LAURA W. DAVIS, aged sixty-three years; a member of Lansdowne Monthly Meeting.

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The Life of Christ—*Elbert Russell*
Quaker History—*Elbert Russell*
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1920 Fire Loss \$350,000,000

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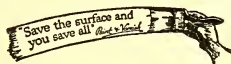
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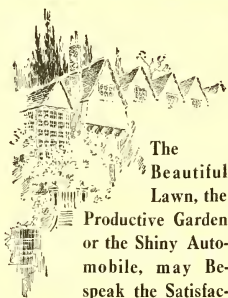
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A RELIGIOUS AND LITERARY JOURNAL.

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} *Contributing Editors.*

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A WELL-INSTRUCTED SCRIBE.

There lies before me a tiny leather-bound volume, printed in 1802 and bearing the mark of the seventeenth edition. If it had appeared for the first in these present days, with a title devised by some editor or compiler, it might have been called *A Little Book of Great Thoughts*, or some such unrevealing name. Not so does Hugh Turford, the author of this ancient little book, designate his work. He goes straight to his purpose; namely, to set forth "the grounds of a holy life;" and the quaint title-page of the first part goes on to explain that the way thus shown is that by which many heathens have become Christians and sinners may become saints,—and this too without much preaching. Such an introduction was calculated to awaken interest at least; and the theme was so well justified in the treatment, the work so plainly suited to a need, that the interest in it was by no means transient. It is not surprising that the book had cordial reception in the Society of Friends (and, we may hope, a useful place elsewhere) from its first publication in 1702, on into the next century.

Inquiry recently on the part of some Friends who were at the Westtown Farmhouse, resulted in bringing to light a copy of this precious little book, the existence of which, in a particular collection belonging to the School, had escaped the memory of the Librarian. The interest which led to inquiry in the matter had been aroused by reading Rufus M. Jones's description and estimate of the work, given in "The Later Periods of Quakerism." In this account it is shown that Hugh Turford's book passed through many editions after that of 1802, and into several European languages. It is therefore reasonable to conclude that there must be more than a few copies of it extant, even though the work is now comparatively little known. The Friends' Library in Philadelphia is fortunate in having at least one copy.

Now in what way is the book so remarkable? Or what should give it a claim to particular notice in these times? It is indeed, as Rufus M. Jones says, "a worthy contribution to

mystical literature;" but its distinguishing qualities are not easily described in a way that is both brief and adequate. From its title—if we view that thoughtfully—we might expect a two-fold treatment, and such we shall find. This, whatever aspect of the subject is considered, is clear, strong and candid, bespeaking both conviction and experience on the part of the writer. We may, to be sure, feel that part of the address "To the Reader" might have been spared, and that certain terms or phrases in the book are not quite according to our choice; yet it must be allowed that the work as a whole contains a portrayal of Christianity good for all time and for "all sorts and conditions of men."

What, in Hugh Turford's view, is a holy life? Not that of the recluse in particular, nor of the merely contemplative "saint." It is not studied austerity that he recommends, but heavenly-mindedness, and a Christian self-denial that would join hands with benevolence and justice and sincerity. Mystic though we account him, we see that he has regard to an ethical social outcome of soul-experiences. He lays much emphasis upon "doing as we would be done unto," and sets forth the requirements of the Christian religion in terms that are not ambiguous, and that leave no shelter for pride or deceit or covetousness. Such holy living is not founded in theories and formal observances, but in love and obedience to "the law of the Spirit of life in Christ Jesus,"—a transforming, illuminating Power, working in human hearts. "There were in the creation," he remarks significantly, "good men, faithful men, self-denying men, when there were no preachers nor books that we read of; and who was their teacher but the eternal Spirit? What guide had they but the light of righteousness in their own hearts?" Yet that some men may be commissioned to plant and some to water, Hugh Turford does not deny;—else why his own book?

A short digression at this point brings to view a little matter of interest. In a long doctrinal letter written in 1819 by John Barclay, there occurs this observation:—"There is one Friend's book only, that I know, wherein the term 'conscience' for 'Light in the conscience' has crept in; it is Turford's 'Grounds of a Holy Life.' But there or elsewhere it is not considered by us orthodox, or at least we understand by the former expression, the latter." This last clause is not remarkable for clarity, but we may believe that both Hugh Turford and John Barclay intended to distinguish between things natural and things spiritual. It does not appear what edition of Turford's book John Barclay had read; but in that of 1802 I have not found any evidence of confusion of thought on the point referred to above, and one can hardly think there was any such confusion in Hugh Turford's mind, even if somewhere or somehow an inaccurate use of a term had "crept in."

All in all, there are in this treasure things new and old; new because living and forceful, old because fundamental, and true "from the beginning." It is not suitable here to

draw upon it for many characteristic sayings, but the following may be accepted as indicative of its spirit and content:—

"If we have truth in our hearts, equity will be performed by our hands."

"A Christian is not known by his words or his devotion [only]; but by his works, his nature, his life, and his conversation."

"Where a right spirit rules, every member of the body is under a limit."

"Men or angels could not give better advice . . . than Paul gave to the Galatians when he exhorted them to 'walk in the Spirit'; for if we are not guided by a right spirit, we can never lead a righteous life."

Finally, this excellent testimony declares that by living under the Divine government we shall be qualified to perform "every Christian duty; we shall love the Lord our God with all our hearts, and our neighbors as ourselves; which is the sum of all godliness, and the true character of Christianity."

M. W.

BEFORE AND AFTER.

Our annual assembly came to us this year, bringing with it a more than usual feeling of responsibility as matters of world-wide importance have placed before us the "Open Door" and revealed the startling fact that, unworthy as we are, the Great Ruler of Events has seen meet to use us in the economy of His own gracious work. With such thoughts uppermost in mind, the gathering on Seventh-day was characterized with deep inward waiting and intercession which seemed to gather into a oneness of spiritual travail, under which most weighty considerations were placed before us, and it seemed to be our place to be dipped as we have scarcely ever before been dipped into a humble and weighty concern of two of our dear absent members to visit again, in the love of the everlasting Gospel, the isles afar. The "whole burnt offering" thus laid upon the Lord's altar, and before us, for renewed loving service, had a baptizing and cementing effect upon the Meeting; and in unity and harmony a fitting testimonial was issued, thus making the living concern a part of our own measure of life, reminding us that "They that water shall be watered." It is the feeling of the writer that this baptizing concern had much to do in favoring us with the love and life that followed it, under which covering we looked forward to the sittings of love and service which were to follow.

As the Meeting gathered on Second-day morning in the large joint session, the feeling of love and life which characterized and crowned the Meeting of Ministers and Elders was carried over to this waiting assembly, and so with much dignity and weightiness the labors of the Representative Meeting were placed before the Meeting, impressing us with the faithfulness of that body in its truly representative work. In its scope and variety this work had largely increased, and hence the most pertinent and solemn query arises, whether we are giving proper place and prominence to the fundamental thought that although the Meeting is a business meeting, it yet should be one in which "a waiting, spiritual worship" and the anointed ministry growing out of it should still have its place—reminding us of the words so dear to our spiritual life—"Friends, hold all your meetings in the Power of God." If the love and the life are to be the measure of our faith in a wisdom that is better than our own and transcends all purely intellectual effort, that love and that life must be owned and recognized, as Christ is still to be our Supreme Leader in all our words and works. We recognize this and so we wait and so we pray, but is there not a feeling growing up in our midst that the pressure of expediency is still to be reckoned with? Since way was opened in these columns for expression on these important matters, these thoughts have been pressing for utterance, and so they are offered.

A few weeks ago a very clear reference to the Discipline of the "Five Years' Meeting" appeared in these columns. I read it with care, as I had previously read the original from cover to cover, hoping to find an explanation for the difference between the practice as I have witnessed it and the fitting expression of Christian doctrine as it is to be found in the pages alluded to. In that work I found but little with which I could not unite. I have also read and re-read the many comforting and adequate expressions of Christian doctrine as they have found their several places in our own Discipline, and I turn with gratitude to the fitting words introducing to us the precious heritage from other days of life and favor, which we would do well often to read and ponder—"So may we be living members of the Church militant on earth; and inhabitants of that city that hath foundations, whose maker and builder the Lord is, knowing indeed with exceeding joy that great is He, the Holy One of Israel in the midst of Her."

Changes have been properly called for at times and have been made; the Spirit of the work has not been mutilated and so a harmony has been preserved, yet now an expression of alarm and warning may not be out of place, as other changes are being called for in order to harmonize our discipline with our practice. The very evident feeling of **resend** interest between ourselves and our brethren and sisters of the Five Years' Meetings would be much strengthened, if, on our part as well as theirs, we would earnestly and prayerfully seek "a way of life" in harmony with the fitting expression alluded to. A stronger bond of unity would bless a humble endeavor to hold aloft the "banner given us to display because of the Truth" as we have seen it, and which remains to-day the reason for our separate existence in the family of Christian believers.

Let us see to it that our practice may yet more and more harmonize with our high profession, and may our hearts grow together in a love for "a waiting, spiritual worship and a ministry of life, love and service growing out of it."

BENJAMIN VAIL.

WESTTOWN, Pa., Fourth Month 23, 1922.

BETWEEN THE YORK AND THE JAMES.

ANN SHARPLESS.

(Concluded from page 522.)

WILLIAMSBURG, "THE MOST FAMOUS VILLAGE IN THE UNITED STATES," AND JAMESTOWN, "THE BIRTHPLACE OF ENGLISH-SPEAKING PEOPLE IN AMERICA."

To go from Hampton to Williamsburg was a two hours' transit from the teeming present to the restful but vocal past. Nowhere else that I have been has the flavor of antiquity been so well preserved as in Williamsburg. Not only do the old buildings remain, but the people there keep well the veneration for the old scenes, and the knowledge of old traditions which make the past live again. To be sure, we came to Williamsburg Station over the Chesapeake and Ohio R. R., and left it for our lodgings in an automobile; but as the keeper of our boarding-house jokingly remarked, "We are neither steam-het nor electric-lit." We slept on a four-post bedstead, having a "sacking-bottom" and a feather bed, in a room heated by a chunk stove; antiques confronted us on all sides, and our curiosity was added to that of hundreds of others by writings on the tiny window-panes, especially by this baffling inscription—"1796, Nov. 23, O fatal day!"

This boarding-house, the "Audrey," was built in 1710. It looked out on the "Palace Green," the "Palace" having been the Governor's residence at the north end of the long, narrow lot. Williamsburg, you remember, was the capital of Virginia from 1600 to 1779 and a very grand house was put up for this personal representative of the king. The "Palace" is gone now, and its site is hidden from view by a public school building, very commanding and substantial, but distressingly modern and out-of-place,—so said the old families of the town and we concurred. Gone, too, are the lines of Scotch lindens which originally shaded the two sides of the Green, and school-boys are tramping out the grass.

At the opposite end of the lot is a monument to the Confederate dead. We became quite accustomed to the manifestations of Southern loyalty to their heroes of the Civil War, and they were not obnoxious to us who looked at the sad struggle from a different view-point. Their tributes were so affectionate, and sincere, and may I say, religious. It did seem a little odd to find when we reached Richmond inscribed on Jefferson Davis's tombstone, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

But to return to the plan of the city of Williamsburg. Its two or three thousand residents are grouped, not too closely, along the short mile of the Duke of Gloucester Street, and its lesser avenues, many of whose names suggest British leanings and connections, such as England, Scotland, Ireland, Prince, Queen Streets.

The Duke of Gloucester Street is especially interesting because of its ninety feet of width, and its historic buildings. At its west end stands William and Mary College, and at the other used to stand the old House of Burgesses, where Patrick Henry opposed the Stamp Act, shouting out "Cæsar had his Brutus," and the rest of the passage school-boys used to love. Fires appear to have been very destructive in these parts, and the famous Capitol has been twice thus destroyed; only the foundation walls and a stone monument are now left. Two relics, however, are found at the Richmond Capitol, a very upright, high-backed chair whereon sat Peyton Randolph as speaker, when the Patrick Henry fireworks went off, and a very remarkable, towering stove, or "warming machine," which, perhaps, kept the burgesses outwardly glowing.

William and Mary College we had supposed was closed, or comparatively unimportant now, but we found there a company of eight hundred young men and women, and that it had a still larger student body in its extension course. The college has had three destructive fires, but has been rebuilt each time on the old foundations. Designed by Sir Christopher Wren, it reminded one of old Westtown. It seemed forgiving in the Virginians who suffered so much from the hostilities of the savages in the earliest days to have here, connected with the College at the Brafferton Building, the first permanent Indian School in America, established in 1723. It is not so used now.

Williamsburgers are very proud of their "Bruton Parish Church, Oldest Church in Constant Use in America." The first building was put up some time between 1632 and 1665. Hither came in fine array, on First-day mornings, along the Duke of Gloucester Street, the F. F. V.'s of the various decades, the Governors, members of the House of Burgesses, Washington, Jefferson, Madison, Monroe, the Randolphs and the Lees. And here came, too, the boys from the college, who were put up in the south gallery and looked in by the sexton. Patrick Henry's name carved on a railing suggests how some of them improved the shining hour.

A most important feature of our Williamsburg visit, however, is yet to be mentioned. It was this that gave us a very personal interest in the ancient town, and opened to us many of her secrets otherwise closed. It was nothing less than another dear old Westtown student—the "old" relates to Westtown—who was living in the Peyton Randolph house, with its great brass knocker, its wings and its hall running crosswise. A Northerner by birth, and education, she had the Southern arts of hospitality. Were strolling visitors ever more kindly entertained and transported! Even we ourselves seemed in process of being "reduced to complete friendliness by the Southern examples all about us" and by this one in particular. We feasted at her board, meeting there her interesting family and cultured townspeople; her husband most kindly lent himself to our enjoyment, and we traveled hither and thither over the town, seeing things, under their escort. We went down to the York River, so that we might contrast that beautiful blue stream with the yellow James, passing on the way through what had been a DuPont's war-time settlement of some twelve thousand men. At the time of our ride the houses and pipes

etc., were being pulled down, dug up, and gotten rid of in order that the spot might regain its quiet, natural appearance—a striking evidence of how war wastes our resources.

And last to be related, our friends took us to Jamestown! That had been a dream of ours, but it had passed away. We were told at Hampton by a resident of Williamsburg that we could not get to Jamestown because of the mud. The spicy author of "We Discover the Old Dominion," who had accomplished that feat in an automobile, had given us vivid pictures of adventures in Virginia mud, and that at a later season of the year. So when our friends told us on the day of our arrival that we were to go to Jamestown on the morrow, we were truly surprised and delighted.

A grey day, and we were motoring past the College, past the Professors' houses, through the pine woods, across the open farm lands and by the salt marshes toward a ruined tower on an island in the James River. Seven miles they said, and we were to go and come and see the sights in four hours—a well-laid scheme, but the mud had something to say. Part of the road was sandy and part was clayey, and the clay had dried enough to be stiff. Yet in course of time before us rolled the noble river, miles across, while near its left bank lay the little island perhaps three miles long and one wide. It was connected with the mainland by a causeway, though formerly there had been a narrow isthmus. But the tides had washed that away, and were likely to do the same to the whole island, when the United States Government put up a strong sea-wall which effectually protects the place. The spot, however, where the first settlers landed is now buried under the yellow waters, while a lone cypress tree out in the current marks former earthy surroundings.

The Association for the Preservation of Virginia Antiquities has done thorough work in these parts, and it is largely owing to them that so many relics remain. But the reminders of the past are not very numerous at Jamestown, and it takes a little knowledge of early history and a lively imagination to bring before one's mind the coming of the three ships in the spring of 1607, the log cabins and the fort, the erection of one church building after another to repair the waste of fire, the old State House when Jamestown was the capital of the colony, and the various miseries caused by famine, pestilence, sword and arbitrary governors—a gloomy and disheartening record. But here was the birth of the nation, and the Virginians point out with State pride that notwithstanding all the handicaps here was "the first church, the first wharf, the first glass factory, the first windmill, the first iron works, the first silk worms reared, the first wheat and tobacco raised, the first peaches grown, the first brick house, the first State House, and the first free school" in the English Colonies. A very readable and reliable book, "House-boating on Colonial Waterways," by Frank and Cortelle Hutchinson, published by L. C. Page & Co., puts these old times vividly before us.

Of course the old church tower with its three-foot walls, and its loop-holes which suggest another use than for worship, and the surrounding gravestones, are the centre of interest. But the foundations of the State House and other buildings dating back to 1664 or '5, and now protected by cement, the whole neatly enclosed, will be suggestive. Then there is a fine statue of John Smith and a towering monument put up by the Government.

Jamestown grew to be no great mart, the site was not wisely chosen; but Virginia was founded there, and we owe a great debt to her ideals and her men.

THE Christian does not use wordy prayer by his mouth; having learned to ask of the Lord what is requisite. In every place, therefore, not ostensibly and visibly to the multitude, he will pray. But while engaged in walking, in conversation, while in silence, while engaged in reading and in works according to reason, he in every mood prays. If he but form the thought in the secret chamber of his soul and call on the Father "with unspoken groanings," He is near and is at his side, while yet speaking.—CLEMENT OF ALEXANDRIA.

WE have been requested to print the following—a favorite poem of our late friend Joseph Elkinton, and often referred to by him.—EDS.

THE SILENCES OF LIFE.

The purple flushing of the western sky,
The stately progress of the sun toward even;
The holy hush that brings God's presence nigh;
The dusky woods in which the cooling shadows lie
When birds are still and nature to repose
Sinks quietly down; dews falling on the rose;
Mountains sublime in distance looming high;
The hand-shake given when sorrow is too deep for words;
The smile of friends when love surpasses speech;
Ah! the silences of life are mightier far
And higher lessons teach than all our noisy clamor.
Let us reap the bliss of those who keep themselves from strife.

—FREDERICK E. SNOW.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

LOYD GEORGE is said to regard his plan to get the nations to undertake no aggressive attack upon one another for a period of years to be the crux of the conference, after getting Russia in line and thus British trade restored.

Premier Facta of Italy, who was made permanent Chairman, said in part, "There are no longer enemies and friends, there are neither victors nor vanquished. There are only men of one nation and another who wish to unite all their energies to reach together a very noble end. We must first re-establish peaceful relations between the nations, that they may co-ordinate their national energies, which have been entirely destroyed by the war. . . . At Washington we saw the dark cloud of the Pacific vanish. At Genoa we must work for the peace of Europe."

THIS is the greatest gathering of European nations which has ever assembled on this continent, said Lloyd George at Genoa, and . . . the results of the Conference will be far-reaching in their effects, either for better or for worse, upon the destiny not merely of Europe, but of the whole world. . . .

What is the first need of Europe?—peace, a real peace. We propose to study the currency. Good. We propose to examine the question of exchange. That is also good. We propose to discuss transport and credit. That is also good. But unless peace is established and good-will among nations, all these discussions will be of no avail.

TEACHERS OPPOSE MILITARY TRAINING.—A nation-wide campaign against military training for High School boys has been started in Chicago by the headquarters of the American Federation of Teachers, for the following reasons:—

1. Because not even Germany deemed it advisable to maintain military training for school boys in time of peace.
2. Because military training is not an adequate substitute for physical training.
3. Because militarism should be discouraged, not encouraged.—*World Friendship, Fourth Month, 1922.*

A DOCTRINE THAT NEEDS KILLING.—Statesmen talk about *fait accompli*, or a thing done. They seem to believe in the doctrine that when once a thing has been done, nobody has any right to question them about it.

Thus a nation grabs either territory or rights belonging to another and weaker nation. If the other nations of the world can register their protest and prevent the actual accomplishment of the grab, well and good; but if they come too late, the thing is a *fait accompli*, and the grabber sits back in triumph and holds on to his spoils.

International morality is still rudimentary, you see.

How our thieves would rejoice if the doctrine of *fait accompli* were to be applied in society! The robber would rob and

stoutly assert, with the gravity of a statesman, that the robbery was a *fait accompli*, and nobody had any right to question him.

This doctrine is from beneath. It is sure to land the world in new wars. It is time the Washington conference, or the League of Nations, or some other influential body dragged this abominable doctrine into the light of day and then buried it out of sight forever, so that nations might be charged with robbery and punished as well as individuals.—*From The Christian Endeavor World.*

A LECTURERS' Conference on Public Opinion and World Peace has been called by the International Lyceum and Chautauqua Association, of which Paul M. Pearson of Swarthmore is President, to be held at Chicago on the 13th, 14th and 15th of next Ninth Month. President Harding and other eminent speakers have promised to give addresses. The great work for world peace that can be done by the hundreds of lecturers who will be in attendance and who speak to literally millions of people in the course of the year can scarcely be estimated.

THE cost of our navy for the year (ending Sixth Month 30, 1922), according to Congressman Kelley, of the House Committee on Appropriations, was, in even numbers, \$413,000,000. This includes the regular annual appropriation, deficiency and special acts. It is well to keep this figure in mind while Congress is making its appropriations for 1923, as it is natural to expect that the agreements of the Washington Conference will at once be reflected in our naval expenses, if the other nations involved are to be impressed with our good faith in the matter.

THE three European women who are speaking in this country under the auspices of Jane Addams's "Women's International League for Peace and Freedom" are to address a meeting at Fifteenth and Race Streets, Philadelphia, on the evening of Fifth Month 18th, at 7:30 o'clock, under the care of the Peace Committees of the two branches of Philadelphia Friends. The general topic is "Mutual Understanding Between Nations," to be presented by Annot Robinson of England, Thérèse Pottecher of France and Gertrud Baer of Germany, all of whom speak English well. All persons desiring to cultivate kindly feelings among the nations are earnestly invited to be present.

To the conscientious Friend, taking part in war is sin in God's sight; and sin to him is spiritual suicide.

In common with thousands of other earnest souls in all nations, Friends are looking forward with confidence to the coming of a time when international good-will and international justice will control in the relations of the nations to such an extent that an appeal to military force by a nation will be as much of a reproach to the nation taking such a step as is now the reproach which comes to a man who challenges to mortal combat in a duel a fellow-man who may have injured or insulted him. Even more than this, they look forward with confidence to the coming of a time when reproach will also come to a nation that meets a challenge of armed forces by mobilizing other armed forces, even as now he who accepts a challenge to mortal combat shares in the reproach visited upon him who makes it.

And as stating principles upon which the Friends believe reliance may surely be placed as the individual soul attempts to steer its course aright in this most troubled time, note these two, which if followed in the spirit of Christ and accompanied by the power which God is able to supply, Friends believe will lead into a life of the greatest service to humanity, viz.:—

1. Love and brotherly kindness and the actions which flow from them are more powerful in this world even as it is now, than fear and distrust and all like emotions and motives which physical force in any form can inspire.
2. Unless there are some who dare act now as all must act when the vision of righteousness seen by the few comes to be

acknowledged as the truth by all—unless some can be found to do this, all possibility of our nation's rising to greater moral and spiritual heights forever disappears.

And if those who regard their visions of a better future as the greatest things they know, as ideals which must determine human actions even now before the ideals have come to realization—if such are told that dreams like these unfit them for the duties of the present world in which we live, let them remember as a sufficient answer these lines which express something of the hope, the consecration, the confidence and the abiding faith of the Friends:—

“Dreamers of dreams! We take the taunt with gladness,
Knowing that God, beyond the years you see,
Hath wrought the dreams that count with you for madness,
Into the substance of the life to be.”

ALLEN D. HOLE (1917).

REPRESENTATIVE MEETING.

The writer in a recent number of *THE FRIEND* who remarked on the small percentage of attendance at the Representative Meeting, will be gratified to learn that at its session on Fourth Month 21st, forty-eight members were present; all of the six recent appointees of the Yearly Meeting were in attendance.

Naturally, the business referred by the Yearly Meeting to its Representative body was taken up first; an important item was that in relation to suggested changes in the wording of the Fifth Query. There was a long and very serious discussion in regard to the manner of approach; there was some difference of opinion, some Friends urging that the query should continue to testify against certain harmful amusements, while others thought that it should more fully express our positive testimony as to the right use of leisure time in amusements and recreations, keeping in mind the importance of building up the spiritual life. It was felt that an influence on community called for an upholding of high standards.

It is expected that there will be a further consideration of this important subject at the Sixth Month meeting.

The matter referred by the Yearly Meeting jointly to the Representative Meeting and the Social Order Committee was placed in charge of a committee for its consideration, to report to a later session.

The Yearly Meeting Committee to visit subordinate meetings, with authority to appoint meetings, etc., was nominated by the Extension Committee as directed. The fifty-three names submitted, taken from our seven Quarterly Meetings, were now approved by the meeting; this action completes this important appointment, which it is hoped will give encouragement and strength, particularly to our smaller meetings.

There was expressed a desire that more of our younger members might be added to the Committee on Visitation. This matter was referred back to the Extension Committee for its care.

It was felt that there had been so much business which was expected to be transacted in the five days of Yearly Meeting week, that there was a sense of crowding out of a proper spiritual atmosphere; a Committee was appointed to take the whole subject of Yearly Meeting procedure under review, with the hope that undue pressure may be relieved in the future.

The session, which was long, was one of a rather unusual degree of expression of deep religious concern.

W. B. H.

PRAYER is, to speak boldly, converse with God. Though whispering, consequently, and not opening the lips, we speak in silence, yet we cry inwardly. For God hears continually all inward converse. The complete Christian prays throughout his whole life, endeavoring by prayer to have fellowship with God. And briefly, having reached to this, he leaves behind him all that is of no service, as having now received the perfection of the man that acts by love.—CLEMENT OF ALEXANDRIA.

FOUR WEEKS' EXPERIENCE IN THE BRYN MAWR SUMMER SCHOOL FOR LABOR.

[The following is taken from an article in the *Bryn Mawr Bulletin* by Louise Brownell Saunders, describing the unique Summer School held at Bryn Mawr last summer. It whets one's appetite to hear more of this interesting experiment which has already attracted wide attention. We are indebted to Anna Cope Evans for the extracts.—Eds.]

My dearest ambition in 1893 undergraduate days was at some time to teach at Bryn Mawr. I saw friend after friend win the heights, while my own lines fell elsewhere, in another college, in a school, in years of parenthood and of teaching of every sort that is not collegiate, and the Bryn Mawr dream died away. So when an offer came to me to teach English, my own old subject, this summer, to girls of college age and in Bryn Mawr, my heart jumped. I was already engaged in other work for Sixth Month, so that to accept the whole offer of two months of teaching was impossible, but Bryn Mawr was kind and arranged for me to come for the second month of the school only. When I found that my newly-leased Sophomore daughter Silvia could make herself useful, too, and that my husband would be welcome with contributions of music and talks on his hobby, astronomy, we planned our summer about the school as a centre, and Seventh Month 15th saw me entering upon that earliest of my ambitions, meeting a class of my own in Bryn Mawr. It has proved one of the most extraordinary experiences of my life.

There were eighty-two students, all told, ten of these being “leaders in industry,” the rest rank and file. Four of them had “begun work” before they were twelve; the immense majority were at work by the time they were sixteen; only eleven of them had been in school after this age.

I found my task difficult and exciting in the highest degree. The class, with its calm, clear gaze that looked you through, suspicious, sensitive, challenging, armed with absolute candor when you failed to satisfy them, was the most stimulating labor I have ever met. As one of their “leaders” said, at our labor conference, “We’ve been duped so many times,” they are filled with a profound untrustfulness. Their coming had cost them so much. Though all held \$200 scholarships, many of them had used their savings for railroad fare. Many had forfeited their jobs (oh, the risk in this year of unemployment!) to be absent for two months. One dark-eyed girl told me she had given up for those months sending her usual contribution to her family on the edge of Russia—“call that a sacrifice,” she said. Having made renouncements like these to come to Bryn Mawr, they cared almost terribly as to what they got, and were determined to get it or know why they failed to.

Nothing could be “put over,” no statement might be made unless they were ready to back it to the limit; all the acquired tricks of “effective” teaching of “private” classes, all dogmatic assurance, all glossiness, all bluffing dropped away of themselves, and you were left stripped of the equipment with which experience usually arms the teacher. You were left with just one thing between you and the class—absolute honesty on both sides. You had to be ready to have any statement questioned, any idea challenged, to give time unlimited to discussion, to questions, to opposing claims.

I heard more than one of the Summer School teaching staff say that they had been spoiled forever for ordinary college classes. All other teaching seems tame in comparison to teaching a group who care like this. A teacher cut his class, one day; the office was promptly mobbed to see when the lost hour might be made up. Does that sound like one of our college cuts?

My students were not satisfied with the material I had taken on, fatuously accounting myself fairly well prepared. Poetic language was of itself difficult for them; so were literary allusions. I came to using both poetry and prose as close as I could find to the language of every day.

Many of my students bought the forty-cent “Golden Treasures” we ordered into the Co-operative Bookstore; but the

note of the actual present was what reached them most immediately. Even here, the subject matter they naturally took to was the all-embracing lovingness of a Hauptmann or a Whitman. Masfield's passionate personal quest of Beauty struck them as "selfish." Their class-consciousness, the religion of the unions, makes them impatient of anything narrowly individual. They want to learn, but they want to learn as fellow-workers in one class, not to move out of that class. "We want our teachers to realize," said one, "that we are workers, and shall remain so." They were an eternal lesson to me in their constant thought of others of their group, especially of others weaker, worse off, than themselves. And I think Whitman's vision of the true democracy, of the world-America—the America, literally, of all-the-nations, expressed to them more completely than did anything else we read together the ideal thought of man.

They also came to me with special demands. "May we have something of American literature?" they said—the spokesman of a large group was a Roumanian—"Our friends say to us, 'We know our own literature, Russian, Polish; what are the Americans doing, what have they written?'" I could not refuse a petition so utterly reasonable, so I set to work. But only those, who, like me, were of *Les Jeunes* of the nineties, know how much work is needed to fill the abysses of our ignorance concerning the product of the "American mind."

Or some of the students would ask for lists of books—of modern plays "worth reading;" in one case, of "books suitable for my little nephews between nine and thirteen, who have to live in so bad a part of Chicago." They are my sister's children; she has seven; my brother-in-law is a horse-shoer and for his profession has to live in a dreadful district; I want to give the children at least the right books."

One of them had brought Plato's *Republic* to ask to have certain passages explained, "which had bothered" her. "We Russians want to get from America," said one, "her system of education and her inventions; perhaps we could give her in exchange our enthusiasm for ideas."

Aside from their actual knowledge there was an immediacy to their experience that made one's own seem thin, artificial, tinkling. "Did you do nothing but sew labels on shirts for nine hours a day for five years?" I overheard one girl say to another. "How did you stand it?" "Well, I knew if I quit working I'd quit eating, and I never just saw my way clear to getting out of it," was the reply. That consciousness of having nothing but one's hold on a job between oneself and hunger—what a sharp edge it gives to life!

Have I made you see how preciously worth while those four weeks seemed? The girls themselves thought them worth while. When I looked for some of them to say good-bye on our last morning, I was told, "They've gone off into the woods to cry." Several of them left us, saying they were going to save and save for the coming year to pay for a scholarship for themselves for next summer, "if the school goes on;" others, still more characteristically, said good-bye; they should not try to come back at once, "not till lots of other girls have had a turn;" they intended to save and earn for that.

For my part, watching them go, with their affectionate assurances of what the weeks had taught them, I felt a certainty that no other four weeks had ever taught so much to me.

I came away from Bryn Mawr in Eighth Month a different person from the one who had gone there in Seventh Month. It is hard to describe just how different; I'm not sure that I altogether realize it myself. I know only that my reading has shifted into a new field of interests; my thinking looks further forward in hope for man and for what he will accomplish; I believe in a better possible life for him in the world than I did before, and I want more than anything to help it come, and to have our children help it come.

Indeed, the effect of this experience this summer is bound to be even deeper on my daughter Silvia than it is on me. And that brings me to my last plea for interest from you, fellow-alumne, in the new Summer School—my conviction of what it will mean to our beloved Bryn Mawr. If we can link

it up with the present college life—with what the girls of this summer always called "the winter school;" if instead of a single Sophomore, a whole group of undergraduates could take part another summer in the school and experience something of what we did, I cannot think of anything, literally, not of anything, that would so add to the quality of the education that Bryn Mawr would be able to offer. Those younger girls, the new generation, would sense far more finely and rapidly than ever could I, the new thing that the Summer School represents—the possibility of knowledge made common to all, knowledge of books, ideas, thoughts, to be sure, but still more a knowledge of Man. It is a branch of knowledge in which America's lack of traditions is an actual advantage to her; the new venture can be made, the new friendship grasped with so much less hesitation than would be possible elsewhere. And if other Bryn Mawr graduates might, like Silvia, begin to count among their intimates gallant and shining spirits in this group that hitherto they have never had chance or time to meet, there seems no setting bounds to the vision they and these new friends might get in common—the vision of the Good Life made possible for all.

Wouldn't that do more than any other single thing that one can think of to accomplish the object of education—starting our children on the way to serving the future, setting their feet, to use Wells' beautiful phrase, on the Highroad That Goes On?

CHILDREN'S CORNER.

KIM'S SINS FLY OVER THE CHIP TOPS. (*Retold from Everyland*)—Such a strange name for a story! Even when we find that "Kim" lives in Korea, and that there a "Chip" means a house we do not understand it. For Korea is one of the places we have not known much about. But the *Everyland* magazine is trying to introduce us to the boys and girls in all parts of the world, so that we shall learn to think of them together, and as one great family—all the children of our Heavenly Father.

To know about poor little "Kim" and how he came to be so loaded down with "sins" we will have to understand the strange customs of the Korean New Year. You know we sometimes think the New Year is a time to "turn over a new leaf," as we say, to make a fresh start, and resolve to do better than we have done.

But the poor Koreans, with somewhat the same idea of doing better, believe in a bad old spirit called "Angwangi," who comes fluttering down from the upper air on New Year's Eve, bringing all sorts of sickness and evil with him. They put their shoes out at the doors of their houses and with them a sieve, for, strange to say, the sieve, they think, will keep the evil spirit from giving them his bad gifts. But poor little Kim had forgotten the sieve on the last New Year's day, and so the evil spirit had left the small-pox as a gift inside his shoes. And his father and mother had died of it, and little Kosiki, his sister, had her small yellow face all pitted with it. And they were so poor! Only one meal a day. Rice on the best days; and on other days the queerest roots and berries boiled up for dinner. But besides being poor, there were all Kim's sins. Or, to be exact, *because* of being poor. For Kim had gathered up these sins in the hope of making money. And that brings us to another strange custom of Korea.

At New Year's time the people who feel that they want to get rid of their sins, make what they call a "Cheyong," which is a straw image, and deep inside its body they hide a paper on which an account of their sins is written out, and put a few pieces of money beside it. Then when a poor beggar comes along, and calls to them, "Have you a cheyong?" he gets the image with the pieces of money inside, but (as they believe), he also carries away the sins.

So now we see how Kim got so many. The sins of "Butcher Big Bones" and "Weaver Whitegoods" and many more, and as the months of the New Year went by, the poor little fellow felt bowed down by them. And he grew thin and miserable-looking, and "as croos as two sticks." Something must be done. So he took the seven slips of paper that had been inside

the seven "Cheyongs" and carried them to a certain Korean scholar in the town, to know the worst about himself. But when the wise man had read the whole list, he said to poor Kim, "I think it would be desirable for you to withdraw your presence from my honorable door, for who knows what evil influence you may sprinkle into the air." And he hustled the poor little fellow out into the street. He was not much of a comfort.

Next Kim tried the "mu-tang," or witch, who lived at the edge of the town, and she said it was not so hard to lose sins—"had he tried sinking them in a well, on a moonlight night, with a grain of rice for each sin?" How many sins had he?

Kim began counting them off on his fingers, but had only got as far as ten, when she too bade him to "Begone! Begone!", before he brought evil to her.

Just a week before the New Year came again, Kosiki, Kim's little sister, made the great suggestion. Rather timidly she made it, for you know girls are not of much account in Korea. Why not make a kite out of the papers with the list of sins, and let it fly away with them?

The very thing! Kim was much too poor to buy a kite, but he patched one up from bits of wood, and made its sides of the papers on which the sins were written, and one more on which he bribed a scholar to write for him: "These are the sins of me, Kim, thirteen years old, who lives in the end chip on the street of the Nine Green Ducklings."

At midnight Kim tip-toed out into the courtyard and carefully sent up his kite. Up and up and up it went until the string was wrenched clear out of Kim's hands. "They're gone," he muttered, "All gone!"

But what do you think? The very next morning in walked a strange man, and under his arm he carried—Kim's kite!

"Go away! go away!" gasped poor Kim. "I've lost those sins once. Take them away!"

"See here," said the visitor cheerfully, "I bring you good news. For *this* is no way to lose sins! About midnight I heard them come clattering down against my window-pane, and since there was an address on the kite, I hurried right over this morning to tell you that there's a God who forgives sins."

"Do tell!" gasped Kosiki.

"Do tell!" echoed Kim. "Actually a *god* who does that? Whatever can be his name? And where is his shrine? I'd do anything . . . go anywhere . . ."

"Men call Him 'The Friend of Sinners,' and you needn't go on any pilgrimage, my boy, for He's right here inside this chip with you—"

Kosiki looked, and Kim looked. But there was no idol to be seen anywhere. So the strange gentleman sat down and began inquiring in the most always-have-known-each-other-fashion about Kim's sins; weren't there a good many of them?

There were, Kim acknowledged, and talked for half an hour. After which the stranger talked for half an hour. Then Kim handled the stranger's Bible with grateful fingers. Marvellous! And Kosiki handled it—lovingly. Oh, too good to be true! To think of there being a Book specially for sinners, and a God who sent men all the long way from Mi-guk (America) to Korea to win sinners. Even sinners as far gone as Kim!

"Would you condescend to read once more those dearily precious words that speak straight to my heart?" asked Kim. So the missionary "condescended." And I think you will be glad to know that every single promise in that Bible verse has come true in Kim's life, because he accepted the sinner's God—

"*Who forgiveth all thine iniquities;*" (Not another sin did Kim ever float over the chip tops!)

"*Who healeth all thy diseases;*" (Ah, yes, in our mission hospital, you know).

"*Who redeemeth thy life from destruction;*" (No more dread of Angwangi, no more sieves or fires at sundown on New Year's Eve!)

"*Who crowneth thee with loving-kindness and tender mercies;*" (For didn't Kim go to our mission boarding school?)

"*Who satisfieth thy mouth with good things;*" (And didn't they nourish his starved little body?)

"*So that thy youth is renewed like the eagle's.*"

And this boy is just one of ten thousand poor sinners all over Korea who want what Kim wanted—a Safe and a Happy New Year!

AMUSEMENTS—SAFE OR QUESTIONABLE.

At a recent session of the Representative Meeting, while the revision of the Fifth Query in the Philadelphia Book of Discipline, concerning the question of recreations and amusements was under discussion, the following extract from the London General Epistle for 1893 was read by the Chairman, George M. Warner:—

Fifty years ago, conformity to the spirit of the world showed itself among us chiefly in a too earnest devotion to the pursuits of business. While this is still a danger to many, there is a danger from an opposite quarter to which we feel it our duty to direct the attention of our members. We allude to the risk which they run of the dissipation of spiritual energy by an undue absorption in recreations and amusements. That neither the mind nor the soul shall be kept always on the stretch is one of the great laws of spiritual health; and we believe that we are doing our Father's will when we partake, at the right time and in the right way, of the enjoyments which He has placed within our reach. But we must all in our inmost hearts acknowledge that while there are recreations which are pure and elevating, which leave the soul fresh and strong, and ready for renewed communion with its Maker, there are others which either bring us perilously near to the edge of sin, or fail of the true purpose of recreation by leaving us jaded and weary, and which, in a way that it is difficult to explain to others, strike at the Divine life in our souls. The discipline of our Society, which at one time dealt much with the question of amusements, has now practically withdrawn from detailed criticism of this part of our conduct. . . . The responsibility which the Church has thus practically abandoned the individual must not fear to assume. He must faithfully ask himself the question, "Is this or that amusement, which the world calls harmless, really harmless to my own inner life? Does it, or does it not, hinder my communion with God and leave me with any disinclination for prayer, or disinclination for the service of Christ?"

THE ANNUAL WILLIAM PENN LECTURE.

[We regret that the whole of this masterly address cannot be read by all our subscribers through THE FRIEND. It is to be hoped that it will appear in pamphlet form later.—Eds.]

Rufus M. Jones, "an eminent historian of mysticism, a beloved minister in the Society of Friends, the heart and leader of the American Friends' Service Committee," as introduced by the Chairman, spoke, after the opening silence, to the eight hundred people who were meeting in the South Broad Street Theatre, First-day afternoon, Fourth Month 30th, on "Quakerism—A Way of Life." There were Friends present from all the Philadelphia meetings and a good sprinkling of non-Friends. This was the third annual public religious meeting sponsored by the Philadelphia Young Friends' Movement.

"There is no use talking about the Quaker way of life if it is only philanthropy," he said, "only a new theory, a new panacea. We must begin where the Quakers began. Their aim has always been to carry fresh, living springs of power into the lives of men. They have always kept away from dogma, from ceremonialism, from ecclesiasticism, and they have always centred on experience—the experience of God. Quakerism has always been a religion of experience.

"In the Friends' way of life, worship has always had a very great place. We try to make our meetings for worship occasions for meeting God; times when the real presence is felt and known . . . and, in order that the occasion may be rich and valuable, Friends gather in the hush and quiet and sit at first in silence and let God speak to the soul." Several early Friends were quoted attesting the value of silence at the

beginning of meeting. "Most people in America to-day are afraid of silence."

"Another thing that is central in the Quaker way of life is the tremendous emphasis that is put upon the voice of God in the soul"—an august thing and worthy to be respected with awe.

"But after all, as the chairman of our meeting this afternoon has said, practice, practice is the great word; practice is the thing that matters." Numerous early Friends said this in clear terms. Many illustrations were given from the present-day Relief Missions of Friends where they are practicing faith in man and in the fatherly love of God, and where they are giving the contributions sent from people all over America who have faith and confidence.

"And finally, it is a central conviction of the Quakers that *human* persons like us, in our measure, can be revelations of the will and purpose and spirit of God in the world to other people." The meeting closed in silence.

E. A. DUNGAN.

HAVERFORD, Pa.

American Friends' Service Committee

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AFTERMATH.

I walked upon the mountain, with heavenly flowers starred,
I lay upon green velvet, so smooth the springing ward,
I watched the white clouds sailing beneath an azure sky
And suddenly I heard music go wailing faintly by.

'Twas not the song of blackbird, of thrush nor singing lark,
But distant, fainter, finer: I could not choose but hark.
'Twas not the sound of breezes that whispered through the trees,
But softer, trainter, purer and sweeter far than these.

I sailed upon the ocean, where waves rolled swift and strong,
The white foam frothed and sparkled and drove the boat along,
The curved sail filled and belied with salt wind fresh and free
And suddenly I heard music, that called aloud to me.

'Twas not the rush of ether, so long and true and thin
That played among the rigging like the tensest violin;
'Twas not the cry of seagull's discordant harmony,
But deeper, truer, tragic, the sound that came to me.

I wandered through the woodland, where light and shadow played
Through silver tree trunks speckled and bluebells in the glade,
I walked in woods at even, where red the sunset glowed
And heard the strains of music, before me on the road.

'Twas not the sound of footsteps, that stirred the grassy steins
And shook the dew from bushes in falling showers of gems,
'Twas not the sound of creatures affrighted in their lair,
But music deep and stirring, that trembled on the air.

I knew the chords as voices that stirred my very soul;
Where'er I walked in darkness, I heard their thunder roll;
Where'er I walked in brightness, they filled the airy day,
Where'er I went through Nature, I could not get away.

I heard that sound at even; I heard its call at morn,
I hear it in the moonlight; it rustles through the corn.
I hear it on the mountain, I hear it in my bed;
The pean of the fallen and the children's cry for bread!

—From the Friends' Vienna Unit.

WEST VIRGINIA—A FIELD FOR FRIENDS.

There was once a missionary who went into a certain coal camp in West Virginia. He was a simple, devout man, devoted

to his work. His church in this particular mining camp was a long railroad car, one end of which, with its benches, held his congregation, the other end was fitted up as kitchen and bedroom for his family. He had performed missionary work all over the United States with tremendous success.

But when he first arrived in this particular camp he made one mistake. He asked the coal mine owners to instal gas and electricity and water in his car. Immediately the entire camp of coal miners became suspicious. The company had befriended him; therefore he was a friend, a tool, of the company's; and therefore he was no friend of theirs. And they never got over this, and his work was greatly hampered because they looked upon him with suspicion.

However, in spite of this, he did a great work. For the children were not suspicious, and his wife taught the girls to sew, and he taught the boys to use tools. Neither the girls nor their mothers knew how to sew. But the girls were anxious to learn, and begged to work almost every minute.

This missionary found that the miners' wives not only did not know how to sew, but did not know how to cook. They lived literally with a can-opener. They spent their husbands' wages the very day they earned them. When their husbands had plenty of work they lived high, when there was no work at the mines they starved. With these women and with their husbands the missionary accomplished almost nothing. The men would stand out on their front porches and shoot off their revolvers one after another, on down the line, just for amusement. And when I visited the camp, a bunch of youngsters amused themselves by throwing rocks at the company windows. They were really no worse than any other boys; but instead of taking out their surplus energy on football, the only thing they could think of was to break company windows.

Eleven other missionaries were sent to neighboring camps. They were secretly financed by the mine operators. The miners suspected this and would have nothing to do with them.

That is the really fundamental problem in West Virginia—the problem which is behind the starvation conditions and the martial law and the semi-civil war. The greatest need in West Virginia is education. But the miners are suspicious of education, of anything which comes from the outside world, unless they are sure that it comes from a friendly source. And they will continue to be suspicious. They are native-born and have lived in these mountains for a hundred years.

And right here is where we Friends have a great field—a field which we alone can fill. We are about to undertake relief work in West Virginia. We are undertaking this work in the face of severe opposition, in the face of the fact that we know we shall be criticized. But we are undertaking it because we believe that women and children should not suffer whether their husbands and parents happen to be coal miners or Germans or Bolsheviks. In undertaking this work we shall drive an entering wedge—we shall gain the confidence of these mountaineers. And once having gained their confidence, how great the opportunities for service!

DREW PEARSON.

SHIPMENTS received during week ending Fourth Month 29, 1922—90 boxes and packages received; 2 anonymous.

Contributions received during week ending Fifth Month 1, 1922, \$20,738.36.

FAITH is power toward salvation and energy toward eternal life.

That deepest assent by which we live is faith.

Now faith is the ear of the soul.

Faith is the visual faculty of the soul.

Faith is the foundation of the august knowledge of the truth. Faith must not be inert and alone, but accompanied with investigations.

Faith, if it is the voluntary assent of the soul, is still the doer of good things, the foundation of right conduct.—CLEM-ENT OF ALEXANDRIA.

THE BALTIMORE CONFERENCE.

The two hundredth and fiftieth anniversary of the "setting up" of Baltimore Yearly Meeting was duly celebrated from the fourth to the seventh inst., as advertised in THE FRIEND a few weeks ago.

It has been impossible to prepare for the issue of this week a review of the interesting programme offered during these four days, but we expect to give next week an account of the various features, and, as opportunity offers, we hope to publish many of the papers and addresses presented at the different sessions.

In the scope of the plan of the conference, the admirable working out of the details of a very diversified programme, in the wide range of representation from the Yearly Meetings and in the courtesy and unstinted hospitality extended by Baltimore Friends to the strangers within their gates, we believe no gathering of Friends in the history of the Society in America has equalled this.

When the time came for our departure on First-day afternoon, our leave-taking was a fair repetition of that farewell under the oaks on the shore of West River two hundred and fifty years ago, the occasion which had been the real drawing chord that had brought us together. Of this, however, we will write a week hence.

We trust that the occasion may prove to be one of historical interest and importance, a date to which, in the future, we shall revert, as one that marked the beginning of a clearer understanding of the problems that confront the Society today, and a deepening of our faith in the possibility, that under the Master's ordering and in His time, our work for Him shall be more constructive, more far-reaching, and all-embracing, and hence more potential for good than it has been in the recent past.

D. H. F.

FRIENDLY NEWS NOTES.

PHILADELPHIA QUARTERLY MEETING.—Philadelphia was the earliest of the Fifth Month Quarterly Meetings, holding its sittings on the first and second of the month. In the gathering of Ministers and Elders on Second-day, besides the usual routine business, there was only one item of general interest. Haverford Monthly Meeting proposed that Rayner W. Kelsey be acknowledged a Minister of the Gospel, which was unconditionally approved. Some Friends were interested to learn what may not have been generally known before, that he had been recognized as a Minister in another Yearly Meeting before he took up work as a professor of history at Haverford College, and became a member of this Yearly Meeting.

In the Quarterly Meeting on Third-day after an impressive hour of worship, the meeting was engaged in the consideration of various questions, chiefly those suggested by the minutes of the late Yearly Meeting. Several members of the "Visitation Committee" were in attendance and received a cordial welcome.

The subject of "Birthright Membership" came up for consideration, but did not take deep hold on the meeting. A casual visitor would infer that the general feeling was in favor of the existing disciplinary provisions.

A proposition from the Philadelphia Federation of Churches that Friends of the city meetings co-operate with them in an effort for the uplift of the community aroused deep interest. All felt that there was a great work to be done. In the area south of Girard Avenue and east of Broad Street there is an enormous "unchurched" community. In the discussion which followed, the statement was made if we understood aright that only two families of Friends continued to reside in that area. Some divergence of views appeared to prevail. Many Friends felt that we were already doing as much as could reasonably be expected,—others that while the organizations already existing received such scant support, it would be useless for us to enter into other engagements. The subject will receive further consideration.

While these and other matters occupied the attention of the

meeting, one mind at least, wandered into fields quite remote from what the Clerks were recording. The 453 adult male members of the Quarterly Meeting were represented by a scant 60, and the 511 adult females by a scant 100. A similar or even lower proportion will attend all the meetings for discipline throughout the year. The query naturally arises—Why do not more of our members attend these gatherings, and add their voices and influence and sympathy in the conduct of the affairs of the Society?

ABINGTON QUARTERLY MEETING was held on the afternoon of Fifth Month 4th in Germantown. A number of the Yearly Meeting Visitation Committee were present, a welcome to these friends was voiced by the Clerk, and others who spoke of being thankful for the presence among us both of those who gave to us their messages vocally and those who were the silent burden-bearers.

"What do we more than others?" were the words which first broke the time of silent worship, followed by an earnest appeal that we should not be satisfied by what we *have* known of God, but that, for love of Him, we should give *more* love, *more* strength, *more* time, more time especially to come nearer to Him. May we not then be sure that more and more opportunity will open to us and we will always be doing increasingly that which is to His honor.

Wm. Bishop spoke more at length on "They that are whole have no need of a Physician, but they that are sick"—and—"I am not sent save to the lost sheep of the house of Israel." Are we of those who are well? or sick? was his query. He compared the attitudes of men's minds in Christ's day to those of today, and said the Church is the successor of the chosen. Many men are still calling on the name of the Lord, but recognize Him not! He came with a new covenant; it is each individual who believes and sees Him, who becomes a part of the church, and who comes to Him who has the *power* to keep and to save from sin. Christ brought a loving invitation—no promise that man shall be saved and go on in sin. We lack vision to see that we *belong* to God. Our existence is for Him and He ordains us to receive His power—to go forth and tell of His love—to be successors to the disciples who received Him. It is for each to answer for himself, the Lord came to save the lost.

This subject of the individual was taken up by the next speaker. God gives to each a separate training, fitting him for the place He has for him to fill. It is not for men to judge one another, but to rejoice in the knowledge of God by being faithful to that He gives to do.

After three vocal prayers the meeting was open for business. First brief but well-chosen selections from the Yearly Meeting Minutes were read, reviving some of the principal exercises of that meeting. In the words of the Clerk, "these manifest a noteworthy drawing together of various bodies of Friends, both on this continent and abroad, with a forthreaching of our own body, not only to Friends but to the great non-Christian world, in a united missionary spirit, not forgetting our own smaller meetings and isolated members. May we pray for consecration and ability to enter these open doors."

"A communication from Philadelphia Quarterly Meeting was [next] read upon the subject of the Philadelphia Federation of Churches, which has suggested that Friends should join in their work for the religious and moral welfare of the city. This meeting expressed itself as favoring the concern, and appointed a committee to join the committee appointed by Philadelphia Meeting in planning such work."

A letter from Margaret Rhoads from Japan was of interest—the first received in response to the letter sent from the late Yearly Meeting to those of its members working in love for others at a distance from their homes.

After the remainder of the business had been transacted supper was served, and in the evening to those who could remain, Lloyd Balderston gave a most unusual and enlightening picture of the Japanese and their life and outstanding characteristics, and the changes coming from their intercourse with the western ideas.

J. R. M.

CORRESPONDENCE.

S. S. China, mid-Pacific.

DEAR FRIENDS:—

Having just crossed the line that divides Occident from Orient our thoughts turn back to you whom we have left, and forward to those to whom we go. Not that the 180th meridian makes any difference, for we couldn't see it and we're on the same blue, white-capped ocean we were sailing a few hours ago. But the last day (Third Month 30, 1922) the fact that we now see the sun about seventeen hours ahead of you people back in America instead of after you makes it very real to us that something has happened. We have passed from the far West to the far East—and all in a moment!

So our thoughts go back to you of the west and our hearts are filled with love and thanksgiving. We feel a deep love for you who have loved us, and gratitude for all your kindnesses, taking us into your homes and providing for us. We think of you especially in these days when Philadelphia Yearly Meeting is in progress, and pray that God's hand be present through all the sessions to guide and bless.

Our thoughts leap forward to Japan and the ones we expect to see there shortly, and our hearts are filled again with love and hope as we look forward to a time of service for the Master. We are thinking especially of the Japan Yearly Meeting, too, which is to meet Fourth Month 1st to 4th, while we are still on the ocean. May the same guiding and blessing hand be present there as in Philadelphia.

How small the world is and how infinite the love of God! Here we are in a vast ocean, and you people back in America and those over in Japan seem so close to us—drawn together by the one Hand in spite of the dividing line. And yet we are made sensible that what we know of the tender leadings of that Hand are but a very small part of all His interests and love.

We have been enjoying a rather rough voyage, but have

kept fairly comfortable. Our dear little Virginia—now a little over four months—has kept very well, and her broad smiles have kept us cheered up when the rockings of the deep and other discomforts have seemed hard to bear!

God bless you all back across the 180th meridian. Remember us of the Far East.

Lovingly,

MADELINE and HERBERT V. NICHOLSON.

(EN ROUTE to Tokio, Japan.)

NOTICES.

THE Ministers and Elders of Chester Monthly Meeting, N. J. are inviting all those who feel a special interest in our Meetings for Worship to gather at the Academy Building, Moorestown, N. J., on Third-day evening, Fifth Month 16th, at eight o'clock. We hope that Alfred C. Garrett and Emma Maria Bishop will be present, to contribute, from their broad experience, to a consideration of "What Our Meetings Might Mean to Their Members and to the Community Beyond."

CAMP-FIRE Supper for Philadelphia Young Friends at Crum Creek, on Fifth Month 16, 1922. Rufus M. Jones will speak. Media Short Line trolleys leave Sixty-ninth Street at two and thirty-two minutes past the hour. (Girls, bring sandwiches for two.)

A MEETING for Divine Worship is appointed to be held in Friends' Meeting-house, Greenwich, New Jersey, on First-day afternoon, the twenty-first of Fifth Month, at three o'clock (Standard Time), under the care of a Committee of Haddonfield and Salem Quarterly Meeting.

JOSHUA S. WILLS.

DIED.—At her home in Landenberg, Pa., Fourth Month 1, 1922, REBECCA M. HOOFES, widow of Thomas B. Hoopes, in the seventy-fourth year of her age.

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1920 Fire Loss **\$350,000,000**

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1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

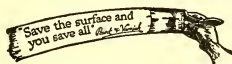
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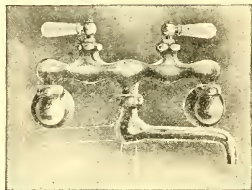
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Entered as second class matter at Philadelphia P. O.

This matter is prepared for THE FRIEND and for the Philadelphia Young Friends' Committee by the following:

ALICE TRIMBLE
Editor

and

ELIZABETH T. RHOADS HOWARD W. ELKINTON
MARTHA A. TIERNEY HOWARD E. YARNALL, JR.
FRANCES R. TATNALL
Associates

WHY A YOUTH NUMBER?

This *Young Friends' Number*, it may be observed, is chiefly about the idea of Youth and Youth movements. It may be felt that this is too much; that it is preposterous to have a *Young Friends' Number*, but for that number to engage itself in the study of Youth is senseless and unendurable egotism.

However, there are some reasons for such a number. First, and most germane, Quakerism is a Youth movement. It was founded by the youthful George Fox leading the other youthful seekers, and the heart of that message belongs to Youth. It is a movement of revolution against falsehood and sham, a movement of daring and adventure. Such a movement can be carried on only by those who have the suppleness of youth and youth's freedom from the thralldom of possessions.

But we hold no brief against older Friends. Indeed, there is no satisfactory definition of an "Older Friend," unless it be that the individual in question desires to be called so.

The distinction between young—and old—Friends is not clearly marked. We are all aware of the difficulties and injustices which arise from the use of the chronological standard which has been arbitrarily chosen in default of a better. It is impossible to divide people spiritually on a chronological basis.

The best available classification of young and old Friends is on the basis of their outlook on life, for this is an index of spiritual age. The person who is looking entirely into the future is youth epitomized, and he who is looking entirely to

the past is the culmination of age. But none of us is at either extreme. We are all Januses scattered along the road between. The ratio of our forward looks over our backward glances gives a real measure of our youth. But such a measure is entirely subjective. We must depend on the estimate which each individual makes of himself for the means of classifying him. Thus every one places himself, and the chronological age doesn't matter.

If a man undertakes his life work at eighty, he is young, and if he has accomplished everything and exhausted the sources of pleasure in the world at forty-six, he is old. However, it will naturally occur that most people who are under thirty-five are mostly looking forward, and this is the vindication of the arbitrary standard that happens to have been chosen.

Yet because this is the region at which the flame of youth glows most fiercely, we cannot disregard the other embers all along the line. All Friends are Young Friends so far as the youth element is in them. All are in this degree a part of the Young Friends' Movement, pledged to move the world, and all are each in his degree responsible for that movement.

No one is exempt from us except the one who voluntarily withdraws. The rules of the game of life are arduous, but the ranks are open. If anyone feels that he is a Young Friend, let him enter into fellowship with Young Friends. We need older people who feel that they are what they are: members of the Young Friends' Movement in proportion to the youth that still remains in them.

H. E. Y., JR.

EXTRACTS FROM ADDRESS GIVEN AT JORDANS, 1920.

They were very youthful—that central group at Jerusalem, scarcely a grey head among them. They had followed a youthful Leader, who with splendid trust had committed to these young people the working out of a world-wide revolution, and the establishment of a new order. To us the same Leader offers to-day, with the same generous confidence, a commission scarcely less far-reaching. It is to the young that Christ always turns in any world emergency. Himself the least conventional of Leaders He has no use for those who are in a rut and who fear to strike out new lines of service. Will you help Him to save the world?

We are to-day face to face with the amazing fact, for which there is abundant evidence, that men of many nations are looking wistfully, as if for their last chance of salvation, to our little Society, for light and healing. The fact is utterly humbling; it would be overwhelming but for this, that where God sounds the trumpet call, there the era of the incredible is close at hand. Have we the courage, the devotion, the imagination to take up the challenge?

Jesus was, of course, no Quietist. He led, and still leads, the greatest and most arduous "offensive" in human history. It was in His method He was utterly original. We can never reconcile animosities or adjust social and international misunderstandings by dealing only with external conditions. There is no final solution of our problems which is not in terms of personal understanding and reconciliation.

This deeper work is pre-eminently that to which Friends are called. When you have secured their full rights for all, you have not solved the great human problem. It is to the heart we Friends must appeal; our service must be first and foremost spiritual and prophetic. It is for us to testify to the real presence of God in life, and above all so to live that we shall in some measure reveal a living God to those around us. We are to interpret religion to them in terms of love and friendship, for the real cry of the human heart is not for higher wages, but for a God whom it can understand and love, the same God who is seeking to express Himself in the lives of the humblest of His children.

Social and international hatreds and antipathies died out in those who were drawn into His friendship. And only He can reconcile Capital and Labor, and break down the barrier which divides East from West. We are to follow His lead; to make it our ambition not only to act, but to be like Him. We are to cultivate His friendship as our most prized possession. We all know the effect of close companionship. By some mysterious process we become moulded more and more into the semblance of our friend. It was when Jesus was praying, as Luke tells us, that the fashion of His countenance was altered, and He shone with Divine radiance. We, too, as we behold with unveiled face the glory of the Lord are to be changed into the same image.

Therefore, first give your own selves to the Lord, and then attack with confidence the problems of the day.

WILLIAM LITTLEBOY.

QUAKERISM.

Occasionally the Society of Friends is called upon to explain its foundation beliefs so as to be readily understood by strangers. Rufus M. Jones gave just such an explanation on the afternoon of Fourth Month 30th, under the auspices of the Friends' Advancement Committee.

It was indeed a beautiful day outside and everyone of the thousand in the audience paid a compliment to the speaker and his subject by being present indoors. Dr. Jones well repaid attendance.

Quoting the "gloomy dean" of St. Paul's, he referred to those who considered this life as one long, dismal conjugation of the verb to eat—both passive and active. Such a view was not shared by the speaker. He granted that too much of life was consecrated to materialism—especially are we in America given to speedy living, refreshing ourselves spiritually on superficial half-truths. It is imperative that we forsake "the characteristics of the river Platte which is one thousand miles long, two miles wide and four inches deep," rather must we recover that "sense of eternity in the midst of time, that faith in the invisible."

Quakerism as a guide-post to such spiritual prosperity is no mere theory, no new panacea—its task is difficult, namely, to "carry fresh living springs of power into the lives of men." Quakerism is the religion of experience. It was this religion of experience that George Fox rediscovered, calling men to that real internal religion that is founded on God. "There is one, Jesus Christ, who can speak to thy condition."

The second cardinal point made clear was the Quaker manner of worship. How is it that so much stress is laid on the method of silence? Surely, to allow an occasion for meeting God, a time of real presence, not merely a pause between past commonplaces and future commonplaces. Dr. Jones was favored with one of his happiest similes when he likened the pause of meeting to the period when a ship rests bound in a lock, a time of apparent inactivity, but a time when the vessel is slowly lifted up to proceed on a higher level, a better plane.

The emphasis that Friends place upon a tender conscience was enlarged upon as the third distinctive fact of Quaker belief. One often stumbles upon one's conscience much as the little boy who "discovered something inside himself that he couldn't do what he wanted to with." Quakers have always revered the sensitive conscience that reveals God's yes and no; that

"great, august ground swell on the soul," which demands much wholesome cultivation.

Finally, the acts of life must bear witness to sound faith. If one cannot act out the fundamentals of one's faith, one has done nothing. Indeed, the remarks of Oliver Cromwell are exceedingly appropriate when he asked the church warden who were the twelve silver saints placed about the church. After an explanation, Cromwell ordered them hauled down, melted up, cast into silver coins and put immediately into circulation. Similarly the Quaker view of life should not be merely theory, vision and faith, but should develop into a sense of a great commission to do something. "Our saints must be put in circulation."

There were several other testimonies touched upon, such as belief in the direct communion with God, faith in man, Friends' interest in redemptive prison administration, and the important testimony against war. In describing our positive views of this important matter, Dr. Jones aptly referred to some of the work carried on in Europe under the auspices of the Friends' Service Committee, of which he is active chairman.

His remarks were concluded by calling attention to the revelations of God through men. "God breaks through in revelation, supremely in Christ, then to those who follow Christ."

YOUNG FRIENDS IN OUR YEARLY MEETING.

The Youth Movement in our Yearly Meeting is the Young Friends' Committee, or rather the Young Friends' Committee is the heart and core of the Youth Movement. It had its beginnings at the Student Conference at Eagles Mere in 1915. The fifteen Young Friends, who attended that Conference, laid a train which led to a meeting held in Philadelphia on Eleventh Month 26, 1915. This meeting is the first one recorded in our Minute Book. The movement seems to have grown from a desire for spiritual fellowship and mutual strength.

Probably a knowledge of the existing organization is more important to us now than a survey of the intervening stages of development or of the concrete things the Committee has sponsored, such as the Westtown Conferences, pilgrimages to country meetings, special meetings for Young Friends at Thanksgiving, Christmas and Yearly Meeting times, vocational conferences for the Students at Westtown, and the sending of delegates to the Young Friends' Conference at Earlham. The Young Friends' Committee, which is its own Executive body, is made up of officers, representatives from local groups, chairmen of standing committees, and members-at-large. All young Friends in the Yearly Meeting have opportunity to vote for the officers, local groups elect their representatives, and a special nominating Committee appoints the chairmen of committees and members-at-large. Each one of these persons is appointed for one year. There may be and are re-appointments, but the Committee is a new committee each year. Frequently it happens that this executive body is composed almost entirely of new members. There must, of course, be a steady normal advance of younger people with the active work and older people out of it.

The fact that it was the Young Friends' Committee that inaugurated the Children's Meeting, held during Yearly Meeting week of this year, has real significance.

As to purpose, our committee could adopt almost word for word the statement of English Young Friends which appears in this issue. Our Committee, too, "exists to act as an advisory and consultative body for local groups—to co-ordinate and help wherever young Friends are attempting to put their Quakerism into practice." One of the phrases of the statement from England comes very near to describing the aim and the achievement, in so far as achievement exists, of our movement. This phrase speaks of the rediscovery of the value of spiritual fellowship. Anyone who has been in close touch with our committee will testify to the value and reality of this experience. Anyone who has been in close touch with our committee, we say, and immediately we come

up against the fact that many young Friends lack contacts with the office or with any person actively engaged in the work. Representatives of local groups wonder if they truly represent the group behind them. The organization is loosely bound together, the current strong in mid stream is scarcely a ripple at the far edges. And yet every young Friend in the Yearly Meeting counts. Just as every drop of water counts in lifting the level in the lock, so each of us counts in the effectiveness of our committee.

Perhaps there is a certain similarity between the Young Committee and the meeting for Ministers and Elders. Each is a group of leaders representative of others of like interests and experience. Each is able, as a group, to articulate the needs of the group and of the Society, to speak with a certain authority, which scattered individuals cannot have. Each group seeks for the Society of which it is part, not so much specific results as a deepening of spiritual life.

YOUNG FRIENDS IN THE FIVE YEARS' MEETING.

The Executive Committee of the Young Friends' Board of the Five Years' Meeting has during the five-year period closing this autumn conceived its work as an integral part of the whole Young Friends' Movement. So in responding to the request of the editors of the Young Friends' number of the Friend for a brief account of the Five-Years' Meeting Young Friends' work, I will almost of necessity be expressing the story in terms of the whole movement.

Ten years ago Young Friends were thinking much about leadership by individual Friends, old and young. Today my judgment is that they are thinking less and less of individual leadership and more and more of the leadership—I hesitate to say of God, for that has been said so often when only half meant, and I hesitate to say of the Spirit for that has been dogmatized—but if the reader will take either phrase and meditate on what such leadership would in reality mean, I willingly use either.

A teacher, a social worker and a writer, have recently expressed to me great concern at the cynicism among young people with whom they have contact. If one believes that the elders and trusted leaders of these young people recently and bitterly misled them, one needs no further explanation of the cynicism. I was asked whether I felt Young Friends were cynical and I replied, "No." I do not think that young Friends as a whole are cynical and I think the reason is this. Among them there is in varying degree an independence of human leadership because of a greater dependence on leadership of the Spirit. To the degree that Young Friends do achieve this leadership of the Spirit they are saved from this withering cynicism and tremendous creative energy is freed, energy which I think will be used in the building of a society which Jesus in another day called the Kingdom of Heaven on earth.

My opinion as to the attitude of Young Friends in regard to leadership may explain to a degree why the Young Friends' Board has worked through whatever channel was open to it in various parts of the country instead of promoting any particular organization. It explains the Young Friends' General Conference, which I believe is the greatest contribution which the Young Friends' Board of the Five Years' Meeting has made to the Young Friends' movement. It explains our vocational guidance work, carried on in the schools and colleges, in which we believe that our task is to help young people find what their job is rather than to persuade them to take up a certain line of work. Our co-operation with the Service Committee in getting together Young Friends and opportunities for friendly service in our own country in which a very encouraging start has been made, is being carried on in the same spirit and I think will mean much to Young Friends and to the world they live in.

The formation of a Friends' teachers' fellowship is one of the most important pieces of Young Friends' work which is going on. There are now close to one thousand Friend teachers listed. A committee of their own choosing acts as a sub-com-

mittee of the Young Friends' Board Executive Committee. The detail of the work is carried on in the Young Friends' office in Richmond. Another important sub-committee of the Young Friends' Board Executive Committee is the Human Relations Committee, with subdivisions on the social problems of race, industry and farm. Their task is to stimulate thought among the unthinking and to give counsel to the thinking on these vital problems.

What I have said about human leadership and its relation to all our work may fairly raise the question: What is or should be the relation of the more experienced to the less experienced, and the older to the younger? The answer is, "friendship." The Executive Committee of the Young Friends' Board has constantly kept before it the thought, "Every Friend, no matter of what age, should be a friend to some one younger or less experienced than himself." PAUL J. FURNAS.

THE ENGLISH YOUNG FRIENDS' MOVEMENT.

What do we mean by the Young Friends' Movement? What is its scope, its function, its aim? What does it mean for those within it, for the Society of which it is an integral part, for the larger world? It is the purpose of this article to attempt an answer to these difficult questions.

To define a Movement is always difficult. The very word implies flux, change, spirit, rather than anything tangible and therefore easily described. Perhaps the best we can say is that the Young Friends' Movement comprises all those younger members of the Society who feel consciously the privileges and responsibilities of membership, and who have adopted a loose form of organization through which to express the things that they feel and think.

EARLY HISTORY.—To understand the Movement today it is necessary to know something of its history. Roughly speaking, its roots are in what we may call "the modern Quaker Movement." This was the Movement, following the Evangelical revival, which re-discovered many elements in essential Quakerism that had been lost, or at least obscured, during that phase. More than that, the root Quaker conception of the Inward Light was reinforced and amplified by the new knowledge acquired by the Biblical student, the scientist and the psychologist.

BEFORE SWANWICK.—Perhaps the most significant thing in this new Movement was the re-discovery of the value of spiritual fellowship; that is to say, a fellowship shared upon the deepest plane of experience. This spiritual fellowship, so marked a feature of early Quaker history, now became the dominant thing in the life of a group of young Friends whose main purpose was to deepen the spiritual life of small groups here and there, and so to deepen by contagion the life of the Meetings for Worship, the power-house of Quaker activity.

For some years prior to 1911, this work amongst small groups proceeded, but in 1911 the time arrived for the Movement to become self-conscious, and at a large Conference held at Swanwick, the responsibilities of the new life that was flowing were faced, and a National Committee was appointed to hold together and to build up the Movement.

THE INFLUENCE OF THE WAR.—From Swanwick until the outbreak of the war in 1914, the work continued much on the same lines. Little was put in the Movement shop windows, as it were, and the question was often heard "What is the Young Friends' Committee doing?" Nevertheless, the work of increasing the circle of those who had found a new meaning in group fellowship and personal dedication was going on, and only at the distance of years was the effect to be seen. Whatever view may be held as to the faithfulness of Friends to their principles throughout the war period, the pacifist stand of the Society, and in particular of many prominent young Friends, which opened up possibilities of Quaker service in Europe and elsewhere, was in no small degree attributable to the quiet but fundamental work that had been going on in the Young Friends' Movement during the preceding years.

It is difficult, even now, to appreciate the fundamental character of the changes in thought that have resulted from

the war, changes which are still going on. Friends, in common with other people, underwent something of a mental and spiritual revolution. I think that this revolution was accentuated in the case of younger Friends for two reasons. Firstly, the responsibility suddenly thrown upon youth, was far greater proportionately than that shouldered by those who were not faced so acutely with the problem of National Service. Secondly, the comparatively unformed and plastic mind of youth can absorb new ideas more readily than those whose habits of thought have become largely determined. These two factors taken together, no doubt, to a large extent account for the more apparent differences of opinions and outlook between older and younger people, and for the mutual criticism heard, not among Friends only, but characteristic of a widespread state of mind. It is surely something to be faced and overcome in a mutual spirit of give and take. It is true to say that many Friends, both older and younger, are alive to this need.

THE NEW COMMITTEE.—The Post-war situation in the Society was in many respects different from the pre-war situation. It is to the great credit of the Young Friends' Committee, which had so faithfully struggled on during the transition period, that they recognized this and left the whole field clear for the new generation of younger Friends to decide whether there was need for the continuation of the Movement in any organized form. It was decided that there had never been a greater need. There was still the necessity for drawing younger Friends into a conscious fellowship that would strengthen and deepen the lives of individuals and equip them to play their part in the life of the Society.

FUTURE OF THE MOVEMENT.—Another note was sounded at Jordans, 1920. The phrases "increase your contacts" and "get out into politics" (using the term in its widest sense), may be said to focus much that was discovered in conference. The intensive work of the pre-war days was good and essential. Coupled with that work must now go hand-in-hand the task of rubbing shoulders with men and women, far and near, outside the narrow limits of the Society. It was also clear that a religious body has other duties to perform than to enunciate ideals. Many great issues, both social and international, must needs be faced corporately, and immediate principles of action formulated by the patient and unprejudiced pooling of facts and ideas. This is an ambitious task. But the fusion of religious and political activity is surely the true line of development, if the right spirit is to be imparted to local, national and world government. No one is more conscious of the difficulties than those present members of the Movement who see this. They are anxious to bring this point of view to bear upon the thought of the Society, and they aim to overcome through the machinery of the Movement some of the barriers of time and circumstance which have necessarily limited the impact of the younger spirit and thought upon the Society's life and activity. If in any large measure these aims are to be achieved, they will demand the whole-hearted co-operation of all those who are younger (there are far too few sharing in the work of the Movement), and they will need also the co-operation and sympathetic understanding of older Friends.

BERTRAM PICKARD.

THE ENGLISH YOUNG FRIENDS' COMMITTEE.

The inauguration of *The Young Quaker* provides an opportunity for reviewing the work of the Young Friends' Movement, and of the Young Friends' Committee.

At the very outset it should be understood that the Committee is simply a means to an end. It is young Friends as a whole who must actually carry the message, and if they fail, however active the Central Committee is, it cannot take their place. Our Committee exists to co-ordinate and to help wherever young Friends are attempting to put their Quakerism into practice.

The Committee endeavors to draw all young Friends into the fellowship of the whole Movement, and to develop a vital group consciousness, although it does not attempt to initiate

purely local activities. There is no gulf, however, between the Central Committee and local groups of young Friends. The larger groups appoint their own representatives on the Committee; smaller groups of even only a few young Friends, are linked up by correspondents; and more, we hope, will be done through the medium of *The Young Quaker*.

The work of the Committee lies in two main directions: first, to act as an advisory and consultative body for local groups, and second, to initiate and carry through activities of a national character.

Consideration is given from time to time to problems affecting young Friends or the Society as a whole. Thus we have discussed birthright membership, and on this subject made recommendations to Yearly Meeting; the situation arising at the beginning of the coal strike, and its root causes; the modern international outlook of Quakerism; the missionary work abroad of the Society, and the challenge which has been issued young Friends in this matter. By sending a digest of conclusions to local correspondents, the Committee has endeavored to help young Friends to face modern problems and seek their Christian solution.

It is clear that a committee of twenty, meeting not more than four times a year, cannot itself be an executive body. When suggestions for definite activities are made, they are carried out, after discussion and approval by the whole Committee, by small sub-committees. Thus there is a sub-committee planning work among young people, and arousing their interest in the deeper things of life through visits of the Pilgrims to the schools and through camps, and in other ways; another arranging tramps of parties of young Friends in country districts so as to meet with isolated Friends and make contacts with sympathetic people and present the Quaker message at every opportunity; another considering the contribution of young Friends to the International service of the Society; while yet other sub-committees are concerned with the running of this journal and with arrangements for the forthcoming Manchester Conference. The Committee also sent last summer a deputation to meet with young Friends in Ireland in their time of difficulty, and arranged for others to meet with young Germans near Lake Constance.

It would be possible to give further details of our work, but the ideal which is its driving force is not, of course, merely to enter into activities, however good, but to help young Friends to appreciate the best in Quakerism, and to fill them with a burning desire to bring to an ever-widening circle a knowledge of the deepest things of life, so far as they have been revealed to us.

GERALD LITTLEBOY.

THE YOUNG FRIENDS' MOVEMENT.

FIFTEENTH AND RACE STREETS.

The members of the Young Friends' Movement believe that the Society of Friends has a real work to do here and now. We believe, also, that for the Society to do this work—to put their message across—young people are needed, as workers, in the various activities of the Society. We aim, therefore, to interest young people and to help them to find their places in Friendly activities. Our program for the year just closing, follows. We have little more than touched some of the lines of work mentioned and in none have we gone as deeply as we have desired, but this program has been our goal and toward it we have worked.

ELIZA M. AMBLER.

THE PROGRAM OF THE YOUNG FRIENDS' MOVEMENT FOR YEAR OF 1921-22 IN BRIEF, IS:—

A—To Study:—

1—To know the life of Jesus so that we may apply Christianity to today's problems.

11—To understand and to catch the spirit of the early Friends so that we may work with their earnestness and enthusiasm.

- III—To be well informed on the questions of the day so that we may act wisely and help others to do likewise.
- This studying to be done:—
1. Through individual daily reading.
 2. Through study groups.
 3. Through First-day School classes.
- B—To create and strengthen Fellowship among young Friends and other young people.
- I—By working with young people of other branches of Friends.
- II—By working with the other Young Friends' Movements of our branch of Friends.
- III—By getting acquainted with all young people of our own Yearly Meeting.
1. Keep in touch with college groups.
 2. Keep in touch with isolated young people.
 3. Have a Camp. Hold general Socials, etc.
 4. Keep in touch with young people who come to Philadelphia for the winter.
 5. Representatives organize Quarters in a manner similar to that of the Yearly Meeting organization.
- IV—By widening our circle.
- C—To strengthen the Society of Friends:—
- I—By helping young people to realize their responsibilities in attending and participating in:—
1. Meetings for Worship.
 2. Business Meetings.
- II—By encouraging young people to work on Yearly Meeting Committees.
- III—By helping young people to really know the machinery of the Society so that they will know how to work with it and through it.
- D—To work for Peace.
- E—In everything—to serve.

GERMAN YOUTH-MOVEMENT.

I have been asked to write about the youth-movement in Germany. Can you write about what a "stream" is? Can you find a formula for life in its whole complexity, its thriving, blooming, ripening and decay?

To write about the German Youth-Movement means the confession of an innermost experience for which words are likely to fail; words that are really able to transmit the passion and the depth of the experience to you, that think and feel on such a different basis of life.

I am not concerned here to inform you about the facts, which are a result of something fundamental, that drives these young men and women to do new things. (May I refer you for these facts to the article of Bruno Lasker of the 12-31-21 issue of the "Survey"?)

There seems to me to be only one phrase that may attempt to be a synonymous phrase for essential characteristics of this driving power, this longing for intensity or tension of life: Eros. These young people want to drink from the springs of life and I would that you could grasp the feeling behind this word "life," without referring it to any concrete facts or associated thoughts.

Such facts and thoughts develop when this thirst meets with the given personal qualities of its bearer and his circumstances of living. Out of these incidental differences this power bears manifold fruits, and yet brings forth one spiritual type in thousands.

The answer to satisfy the seeking of these souls is an answer given by thinking and feeling, more or less influenced by material conditions and the spiritual atmosphere, which both are quite apt to create destructive opponents of themselves. Their numerous shades, combined with the varying depth and correctness of thinking and with personal qualities, help to increase the number of conceptions of the contents of real life.

Its form is already more or less determined by the existing desire, which calls for truthfulness and responsibility, for un-

faltering thought and uncurbed feeling, because every seeker carries the heavy responsibility for the outcome of his struggle. This fundamental idea of self-responsibility and opposition to spiritual authorities is the only main feature that may be called democratic.

Responsibility and honesty in word and action can only be attained by hard, mostly self-educational work. It fits him who honestly tries to find the right idea and to shape his life in accordance with it. The desire to shape life after an idea and not to accommodate it to existing facts constitutes the main difference between age and youth, both of which have nothing to do with the number of years.

Though the scope and the variety are great, some ideas are leading the majority of these young people. A part of most pedagogical outlines is the requirement of the caretaking of the human body. They want to abolish the old-established idea that the body is inferior to the spirit, and accept the terms "body and spirit" only as a hypothesis for scientific work, but not as an expression of an actual discrepancy, which might justify a different valuation. For many of the young folks the Greek ideal of the harmoniously developed personality is one aim, and they feel the responsibility for the care of their minds and bodies equally heavy. This idea is a courageous counteraction against the very intellectual training offered by German schools. The Greek example has been interpreted in an effective way by one of the first of the leaders: Gustav Wynecken. Many heavy charges are raised against him, but he was the first who defended the revolutionary idea that youth is not only a preparative stage of the outgrown person, but that it has its own value and culture. He has taught us the meaning of the Greek Eros, as the creative and constructive force in man, which is in no sense limited to sex relations.

There are a few on the opposite side who acknowledge that; but there are many who only see what seems to them most fatal trespassing of the social marriage laws. They cannot understand that honesty may require the breaking away from all conventionality, that does not truly express the feeling that many do not care to affirm the holiest promise of their life to a state or a church, whose authority they do not acknowledge. All these consistent men and women are condemned together with the comparatively few, who refuse to promise anything and shirk any lasting responsibility.

It is not only the love between man and woman that seeks and strives for new forms, it is also the love between mates in spirit and fellow-workers that aims for a true expression. We find all shades of fellowships from the loosely-gathered band, that sings and plays and reads up to the strictest organization that strives to equip its members by rationalizing their lives for political leadership in a platonic, that is, hierarchical state.

If we endeavor to put up any system at all, we can distinguish those who try to bring fresh life to the old political parties, in which they establish young people's groups; others, having nothing to do with these present organizations try to preach a new world and a new life; for instance in communistic settlements on a Bolshevikic as well as on a Christian basis. Among these the absolute pacifists are to be found, while there is some pacifistic spirit in many political groups. A third very large group consists of those who either do not believe in any development of the world or of those who believe that progress can only be brought forth by the perception of personality.

It is not the membership in any one organized group that makes young people bearers of this movement. It is the spirit that burns in their hearts and makes them wonder over themselves and the meaning of life, that feel a call, which may justly be named a religious one, to seek for truth. It is only natural that the idea, which is set up as a guidance, often satisfies personal likings or talents. But egoism cannot be called the stirring motive, because there are many ready for material sacrifices. But a general tendency prevails to stick to fundamental ideas once conceived and never to ques-

tion them again. Discussion is a widely spread habit among these young folks, but it tends more to defend principles, not to be shaken, and to argue about consequences and consistency.

The practical everyday life is the bitterest enemy of an intense and truthful life, and not many do escape the danger of being merged by it when the earning of the daily bread, so difficult in the present Germany, drags them down. As only a few programs require systematic training of unlenient will and character, but rather seek the finding of new forms for a new life, not very many are able to retain the passion for their ideals in their later lives. But the outsider necessarily asks, whether all these beautiful forces are wasted in a temporary influence on individuals?

We must try to comfort ourselves with the hope that the ardent truthfulness and consistency of those who are left as only bearers of their message, will become a stirring power in public life, whose needs are burning in our souls.

IRMGARD WIRTH TAYLOR,
Member of the International Youth Union.

CZECHOSLOVAKIAN STUDENTS' RENAISSANCE MOVEMENT.

[The writer of this article, one of the five here mentioned, is a classmate of mine. When asked to write about their movement, she very willingly and gladly did so. If there is any one thing which will bring about a truer, finer internationalism it is the spirit of Christian fellowship between students of different lands. Let us hope that the spirit of this paper may grow daily stronger and richer.]

FAITH BORTON.]

There are many very well-known facts about the material conditions of the European students during and even after war. A Czechoslovakian student from the University of Prague certainly was not any lucky exception and was obliged to go through all the struggling that brought us the great war.

Every Czechoslovakian student thankfully appreciated the generosity and Christian spirit of love of our American fellow-students, which made it possible not only to save our health, but to save many of our students from actual death from starvation.

But the war and especially the nearest post-war time was a cause of another suffering, more dangerous than the material struggles, which perhaps is not as much known about here.

The spiritual life of the Czechoslovakian students was near to death, selfishness seemed to me to take place forever, in our student bodies the true brotherly love and feeling of helpfulness for each other seemed to be lost.

It looked so that the faith and hope would have been disappeared as we students. There was no kindness to each other, no understanding for other peoples' difficulties at all. In order to get the piece of bread, the students did not seem to have any time to stop and think about their religion and spiritual life.

In the second year of our new-born Czechoslovakian republic the curve of the moral depression among the students seemed to reach its maximum.

The birthday of Dr. Thomas O. Masaryk, the president of the Czechoslovakian Republic, is the real beginning of the reaction among the students, it is a day where a new idea of a new, reborn life sprang out, it is the origin of the Czechoslovakian Movement.

In an address to a deputation of students the President said: "I wish that we might have in all public positions men and women capable of observing critically without personal littleness. The co-operation of such citizens can alone secure for us a successful development. I have always looked upon the ideals of humanity and democracy as an aspect of eternity, which makes us humble and strengthens our moral responsibility."

There was only a very small group of students (boys and

girls) who at the same minute decided not to hesitate any moment longer and begin to seek the truth and go the way, as the leader of our nation expressed. This small group came in contact with Y. M. C. A. and Y. W. C. A. American Secretaries, who with the great generosity were ready at once to help us.

I do not want to speak today about the financial help, but about a more important one, about the help that counts most.

Our American friends were the first ones, whose merit it is, that the Czechoslovakian student of today understands the right meaning of the word Christian and Christianity.

They enabled the small group of students to meet and to listen for two days to Dr. J. R. Mott and to some other American spiritual leaders, who are visiting Czechoslovakia at this time.

The small group invited their friends and it grew larger with an increasing interest and problems, that the striking personality of Dr. J. R. Mott involved.

May, 1920, is a historical month for the Czechoslovakian Students' Renaissance Movement, as the first month of the movement as an organization, but also the month that everyone of us, who attended the conference held in an old historical castle, considers it as the time where we "changed our life."

J. R. Mott, with the majestic equilibrium of his soul, his nearness to his God, influenced many of us that we decided to think about our religion, about our relation to other people, about our relation to the eternity.

First steps were made these days to set up the definite purpose and religious basis for the new-born organization with the enthusiastic help from J. R. Mott, D. A. Davis, C. V. Hibbard, H. L. Henroid, and also from our leading Universities' professors, who have welcomed the idea with a great understanding and hope for future fruits.

We find us ready to express our religious feeling in the form, that we will try to "live the life of good and truth."

About two weeks later we met in the historical place again, having Sherwood Eddy with us for ten days.

To me, personally, this conference is one of the greatest impressions that I have ever lived through.

We came together, different kinds of students. Most of us, who got the first influence from J. R. Mott, were now expecting answers to new arisen problems. Few of us, who called themselves religious, but whose religion was dead and selfish, because of lack of applications to our human life, and a few others, who came from curiosity to see what will come out.

I never will be able to forget the lovely spring mornings, when we used to meet together in the old castle's hall, listening to our leader, Sherwood Eddy, who was reading and explaining the New Testament. (There were many of us who even did not read it before.) The whole, most charming personality of Sherwood Eddy was just full of radiation of his strong belief and thankfulness to his God for every little flower in the garden that gave us its odor, for every little bird that was pleasing us with his songs.

And thus, I did not even realize how it happened, but suddenly we all felt that Christ was brought near to us and we all, united now, pledged ourselves and to our movement, that we will follow the teaching of Jesus Christ, that we will live our religion and solve our life's problems according to his teaching and example.

I believe we have found our God these days. Later in the evenings, when all, sitting around Sherwood Eddy, were discussing the manifestation of eternal God. It was not necessary to discuss, just stop a moment—and listen—look at the evening sky full of stars—and we all felt that the God is near.

Immediately after this inspiring conference, the Czechoslovakian Students' Renaissance Movement was ready to show that its enthusiasm will bear fruits.

Weekly gatherings were established, not only for studying the Bible, but the teachings of Jan Hus, Comenius, and other religious leaders of the world.

Large student service was organized with the course for

practical sociology. Contact with the Red Cross and other social service organizations was established, where the members of the Czechoslovakian Students' Renaissance Movement found themselves very useful.

Helpful student information bureau, rooming department, care of the sick students, friendly relations between students and workmen, were also the result of the sincere effort to try to live our religion.

A few months later, the Junior movement was created among the High School students in order to get a thorough preparation for the membership of the University Movement.

The number of members of the Cz. S. R. M. is growing very rapidly, although the number of regular members is very limited. Everybody, who wants to be one becomes first a member of the discussion groups and then, if he proves that he will live in the spirit of the movement, may become a regular member.

Since the real beginning the members realize, that the similar needs for Christian leadership are arising also among the students of other nationalities and they do not therefore miss any opportunity to come into contact with them in order to be the first things of the Christian internationalism.

Just now, the vice-president of the Cz. S. R. M., senior of Vassar College is representing the movement in China at the World's Student Christian Federation Conference in Peking, where the Movement will be definitely affiliated to the largest student organization of the world.

During the past two years of its life, the Cz. S. R. M. went through many steps of its development.

Through the intensive study and development of our religious life, the movement was able to set up the definite religious basis at the last summer conference as follows:

"We associate ourselves in a common work on a religious basis for the regeneration of man, which shall manifest itself through love, through the longing after the knowledge of truth, and through the endeavor to do good. Those of us who strive after regeneration in the spirit of Christ may become regular members of the movement."

Five members of the Cz. S. R. M. are having the honor to be the students of Vassar College for two last years. They came to America to learn to know the Christian spirit of the American students, to tell them about our religious ideals and desires for good, truth and love, to unite themselves with them for reaching the greatest of the greatest, the divine eternity.

M. POOLZIMKORA.

VASSAR, '22.

COAL.

On the first of last month the public was informed of the 1922 coal strike. At that time the general reaction was rather apathetic for several reasons. In the first place, non-union miners were considered entirely able to supply the reduced present demand. In the second place, the strength of the limited mine workers of America was if anything underestimated.

The official reports represented the country's reserve stock, principally located in consumers' storage piles, as 52,500,000 net tons on Third Month 31, 1922. On Fourth Month 1, 1922, the pile had mounted to sixty-three million tons. A tidy parcel of coal for the ordinary consumer, but a quantity hardly sufficient to last the United States forty to fifty days. This reserve stock will in all probability determine the outcome of the strike. A word of explanation is required.

The coal business of the United States is divided into two separate groups. Anthracite coal, which is restricted to mining areas of Northeastern Pennsylvania, and bituminous coal, which is found in twenty out of forty-eight states of the Union. By far the most important group is bituminous, with its largest producing fields in Pennsylvania, Ohio, West Virginia, Kentucky, Alabama, Indiana and Illinois. The comparative figures are, roughly, ten to one. Of the 10,784,000 tons of coal produced the week ending Third Month 18, 1922, the anthracite coal mines produced over 1,907,000 net tons. Bituminous

coal is used all over the States and Canada, not only as a domestic fuel but as the precious stuff that makes steam for almost all industry. This coal is in a very true sense a corner-stone of our civilization. Anthracite, on the other hand, is practically confined to domestic use and for consumption in restricted areas, such as the New England States and Eastern Pennsylvania. Anthracite is so limited that its producers have advanced the argument of a semi-luxury, pointing out that it should be bought at a fancy figure. They have had their way during the winters of 1919-20-21-22. Whether it will be so during the next decade is uncertain.

There is another important difference between these two coal regions. The operators in the anthracite fields are relatively few and well associated. A few large producers dominate the production and prices and policies of hard coal. Due to this condition, the anthracite producers have been able to retard the decline of hard coal prices during the last twelve months. Further, the miners in the hard coal regions are practically all unionized. Hence, strikes in the hard coal fields are usually long and bitterly contested on both sides.

In the soft coal regions neither of these conditions maintains, when we consider the country as a whole. The operators owning several mines, scattered across the country, naturally supply widely different markets, have little contact with each other, maintain a very loose association, even in times of direct need. During normal times they are all competing for the market, which extends from coast to coast. Here again we see the reason why much of the bituminous coal during 1921 sold below the cost of production. Contrary to popular impression coal, soft coal, the nation's fuel, has not been high during the last year. From the point of view of industrial economics it has been too low. That, however, is another story.

Finally, the miners in the soft coal fields vary from ultra-radical, syndicalist groups in the coal fields of Illinois to the non-union fields of central Pennsylvania, although most of the major mining groups are represented in the United Mine Workers of America. The present strike has been called, but the combined forces of the United Mine Workers of America, acting in concert with the anthracite miners, whose two years' wage agreements expired at twelve o'clock midnight, Third Month 31, 1922.

One might readily ask if there has been any genuine effort to avert this strike. The answer is yes and no.

The Government endeavored to bring about a conference last fall, at which meeting both miners and operators were invited to sit around the magic green cloth table and as diplomats, settle their mutual problems. The mine-owners at that time agreed to confer, but the Union chiefs felt that they needed the instructions of the Indianapolis Convention back of them before they could speak with authority. The government fell between two stools.

Later the miners held their convention and published what might be considered the maximum terms, much like the generous concessions published as possible peace terms by the contestants in the recent Great War. The mine operators have evidently taken these terms very seriously, especially a small group from Western Pennsylvania, and have declined to meet the miners in any conference of adjustment, claiming that no court or conference can be fair where conclusions are foregone. There are minor exceptions to this attitude in local communities, but in the main this position is maintained. This stand of the operators may prove to be an error, as they obligated themselves as did the Union to meet in an inter-state joint conference prior to Fourth Month 1st.

The opinion of the Government is that the miners, although they declined a conference at a specific time, have not declined to confer, whereas the operators as a group have refused to fulfil an obligation previously entered into.

The contention is rather technical and both sides are inclined to stand on ceremony until the sixty-three millions of tons of coal in storage dwindles away. The sinister part of

it is that a current feeling exists amongst many operators that now is the time to crush the unions and force them back to work on their conditions. Prices are coming down. There is less demand for coal and they claim the miners have got to recognize these economic facts. Naturally the miners are reluctant, but after all, the operators argue, the old way is the only way. When a man is hungry he will work. Starvation is the only treatment for the limited mine workers of America. The operators consequently have been rather pleased over the strike.

The Union leaders have sensed this and they, too, have been reasonably content for a strike for they feel that the only way for the Union to win members and show its real strength is on the battle-field.

To return to the coal pile. As long as the operators see a big

stock of mined coal, which now exists, above ground, they will be very slow about a settlement, even at low wages, as it would leave this high-priced coal on the market. This coal must be consumed first, or putting it another way, about ten weeks at the present rate of consumption must roll around before a settlement will be interesting. The Union sees no glory in accepting lower wages too quickly, even though such wages may be inevitable. Then, too, the owners may run short of coal and, to meet the public demand, the market price will soar, giving more money to labor and the chance of a high wage scale. This will not only keep the union leaders themselves in office but will justify the union, so everyone has an eye on the sixty-three million tons—the nation's storage. It is the weather vane of the situation and will probably be the first indicator of blue sky in the coal regions. H. W. E.

END OF THE YOUNG FRIENDS' NUMBER.

HER GARDEN.

Her tulips lift their cups of pink and gold
To greet the noon-day sun.
In her "wild garden" shy sweet buds unfold
And blossom, one by one.

Her hyacinths shed perfume from each bell
That hangs within their store,
But she, who knew and loved them all so well,
She comes no more.

But far beyond all we can see or know;
Beyond our mortal sight,
She, who so loved earth's beauty here below,
Walks now in radiant light.

And in her little garden's narrow round
Our memories make sweet
The places where she knelt to till the ground,
The paths that knew her feet.

F. T. R.

CHILDREN'S CORNER.

MISSIONARY OR PIRATE! (SAMUEL ARMSTRONG).—On and on the great roller came, with its sweep of a thousand miles across the mighty Pacific, on towards the white shores of lovely Honolulu, and ever close behind its broken crest a string of dark heads bobbed in and out of the water. Higher and higher it reared its wall of green marble, hung for a moment in a threatening curve, then broke in booming thunder. For a second or two the heads were lost in the tumbling mass of churning water—then suddenly one after another they shot out, each one lying close to a surf plank, as the great wave raced up the beach in a rushing swirl of foam.

In shallow water the pace slackened, and plank under arm, the boys scrambled to their feet. Then it could be seen that among the dark heads was a fair one, and a body that despite its tan gleamed whitely amongst the brown skins of the South Sea Islanders.

A little naked savage he looked as he laughingly swept the salt-drenched hair from his eyes, and well he might, for born and brought up in the South Seas, there was nothing the boys of the Islands could do which Sam Armstrong, the missionary's son, could not do as well—or better. Whether it were surfing or fish-spearing, peak-climbing or tracking through the mountain forests, swimming in the cool basin of some great waterfall or handling a sailing-boat among the reefs and breakers of the island coast, Sam and his younger brother were the acknowledged leaders of their brown companions.

Sometimes the two boys would pay a visit to their brother Baxter's cattle ranch at Waimanalo, across the Island. That meant an early start on their ponies, bare-footed, bare-headed, dressed only in home-made suits of coarse blue denim, whose bands of bright and faded blue showed where the tucks had been let out to serve the lengthening limbs. Away they went through the wonderful tropical foliage, climbing the side of a

great volcanic mountain. Ere long they could hear the thunder of falling waters, and soon they reached the Kapena Falls. There the horses were tied up, and one after the other the boys jumped from the cliff of the falls forty feet into the cool depths below. Then, after a swim, on and up,—till in some shady spot they halted for lunch. The island lay at their feet gleaming in green and gold, while all around the deep blue sea rose to the level of their eyes, till it seemed like a great blue saucer. They would lie and laze, and then drop down to Waimanalo, where their brother's ranch lay shut in between the mountains and the sea.

There, there was always plenty to do. Best of all they liked to help brand the young cattle. Armed with their lassos they would jump into the pen. With a deft throw one would lasso the horns of a young steer, and another his hind legs, while a third threw him over and branded him. Then with a touch the lassos were loosened, the steer scrambled bellowing to his feet, and there was a wild scamper to the fence to escape his fury.

The one day in the week that Sam Armstrong did not like was First-day, for then feet had to be cramped in boots and clothes worn that must not be soiled, and there were so many classes and services to attend.

But in the service in the great church at Kawaiohau there was always something to interest him—the natives coming in with their pet dogs under their arms, the King and the nobility walking in in the squeakiest boots they could buy! There was even the possibility of a dog fight, when frantic church officials would poke about after the combatants with long sticks, while the Hawaiian congregation sat with the most solemn expression on their faces.

The sermons were long and often Sam's eyes would wander to the gleaming sunlight outside and he would think of tomorrow's picnic, but quite as often he would find himself admiring the way his father held the attention of that gathering of over two thousand brown islanders. For his merry-eyed, clever father was Sam's hero.

Then there was school, irksome at first to his outdoor-loving nature, but where he learned not only to work with his head, but with his hands, too. The school had been his father's idea for training the indolent Hawaiians to respect labor. Many a time did the boys weary of hoeing their melon patches, but there was no getting out of it while the light lasted. Not till their anxious eyes could count seven stars in the sky might they leave off.

It was a wonderful boyhood through which he grew up, until at twenty years old Sam Armstrong was a man who would always be a leader of his fellows. Standing above middle height, broad-shouldered, with a mass of light brown hair and a pair of piercing blue eyes, he gave the impression of "getting there every time." He could turn his hand to anything. Not only one of the best scholars in the college, he was a teacher also. He edited the local newspaper. He could build a house or make a boat. Suddenly at the end of it all there came a cloud. Just before he was to leave Honolulu to go to college in America his father was thrown from his horse and killed.

Almost immediately afterwards Sam Armstrong sailed. "What are you going to be?" a friend asked him one day. Like a flash came the answer: "Missionary or pirate!"

Hardly had Armstrong reached America when the great Civil War between the North and South broke out. Never having lived in America, Armstrong did not feel much interest in the war, and for two years kept out of it, but as soon as he had taken his degree, he felt compelled to throw in his lot with those who were fighting on the side of the slaves. "So he joined the Northern Army. "Not that I have learned to love the negroes," he said, "but I think they ought to be free."

(To be continued.)

American Friends' Service Committee

20 South Twelfth Street, PHILADELPHIA, PA.

WILBUR K. THOMAS, Executive Secretary.

JAMES A. NORTON, Assistant Secretary.

RUSSELL J. CLINCHY, Publicity, ANNA B. DUDLEY, Women's Work.

WILLIAM B. HARVEY, Associate Secretary, BERNARD WALTON

WALTER C. WOODWARD

Send all clothing supplies to the storeroom, 15th and Cherry Streets.

FRIENDS IN POLAND.—The Friends have developed their program of agricultural reconstruction in five selected districts of Poland. In the district along the Stochod, 300 horses are now at work, with the necessary number of ploughs and cultivators, breaking up the ground for spring planting. Seed is also ready for distribution, both garden seed, seed potatoes and field seed.

These horses were secured on loan from the Polish army last autumn in return for care over the winter. Negotiations are now under way for buying them and reselling on easy payments to the peasants, thus placing the horses where they are most needed, instead of letting them go, as they otherwise would, to the highest bidder who can pay cash, without regard to need.

As organized by the Friends, this gives a relatively inexpensive and effective form of relief and reconstruction. A village is notified that the horses are ready to work on their land and they send at once enough peasants to drive the animals over. One man in the employ of the Friends accompanies each column of twenty-six horses as supervisor. He sees that they are established in the places already agreed on, and authorizes their use each day by the families to which they have been assigned. Each needy family with a male head is allowed the use of a team long enough to plough about three acres of land; but before the man does his own ploughing, he must plough for one of the widows of the village in return for the use of the horses.

When the ploughing is done, seed is distributed. Eighteen thousand families are being supplied during Fourth Month with garden seeds alone. Five thousand spades are also being distributed this month. The districts in which the Friends are working, which comprise five selected centres of need along the old battle lines, are expected to be by fall in relatively self-supporting condition. But there are vast stretches of territory yet unhelped; the Friends estimate that they are meeting only five per cent. of the need, and they are the only foreign relief agency doing agricultural reconstruction in East Poland.

The Polish government is, however, taking increasing interest in the situation. At a recent meeting of local officials from East Poland, called by the ministry for the repatriation of Polish refugees, the method adopted by the Friends in distributing horses was warmly commended, and the project of using in the same way several thousand horses received as part of the German reparations was favorably discussed.

During the winter, cottage industries were organized, by the loan of looms to families of good weavers who have lost all their household possessions. But as soon as spring approaches, all attention turns towards the land; for the first thought of the peasant, on getting home, is not, "Where shall I find a house to live in, now that my own is burned?" but "How

shall I get my land ploughed?" He will live contentedly through the winter in any kind of dugout, if only he has prospects of a harvest that will start his family again towards self-support.

The desire of the peasant to stand on his own feet makes it possible for a little relief to go a long way. When gifts are supplied, all who can pay even a trifle for them are required to do so, and this money is used again to extend the number of agricultural implements in the district.

Great excitement in the village of Wojmica attended the arrival of the first shipment of 150 sheep brought in by the Friends' Mission, as part of their plan for reconstructing this war-ruined district in East Poland. The Starostas from neighboring villages, for which Wojmica is the railway centre, came down in force to get the sheep allotted to their village, and for a time the snowy roads were a mass of tangled fleecy animals, which mean the return of an industry which once flourished in this district, but which had been so injured by the war that only two sheep were left in the entire circuit of fifteen villages.

PUBLIC MEETING ON WEST VIRGINIA MINERS' NEEDS.—A public meeting on the subject of "Personality and Coal" will be held on Third-day evening, Fifth Month 23, at 7-45 o'clock, at the Twelfth Street Meeting-house, when the subject of the needs of the children of the miners in the coal fields of West Virginia will be presented. Drew Pearson will speak on "The Need of the Miners in West Virginia," and Walter H. Abell will speak on "Human Factors in the Coal Strike." Both of these Friends made personal surveys of the situation in West Virginia under the auspices of the Service Committee.

SHIPMENTS received during week ending Fifth Month 6th, 1922—74 boxes and packages received; 3 anonymous.

Contributions received during week ending Fifth Month 8th, 1922, \$12,961.36.

FRIENDLY NEWS NOTES.

CONCORD QUARTERLY MEETING.—Concord Quarterly Meeting was held on the 8th and 9th. The Meeting of Ministers and Elders after the usual Meeting for Worship answered the three queries and then through a minute from Lansdowne Meeting discussed with considerable freedom the wisdom of expanding the meeting's representation by including the Overseers.

Some expressed themselves as satisfied with the present plan and urged that the functions of Elders and Overseers were so different there was a lack of appropriateness in making the combination. Reference was made to the plan that had been tried more than once of holding conferences for ministers, elders and overseers. It was interesting to note how many viewpoints the question could command. We were reminded that a great majority of Friends' meetings elsewhere had discarded our plan years ago and now held what they styled "Meetings on Ministry and Oversight." The Meeting did not lose sight of the fact that the whole subject is of disciplinary character and that our action could be nothing more than suggestive. A large committee was appointed to consider the matter, gain all the light it could, and eventually report a judgment to the Quarterly Meeting proper.

The meeting on Third-day was well attended. Two members of the Visitation Committee of the Yearly Meeting were acceptably present. They and several of our own members had a part in the vocal services of the meeting. An aged Friend remarked near the close of the meeting that he had attended many sittings of Concord Quarterly Meeting, but he did not recall any in which the spirit of Truth had been more triumphant. The business meeting was also an unusually interesting one. The Visitation Committee of the Quarterly Meeting, consisting of twenty or more members, offered a very lively report. They had met seven times since their appointment last Eighth Month, mostly at one of the smaller meetings, and various interests of the meetings had been re-

viewed by them. They have in prospect the holding of some appointed meetings on First-day afternoons in neighborhoods where few or no Friends now reside, but where years ago there were several families of Friends. There are six or more such communities within the compass of the Quarterly Meeting.

The hour for holding these meetings revealed the fact that half of our meetings are now convening on standard time and the others on advanced time; this led to the reasonable suggestion that the secretary's office should collate the facts concerning the hour of holding all our meetings during the summer and furnish lists to those who request them.

Frances Tatum Rhoads stated that it was the prospect of the Conference Committee to hold a two-session conference early in the autumn, one session to be devoted to the consideration of the religious training of children and the other to be devoted to the consideration of the ministry, the meetings to be after the plan of the one held at Fourth and Arch Streets last winter, this Conference, however, to be open to all the membership and an especial appeal to be made to the younger members to attend.

The question of birthright and associate membership was introduced as an item referred to us by the Yearly Meeting, and though one or more suggestions were offered whereby the matter might receive consideration, it did not seem to interest the meeting at large and a minute to that effect was adopted.

Not so another matter introduced by Thomas K. Brown. The proposition that some plan be devised whereby the West-town family (many of them members of this Quarterly Meeting), could attend it with regularity, brought out almost unanimous approval of the suggestion. It was left with a well-selected committee to work over the problem with the school authorities, including the committee and the faculty. The suggested plan would call for at least one session of the Quarterly Meeting being held at the School each year. We await with no little interest the conclusion they shall reach.

D. H. F.

The Annual Meeting of The Westtown Alumni Association will be held at WESTTOWN Fifth Month 27, 1922.

A large attendance is expected. The meeting, which begins at 11 A. M. (Daylight Saving), will be addressed by Wilbur K. Thomas, whose subject will be the Denominational School. At 2 P. M. there will be a baseball game—Westtown vs. George School. Reserve the date and be with us.

J. LINTON ENGLE, President.

PENNSBURY LEAFLETS

Your friend might be helped by reading the series of Pennsbury Leaflets, as follows:

1. Invitation to Friends' Meetings.
2. Some Aspects of Quaker Faith.
3. Enthusiasm for Jesus.
4. A Religion of Power.
5. The More Excellent Way.
6. Quick Gains and Far Values.
7. Reality of God's Presence.
8. Service Books for Bible Study.
9. Bible Stories for Children.
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11. The Universe and My Brother.
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and German and music, would undertake tutoring,
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207 Walnut Place.

A STATEMENT in a recent number of THE FRIEND that a frame meeting-house at Easton, Md., in which William Penn is known to have preached is the oldest frame building now standing in the United States has been challenged. At Plymouth, Mass., the Crowe House, 1664, and the Harlow House, 1677; at Duxbury, Mass., there is the Miles Standish House, 1666, and the John Alden House, also claiming a very early date. There is an old frame house in St. Augustine, Florida that is probably of a much earlier date than any of the above. It is to be said, however, that few of the "oldest houses" can establish their exact building dates by such authentic evidence as that offered by the Easton Meeting House.—From the *Historical Society Bulletin*.

NOTICES.

SALE OF FOREIGN EMBROIDERIES.—A sale of foreign handwork and embroideries will be held under the auspices of the Woman's Work Committee of the American Friends' Service Committee in the Young Friends' Auditorium, at Fifteenth and Cherry Streets, on Fourth-day, Fifth Month 24th, from two until seven P. M.

This most excellent handicraft and embroidery work has been secured through the Units in Austria, Poland, Russia, Germany and France; and practically all are of the finest possible work and texture. The proceeds from this sale will be sent back to aid the impoverished people who did the work. Because of the low rate of foreign exchange the people who are doing this work are living on practically the value of three and four dollars a month, and so the proceeds from the sale of their work will be of immense value to them.

The work includes many useful as well as handsome articles, and all Friends are asked to bear it in mind, realizing the tremendous aid they will be giving to helpless middle-class people in Europe, and at the same time obtaining purchases of great value, especially for gifts.

BURLINGTON AND BUCKS QUARTERLY MEETING will be held at Burlington, N. J., Third day, Fifth Month 30th, at 10.30 A. M., (Standard Time). Meeting for Ministers and Elders will be held in the Mercer Street House, Trenton, N. J., Second-day, Fifth Month 29th, at 10.30 A. M. (Daylight Saving Time).

A MEETING FOR DIVINE WORSHIP is to be held in Friends' Meeting-house at Marshallton, Pa., on First-day, Fifth Month 21st, at two o'clock (Standard Time). An invitation to attend is extended to all interested. ISAAC EVANS.

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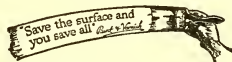
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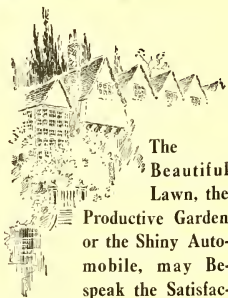
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For "THE FRIEND."

CAN we do better than conform our teaching and practise to the Christian standard held by the mother of Charles Wesley? "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin to you, however innocent it may be in itself."—*Furnished by Eleanor R. Elkins.*

THE TEMPTATIONS OF AGE.

"I have often heard the temptations of youth spoken of," said a dear "Quaker saint" to the writer, years ago, "but age has its peculiar temptations also, and not so much is said about them."

She did not specify any—that was not her way—such faith had she in the "lessons of life," and in their being set for us by the Great Teacher, as we are able to bear them. She knew that some day I should learn for myself about the "temptations of age."

What are they?

An Old Testament writer has indicated one of them for us in the words: "Say not that the former days were better than these."

We have all had the experience, at some time or other, of an interesting but fatiguing journey. A delayed train, a long dusty ride, an overcharge in the hotel bill, a break-down of the automobile—any of these things seems of great moment at the time.

But six months or a year passes, and they are all forgotten, while the sunset across the lake, the visit to some historic spot, the meeting with a congenial fellow-traveler, will make that journey a bright spot in our memories.

Just so the long-past childhood, "seen through memory's sunset air," appears filled with precious things, and brings tender thoughts of the dear home, and the meeting with the men and women to whom we looked up as our ideals of strength and sweetness.

A middle-aged man, discussing our late Yearly Meeting, spoke of the row of "gallery Friends" whom he recalled as the leaders in his boyhood. His own uncle was one of them.

"What a group of men they were!" he said. Yet he himself is no unworthy successor.

His uncle was, in his day, a "succorer of many" with both spiritual and material aid. But it was never given to him to feed the little children of another land, left hungry by years of ruthless war, and learning to associate the name "Quaker" with all that means help and strength. This the nephew has done. And, though his hat and coat do not distinguish him from the men who work with him, through his busy days, they feel none the less his allegiance to the same Master whom his uncle so long and faithfully served.

And doubtless in time, to his own nephews, he will seem, as years of "ripening" make their impress on his character, just such a man as his uncle now seems to him.

For so the strong characters which have influenced our formative years must always stand above others in our backward view, and it is hard to find their counterparts in the men and women with whom we are living—

"We faintly struggle,—they in glory shine,
Yet all are one in Thee; for all are Thine."

As with the people so with the things associated with our earlier years. The flowers our mothers cherished—the books our fathers read aloud on winter evenings—and many other things, precious through association. Are there any like them? How can we help over-valuing them?

To refer again to the "Quaker saint" who spoke of the temptations of age. Once when the question of cutting down some trees on her homestead acres was being discussed, she said to her son: "Leave them a little longer. I have seen the winter sun set behind them so many years!" Yet she did not let her love of the past shut her away from sympathy with the present. Realizing the "temptation" she was enabled to resist it.

To some natures another temptation that comes with years is to doubt one's ability to bear patiently and cheerfully the limitation caused by failing strength and curtailed activity. Yet many of these have found that doubts which shadowed the pathway before them have been like the lions which "Christian" in "The Pilgrim's Progress" saw before him on either side of his road, but "when he came near to them he saw that they were chained, and could in no wise come at him." And such doubting souls have been able to say of their Heavenly Guide:

"Better hath He been, for years
Than thy fears."

If then, some of the temptations of youth come through over-confidence, and those of age through a lack of confidence, and a spirit of doubt, doubt that the present time can be as good, and as full of all that makes for good as was the past—doubt that the Grace which has so far sustained will be with them to the very end—how much we need to keep together in spirit.

How much our young people can do for us! They who have

known less than we of loss and disappointment, who expect a good work to succeed if undertaken in a right spirit, and do not have their expectations tinged with doubt. They to whom such wonderful opportunities for service are opening, and for whom we so earnestly long that they may choose the best, and let nothing less do. How we need their hopeful outlook to help us in what service remains for us.

And what can we do for them?

Perhaps some of us found an answer in the incident related in the Memorial of Samuel Emlen, when he said to the anxious teacher, seeking advice about her pupil—"Love him a little more!" Perhaps an attitude of love and trust toward our younger Friends can be our best defense against a spirit of doubt and criticism—the "temptations of age."

F. T. R.

GERTRUDE ROBERTS SHERER.

Quaker education lost one of its most experienced and efficient workers in the removal by death at her home in Worcester, Massachusetts, on Third Month 17th, of Gertrude Roberts Sherer, for over two years the Superintendent of the Elementary Schools under the care of the Committee on Education of Philadelphia Yearly Meeting.

She was born of Quaker parentage on a New Hampshire farm, and as a young girl moved with her parents to North Dakota, where they lived as pioneers on a large wheat farm. She prepared for teaching by graduation from the State Normal School, at Moorhead, Minnesota. After a few years of teaching in public elementary schools, she returned to New England. Completing her preparation for college by a year in the Worcester High School, she entered Smith College, where she graduated. Some years later she received her Master's degree from Stanford University.

For eleven years she taught English at Friends' Select School, resigning the position at the time of her marriage. A little later she became Principal of the Friends' School in Lansdowne, where she served two years. She then devoted two years to graduate study in California and at Columbia University, which served as special preparation for the work which she undertook for the schools of Philadelphia Yearly Meeting. She was one of the most highly gifted and best trained teachers in the Society of Friends.

W. W. H.

AN APPRECIATION.

One longs to be a master poet to write in heroic measure and for all time of a life so crowned with beauty as was hers. No record of fact, no reciting of the many varied and interesting events of her life of less than fifty years, can in any sense portray the richness and charm, the wealth and power, the brilliancy and generosity of her nature. All this loveliness of spirit, this power of mind appeared and reappeared in even more wonderful fashion through her long illness. There was a radiance of spirit in her that shone forth even as in the rainbow hues which she so loved.

When I saw her six weeks before her passing, I found her calm and heroic after months of great suffering and physical weakness. She recognized the meaning of it all, knew that her strength was rapidly going, was conscious of the onslaught of the fearful disease. Yet though her body must succumb her spirit was unconquerable. Her fetters became her very wings of freedom. "I am so afraid I shall think too much about my body," she said one morning after a night of weariness. She greeted each day with a smiling face, asking only that she might serve some one. "Every teacher," she wrote to her teachers, "must have as her motto, 'Not to be ministered unto, but to minister.'" "I have but two ambitions, one to serve you more, and the other to serve you better." How brave was her example! Not until the last few weeks of her life did she indulge in the luxury of a nurse, and then only when her friends insisted. She would have no easy road for

herself. To the end she found richness of life not in ease but in service. "To him that loveth nothing is difficult, nothing impossible, because love is stronger than death." Already, to us who watched her in those last weeks, she seemed a citizen of eternity.

She loved human companionship, yet she knew little of it in the last year of her life. But though she could not see her friends face to face, she wrote constantly to them all through her illness as long as she could hold a pen. To one friend she writes, "From thy richness of heart and mind thee pours out encouragement upon my poverty of spirit and I find myself the possessor of untold wealth, of priceless treasures. Weakness and weariness of flesh do not make me forget thy encompassing love."

Her love for order and harmony was almost a part of her religion. It was characteristic of her that the quality she most appreciated in her nurse was the ability to keep her room in order, and to arrange artistically the flowers which surrounded her. When her voice was even too weak to whisper, she smiled at the roses that were brought to her side and with her eyes followed the vase until it was placed in the one best spot in the room. And this love of order was more than external, it had its roots in the very fibre of her being and pervaded all her work from the dusting of a room to the writing of a great theme.

In questions of religious practice she was no doubt often misunderstood. Her life of the spirit conformed to no other human spirit, to no prescribed creed or ritual. She was impatient with any narrow interpretation of Christianity. She had no unity with pettiness of thought. Yet deep in her spirit was the constant and continual appeal to the Eternal. "I have thought over this question for days," she once said at a time when she must choose between housekeeping and teaching, "and not until this morning did the way become clear." Then having seen the light she went about her task in quietness and confidence. She pleaded, even in her last days, that a young man in his college work should lay deep hold of such studies as would open up to him a rich and full life of the spirit. "Don't let him just accept what his professors say; let him read and study a psychology so deep and broad and true with its biological foundation, that it squares with life."

Loving life as she did, it was an evidence of her deep religious faith that through her most trying illness there was never any complaint, or murmur or expression of disappointment. "I have been surprised that the days went so quickly for me," she said, "and that I have been so happy." She loved the warm brown earth, the rich colors of the sunset clouds, the green expanse of meadow, the breath of violets—and pansies, lilacs and roses, the waving fields of wheat, the russet tints of autumn, the outline of the trees in winter, the bare bleak hills, the deep beauty hidden in human eyes, and hair and faces, the laughter of little children and all their happy ways. She luxuriated in life as she watched it unfolding and developing, eager to her very end to serve, to give, to love and not to withhold, rejoicing in every expression of affection of her friends, appreciative of every attention, serene, courageous, energetic, patient. Surely this spirit, undimayed and unconquerable in its strength, already in the midst of time was living its eternal life. No need to question the immortality of the spirit when such a witness is given. "I have come that ye might have abundant life," was in her fulfilled. "It is inevitable," writes one of her friends, "that a spirit like hers should render eternal service. Her body interfered, as it interferes with all of us, with the freedom and perfection of the service of her spirit. When the physical limitations are removed, what boundless possibilities for such a spirit!"

Although appreciation of her friends, their abilities, gifts and graces was one of the strong qualities of her generous nature, yet in judging of her own powers she was most modest and reticent. To those who knew her best she seemed to be able to do everything. Hand and soul worked as one, nor were

there ever any idle moments. From furnishing a house to making a dress, from writing a thoughtful paper to the knitting of a baby blanket, all her work was done in thorough and painstaking fashion. The words which she applied to another this winter most truly belong to her:

"So others shall take patience, labor, to their hearts and hands
From thy hand, and thy heart, and thy brave cheer."

OLIVE ROBBINS HAVILAND.

THE BALTIMORE CONFERENCE.

The prospect of a half week with Friends in Baltimore had been a pleasant one, but the realization of the treat in store for us overreached all that the most sanguine had pictured.

My special companions numbered three; through the kind generosity of one of the number we found ourselves in his roomy car leaving West Chester, Pa., near two o'clock on the afternoon of the fourth. Six o'clock saw us comfortably housed and at the supper table in the dining hall of the Park Avenue Meeting-house. The run of eighty miles had been made over a perfect road, through scenery always attractive, and at this season when the dogwood, wild azalea, and Judas trees crowded one another on every wooded hillside, it was particularly fair.

As our visit was associated with matters purely Friendly, it was not unnatural that I should make a record of the Meeting-houses of Friends close by the route we followed. The two meeting-houses in our own town were soon followed by the two at Birmingham, then the one at Parkerville, and a mile beyond, old Kennett, associated in story with Bayard Taylor's widely-read and once popular book, then the two at Kennett Square, the two at New Garden, and the three at West Grove we passed in quick succession.

Next the little meeting-house at Penn's Grove and a few miles further on that in Oxford, and only a mile or so outside the borough the Little Elk Meeting-house. In a few minutes we crossed the Mason and Dixon state line and passed almost in sight of the old Nottingham Meeting-house—at one time known as the Brick Meeting-house—with a post office of the same name. About this old house clusters more of Quaker interest than about any we were to see. Close by is the home of John Churchman, of whom some one who has the right to speak, says: "The timid, shrinking, trembling walk with God of a confirmed quietist is everywhere in evidence in his Journal. . . . a man as tender in spirit as John Woolman, and who undoubtedly in a profound degree influenced the latter."

Here, too, in the snug and substantial, if small, brick house, John Churchman held pleasant converse with those saintly men who came from far and near to gain his advice. Among them the widely-traveled and highly-gifted Samuel Fothergill, Samuel Emlen, the seer, the three Pemberton brothers, from Philadelphia, and doubtless scores of others.

But to resume our story. Near at hand was the other Nottingham and a short distance off our route the house at Colora. On a rise just beyond the Octoraro Creek we saw the little frame chapel, where union services are occasionally held, and which marks the site of a small Friends' Meeting-house, where the Preston family and their neighbors used to worship. We were now near the Friendly centres of Eastland and Penn Hill, and a few miles further on were following down the Conowingo to the Susquehanna River, where on the hilltop just beyond we passed close by the two houses at Darlington. Only a few miles beyond and a little to the north of our road, is the meeting-house at Falston, associated with the interesting story of Wm. Amos; and again a few miles were covered when a fork to the right would have taken us to Gunpowder Meeting-house.

Had we turned from the high road we were following and gone back a few miles either to the north or south at many places along the way, we would have found other Friends' Meeting-houses which would have considerably increased our count.

The call that took us toward Baltimore was, as is already known to most who follow this narrative, the celebration of the two hundred and fiftieth anniversary of the founding of Baltimore Yearly Meeting.

The opening session of the Conference found a large company of visitors and residents of the city in the assembly hall. There were, I am told, twenty different Yearly Meetings represented, most of them by accredited delegates. On the raised or gallery benches sat a few Friends who were to take part in the programme and beside them three dignitaries of other churches, who brought greetings from their respective bodies to this notable assemblage.

After a period of reverent silence a touching appeal was made, that all that should be said and done during the sessions of the Conference might be for the furtherance of righteousness (a fitting opening to what was to follow); the first to be introduced to the audience was a representative of the Catholic church in the city, who brought greetings from Archbishop Curley in a letter which was read, reciting "that in Maryland with its religious toleration and beneficial laws, the undisputed work of Catholics, the Quakers found a haven and a sanctuary." History bears out this statement as was alluded to many times. The letter closes, "I can only hope and pray that the good feeling begot centuries ago between the Friends and the Catholics will continue, thus setting the world an example of charity and tolerance which is Christlike."

Hugh Birckhead, of the Episcopal church followed; he claimed for himself direct descent from an ancestor, Christopher Birckhead, whose home on the Choptank River had, two hundred and fifty years ago, been a welcome refuge to George Fox, and in his house a meeting had been appointed. His address was an honest but in no degree a fulsome portrayal of some Quaker traits of character. He said in part: "Quakers in Maryland had maintained themselves because they were, in the first place, of the best English stock; like all Americans they had been sifted by the Atlantic Ocean and of necessity had the qualities of courage, enterprise and faith; and they had developed to high degree that peculiarly American trait of adventure which led them to undertake much and suffer everything for the cause near their hearts. Their great service, aside from material benefactions known of all men, had been that they had taught thoughtful Americans the value of silence. They had taken to themselves the admonition, 'Be still, and know that I am God.'"

Time would not permit for all the sects in Baltimore to be represented on the platform. These two were selected on account of the historic associations dating back to 1672, when the Catholic Calverts welcomed the Quakers to their new-made homes and gave them the one friendly greeting they had thus far received on American soil. However, that all should be included, the expedient was suggested that L. W. McCreary, Executive Secretary of the Baltimore Federation of Churches, should speak for them all. He was very happy in what he had to say, including in his address the following: "In this modern warfare, that we disguise under the name of competition, Christians and non-Christians alike trample on the rights of others in their mad rush for position and wealth. In the midst of this confusion, somewhat like the calm in the centre of a cyclone, moves the Society of Friends, reminding us of the better way. The world would have us think that God has said: 'Be strenuous and know that I am God,' but the Friends still insist on the Biblical expression, 'Be still, and know that I am God.' Wordsworth was right when he said:

The world is too much with us; late and soon
Getting and spending we lay waste our powers.

For one I thank God for a people in this day who, when so much thought is given to outward display, are not ashamed to live plainly and simply."

The main address of the evening was given by Elizabeth B. Emmott, representative from London Yearly Meeting; her subject, "The Founding of Quakerism," gave ample scope for a scholarly presentation of the story of Seventeenth

Century Friends, and it received such at her hands. This is one of the papers we hope to publish, at least in part, in a future issue.

Night found the visitors all comfortably provided for, the delegates and many others in the homes of Friends in the city, while others were cared for in two large rooms attached to the meeting-house.

The programme for Sixth-day morning included a long automobile ride, visiting the main places of interest in the city, and including Druid Hill and adjoining parks. We were out from ten to twelve in little parties of four and six, in private cars belonging to members of the meetings.

At noon the delegates were all expected at the new Homewood meeting-house on N. Charles Street, for lunch. In the beautiful committee-rooms to the rear of the main meeting-room, an informal reception was held, when everybody was expected to meet everybody and establish a common basis of comradeship. This was easily done, and the company from this time on became as one large family at home on some anniversary occasion.

The Homewood Meeting-house, one may say in passing, is the last word on Friends' meeting-houses. It is probably the latest built of all the large meeting-houses in America. It is severely plain in its outlines, everything seems to harmonize and suggest simplicity of taste. The atmosphere of the place invites to retirement, though it fronts on one of the most fashionable driveways in the city.

The exercises for the afternoon included first, greetings from the appointed delegates, when representatives of these groups, to the number of ten or more, were ranged along the gallery, and we heard from one after another the messages of greeting from the body at home. London naturally headed the list, and we marched across the continent, one after another, some with remarks a little spicy, others more sombre, till either by speech or presence or letter, we had run the gamut and the little group of Friends in far-off Vancouver ended the list. To some of us this feature of the programme meant much more than a mere greeting, it seemed to carry with it something of a promise for the future—that as we gathered up the story of the past and wove it into the life of the present, there seemed an honest expectation that the future had something in store for our branch of the church of which this gathering was a token.

Frederick J. Libby, of Washington, D. C., closed the afternoon's exercises with an address on "Our Duty to the People."

D. H. F.

(To be concluded.)

TEMPERANCE.

A department edited by BENJAMIN F. WHITSON, of Moylan, Pa., on behalf of the Friends' Temperance Association of Philadelphia.

But get the truth once uttered, and 'tis like
A star new-born that drops into its place;
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

—JAMES RUSSELL LOWELL.

ADVERTISING PROHIBITION.—The outstanding feature in the movement toward the complete suppression of the liquor traffic is the studied effort to discredit Prohibition. This has been going on for many years, but with diminishing effect. The writer remembers well when, less than twenty years ago, it was deemed inadvisable to spell Prohibition with a capital P, even in the columns of *THE FRIEND*. He remembers the "Facts and Fallacies" advertisement, that ran for months in the Philadelphia *Ledger* and other papers, and how few and vague were the facts and how many and vague were the fallacies. But in spite of scorn and misrepresentation Prohibition has become a Constitutional law in the United States and in some other countries also. The truth found utterance gradually. It finds utterance still, and do you think that "all the tumult of the earth can shake it?" But the campaign of vilification and falsehood continues at the same time, a campaign

such as we have never known before throughout the circuit of the globe. Prohibition seems to be something more now than a theory indulged in by a "bunch of cranks" here in America. (Long-haired men and short-haired women, they were styled). It is advertised gratuitously by the opposition (unwittingly, of course) in every land on earth. Manufacturers of Scotch Whiskey are shouting in half page print to the citizens of Bombay and Calcutta and Ceylon "INDIA BEWARE." Hear what they say, "While pretending to be dry, Pussyfoot Johnson's country is importing thousands of cases of whiskey. Pussyfoot is being financed by men who have full cellars and will go short of nothing. They think you may, perhaps, work harder and make more money for them if you are deprived of the stimulants that they enjoy themselves." What splendid publicity for that fearless expositor of facts and champion of Prohibition, William E. Johnson! What a splendid suggestion to those oppressed Hindoos that men are less easily fatigued when they abstain from whiskey! What conclusive evidence of the mortal fear of those distillers and purveyors of mischief and misery lest the example of the United States be followed by other nations! How contemptible that falsehood about the men and women who stood back of W. E. Johnson!

From another advertisement, also from India, we read, "Do not take your directions from a country that talks prohibition and recommends prohibition, but drinks while it talks." It seems that we have some reputation as *believing* in prohibition, even if not credited with practising it! The same advertiser says that their goods are on sale in America, "if you know your way about." Thus "by evil report and good report, as deceivers and yet true," the much maligned Prohibitionists are being heard everywhere.

THE MOVEMENT IN MANY LANDS.—From the *International Record*, edited by Guy Hayler, President of the World Prohibition Federation, we gather many interesting facts regarding the progress of prohibition sentiment and legislation in other countries than our own. The development of thought seems to follow closely the experience of this country. First, agitation and moral suasion; next, various forms of "regulation" and license until the people come to see the absurdity of trying to govern wrong instead of suppress it; then the demand for the right to vote on the question, legislating it out of districts where public sentiment is against it (local option); and finally national prohibition and adequate measures to enforce the law in the hands of public officials who will do their duty.

AUSTRIA AND GERMANY are in the first stage of the movement. The President of the Austrian Republic has declared himself a total abstainer and desirous of aiding the temperance cause. He deplores the waste of money for intoxicants when so many of the people are in dire need of the necessities of life. The Chief of Police of Vienna is greatly impressed with the importance of the drink problem. He says that crowded saloons mean abundance of crime. In Germany the growth and activity of the Temperance forces since the war has so alarmed the brewing interests that an Anti-Prohibition League has been formed to counteract the demand for Local Option.

BELGIUM clings to the past, but lecturers from other countries are finding an increasing openness to hear the subject discussed in Universities and among bodies of students.

BERMUDA.—The Parliament has passed a special law to prevent smuggling liquors into the United States.

BULGARIA has forty or more Students' Temperance Unions working under the approval of the Minister of Education. Up-to-date liquor saloons in twenty or more villages have been abolished and there is talk of the possibility of some towns going "dry."

BRAZIL has gotten so far as to prohibit the sale of intoxicants to persons under twenty-one years of age.

CHILE has a President who by word and act has set a fine idea before the people. He declared publicly that alcoholism

is undermining the life of the nation and advised others to uproot their vineyards and plant the ground in walnuts as he had done.

CANADA.—The effort to substitute Government-controlled liquor shops in place of the present Prohibition law was defeated by a narrow majority. The present law allows of the manufacture of liquors (granted by the Parliament of Great Britain) but endeavors to regulate or prevent the sale.

DENMARK has laid a Local Option Bill before its Senate. The Conservative Party has announced its intention of proposing to repeal the war-time restrictions. The International Anti-Alcohol Congress has been invited by the Danish Government to meet next year in Copenhagen.

FRANCE, like Germany, is agitated because of Prohibition in America. All kinds of misrepresentation may be found in French papers, such as the statement that the ban on liquor was lifted in Colorado for thirty days in order to combat an epidemic of fever. However, our distinguished Dr. W. W. Keen, of Philadelphia, says that he found that most of the French surgeons were total abstainers, and that what he said to them in favor of Prohibition was very well received.

HOLLAND has been fighting for a "Direct Vote" (Local Option) measure. The bill passed the Second Chamber by a vote of 39 to 29, but was rejected by the Senate 18 to 17. Here, too, the reports from America were rather fantastic. The state of Ohio was charged with having 50,000 distilleries and 100,000 breweries, more than twenty-five times the total number of either nuisance in this entire country before Prohibition came and closed nearly all of them. It was stated that never before had New York City been in such a state of intoxication as last New Year's Eve. The *New York Times* had already reported the same evening as "The driest and dearest in the history of the city."

ICELAND, under Prohibition since 1912, has been, under economic pressure of Spain, driven to the question of admitting the importation of Spanish wines. Our latest information does not indicate what the result may be, but the issue had been appealed to the League of Nations as a vicious attempt on the part of a stronger nation to coerce a weaker nation.

IN POLAND the Diet passed a law prohibiting the manufacture of beer containing more than two-and-one-half per cent. alcohol, and limiting the drinking places to one for every 2500 population.

INDIA is not asleep. Several of the Independent States have adopted Prohibition. Nepal has had it for two years and has made the law permanent. Limbri has adopted such a law, but the British authorities have permitted the opening of several liquor shops and a brewery just across the State boundary and this of course causes trouble. Bhavnagar adopted Prohibition three years ago, but arranged that each year one-third of the liquor shops be closed, so that the full operation of the law would be delayed until last year. The law went into full effect Eleventh Month 1, 1921. Hyderabad, the largest State in India, population 13,500,000, has a modified form of Prohibition. All revenue from the traffic has been abolished and steps taken to secure its ultimate extinction. Two other states are similarly situated. India, but not Great Britain, has what we call Local Option, the right to vote itself dry. Under the advice of her great native leader, Ghandi, many have adopted total abstinence. It remains to be seen what will be the final attitude of British interests.

SWITZERLAND.—The citizens enjoy the right of Constitutional Initiative. In other words, if 50,000 male citizens propose an amendment to the Constitution, it must be submitted to popular vote. In this way the beverage, absinthe, was submitted to vote in 1908 and prohibited. Last year an Initiative was launched to obtain for municipalities the right to prohibit the sale and manufacture of distilled liquor. There were 146,000 voters who signed the appeal. Naturally the liquor interests are alarmed, but the question is before the Parliament and a vote *must* be taken not later than next year. Both sides are organizing for a strenuous campaign. Both facts and falsehoods about America will be in great demand.

SWEDEN has decided to submit controversial questions to a vote of the people, so that here, too, a vote on Prohibition may be expected soon.

NORWAY has a form of Prohibition now, and we may add, is likely to have the substance not many years hence. "Fourteen per cent." is not likely to satisfy either the drinking man or the prohibitionist very long, even though the money-maker may think it altogether lovely.

THE WHITE MAN'S CURSE threatens every land. It is certainly the White Man's duty to lead the struggling people in their endeavor to wipe it out. To America they all are looking for proof of the wisdom and possibility of Prohibition. Shame and disgrace will be ours, if in their eyes the light of high resolve is dimmed or if we trail in the dust the golden hopes of men.

BUT WHAT CAN I DO?—This is the natural and sensible question. It calls for a sensible and serious reply, for there is no one of us that does not at some time or in some place count for much. Business people in active life count for much *all* the time in proportion to the number and nature of their contacts with others. First of all let us be centres of hopefulness. Let us cling to the belief that "Right the day will win." *Let no man hear us doubt.* In the second place, let us not be carried about by every newspaper headline or cynical speaker that seems to discredit our cause. When an individual lies to us and we find him out, we question his veracity at once. If he does so twice, we classify him and thereafter question *everything* he tells us. Why not so with the public press? Why not so with the people who are in one way or another interested in the continuance of the liquor business? In the third place, let us gather some well-established facts and use them to spike falsehoods and misrepresentations. What does the opposition want most to accomplish right now, and right here in America? First, they want to make people think that Prohibition is *unenforceable*. That is the big task for them, not only here but in every land. Their leaders are not stupid. They are malicious. They rejoice in every successful infraction of the law. They are the last people in the land to want the law to be given a fair trial. They are adroit. They will help elect a reputable candidate and persuade him that it is expedient to "license" saloons to sell "vinous, spirituous, malt and other liquors containing *less than one-half of one per cent. alcohol.*" And then they will declare to the public that behind the screened apartments of these "licensed" saloons all kinds of intoxicating liquors are being sold, and that "You can't stop it." They make the enforcement of the law as difficult as possible and then rejoice in its violation. Why? Because if it can be enforced, their case is lost. Its benefits are apparent in proportion to the measure of its observance. Let us say to honest questioners, We have marriage laws that are violated shamefully, but who wants them repealed? Or who goes about declaring "The law is unenforceable, it should be abolished or made of no effect?" This Prohibition Law is being enforced more and more successfully all the time. The Volstead Act is a sensible measure. No modification is desirable if Prohibition is what we want. Let us remember that there have been 10,000 *convictions* (not simply indictments) during the past nine months for infractions of the Eighteenth Amendment. Let us remember that in dollars and cents the Commissioner of Enforcement is turning over to the Government as much or more through fines and confiscations as the entire cost of his Department. Let us not be deceived by statements about negligible advantages, increase in crime, etc. There has not been an increase in crime over five years ago. Prohibition has reduced insanity and drunkenness. Get the facts about New York City. Prohibition, even partially enforced, is working wonders in reducing vagrancy and disorder and increasing bank deposits. "Let no man deceive you with vain words."

There are some honest doubters for whom we must have regard and be tender. Their doubts arise from ignorance. They think, perhaps, that evil can be "regulated," or made

economically productive. Such persons, if honest, can be won to our side by patience and information rightly applied.

Ours is the future grand and great,
The long appeal of Truth to time.

SUNSET IN MONTANA.

O'er plains and hills and stretches bare,
And valleys where they fall,
The sun is smiling to his rest,
And glory covers all.
The plains are crowned with icy snow,
For miles their sheen is bright,
The hills stand brown and—sentinel
To watch through coming night.

The snows blush deep with radiance
Reflected from the skies,
Ablaze with banners, many-hued,
As daylight pales and dies,
A conflagration in the heavens,
Deep seas of flame and gold,
Sandbars in stretches, green and gray,
From purpling mists unfold.

No pen can tell. No artist paint,
Nor lyre sweet and low,
Can sing the story as it is,
When twilights come and go.
The young moon hangs in vault of blue,
The stars in millions meet;
And we, poor human mites, with souls
Must worship at His feet.

Creator of the sun and moon,
Of stars and radiance bright,
Of hill and plain and valley dim,
Lord of all power and might,
Tune our poor harps to sing Thy praise,
In rapturous melody;
Thou who hast made earth beautiful,
What must Thy Heaven be!

—M. G. WENDELL.

CHILDREN'S CORNER.

MISSIONARY OR PIRATE?

(Concluded from page 549.)

For a year he was an officer of white troops; then in 1863 the Northern government adopted the plan of arming the Negroes. The idea at once appealed to Armstrong, and the fact that the Southern leaders had promised no quarter and no rights of war to the colored troops and their officers, was only a further spur to his plans. After a very difficult test, he was appointed Lieutenant-Colonel of a colored regiment. "The African is before the world," he wrote to a friend, "all mankind watching whether he will show himself equal to his opportunity—that is to be a man. They are too noble for slaves. I gladly lend myself to the experiment."

How he loved them, Armstrong thought. Once he had served them as a duty, now there was nothing in the world he would rather be than an officer of colored troops. He had believed in them and they had justified his belief. In smartness, discipline and courage, they had proved themselves the equal of any troops, and the Ninth—Armstrong's regiment—was the crack regiment of the colored line.

After one battle a truce was declared to pick up the wounded, and Armstrong found himself discussing the war with three Southern commanders. "I cannot see," said one of them, "why you are fighting to force the Union on an unwilling people."

"The Union is nothing to me," Armstrong replied; "I see only four million slaves!"

Armstrong leaned on the ship's rail and looked out over the calm waters of the Mexican Gulf. He was tired of inactivity. It was 1865 and the Civil War was at an end, but his regiment had been sent on an uninteresting expedition to Mexico.

The sails of the troopship barely moved, and in the still evening air the plaintive singing of Negro melodies came up clearly from the foremast—

They look like men, they look like men,
They look like men of war.

The voices turned Armstrong's thoughts to the people he had learned to love. "Poor souls, what will become of them?" he asked himself.

Four million colored people suddenly brought out of slavery into freedom, hardly any of them able to write or knowing a skilled trade, always accustomed to do only what they were told—and now thrown on their own resources! It was hard to know what would become of them. Many of them believed that the government that had set them free would find them all work and food.

And yet, Armstrong thought, they were so lovable and so ready to follow a good leader. Then another thought came to him. What was he going to do himself now that the war was over?

The sun was setting across the sea, flinging a path of gold to the ship. Sunset across the sea! It reminded him of his boyhood days in Honolulu. How far away they appeared! Those twenty years seemed nothing like so long as the last few years had been. His thoughts went off in dreams of those old days, the day when he and his brother had found a new waterfall and had scrambled round its basin till they got behind it, the day when his father had had to interrupt his sermon to stop a fight between them, the school days at Oahu College, when he had learned not only to study, but to toil.

Suddenly a vision came to him born out of all his thoughts. The Negroes, himself, his Hawaiian school!

He knew now what he wanted to do. *He would try to do for the Negroes what his father had done for the South Sea Islanders in his school. He would teach them to be free men.*

The sun dipped and sank in a golden sea, and night fell with the suddenness of the tropics, blotting out the crimson splendors of the sky—but never again did that splendid vision fade from the heart of Samuel Armstrong.

The Director of the newly-formed Freedmen's Bureau took the card which his clerk handed to him. "General Armstrong," he read. In another minute, he had risen to shake hands with his visitor. He had heard of the ability of this absurdly young General, and as he looked at the square shoulders and keen eye and alert vigor of the man before him, he understood it.

"I want to do something for the Negroes," Armstrong began. "Have you a job for me?"

The Director paused, then said: "There are ten thousand refugees at Hampton, and we cannot manage them. No one has had any success in keeping them straight. General Howard thinks you might try it."

It was settled at once, and in a short time Armstrong found himself superintending the relief of the bewildered and almost destitute Negroes.

Then the chance of his life came. It was decided to open an industrial school for the Negroes at Hampton, and he was asked to be the Principal. He accepted. "It is my life-work," he said.

Very quickly the Hampton Institute grew—new schools, new classes, more and more teachers, and yet always more scholars applying than could be taken in. And the life and soul of everything was Samuel Armstrong, working from morning till night amongst his pupils, or rushing from one end of America to another, to win help and enthusiasm for his college.

"I may not see the results," he wrote to a friend, "but the fun of life is in action, not in result. It's a man's work. I wonder so few men have taken it up."

But Armstrong was happiest of all when he sat by the fire—

side at Hampton surrounded by the students who loved and worshipped him.

"Whatever you can do," he said to them one evening, "do it as well as you can. Never despair. Once a woodchuck was chased by a fox, and it came to a tree. Now a woodchuck can't climb trees. But that woodchuck had to climb or die! So it climbed!" A smile ran round the fire-lit faces and the keen voice went on: "Do the best you can for the world. That is what Hampton stands to teach us—how to love, how to labor, how to teach others."—ARTHUR P. SHEPHERD, in *Everland*. Selected by F. T. Rhoads.

WHAT IS FAITH IN THE DEITY OF CHRIST?

A recent issue of the *Interpreter* contains a thoughtful article on the ethical meaning of faith in the deity of Christ, by C. F. Russell, who has just been elected Hulsean Lecturer. Intellectual assent to a proposition seems to him to have little value in comparison with ethical allegiance to a person or an ideal. There is, he is sure, an orthodox belief in the Deity of Christ which is barren and cold. Such orthodoxy has no value in his eyes. For him faith in the Incarnation is an acknowledgment that love—such love as the life of Jesus exhibited—is the essence of the nature of God. In making this acknowledgment he gives his assent to the absolute demand that love makes upon his own obedience. In an eloquent passage he asks:—

"Who is it that believes today in the Divinity of Christ? Is it not the man whose whole soul goes out in unreserved acceptance of the supremacy of love? Such a definition would include many who do not assume the name of Christian; many who, because they stumble at the creeds, would feel, and might even be told, that they had no place at a Christian eucharist; many who within the last few years have fought and died for an ideal, for the love of country, for the love of comrades, and yet have stood resolutely outside the churches. Can we doubt that such men acknowledge the Divinity of Christ in the only way in which He would Himself wish such acknowledgment to be made the test of discipleship? The majesty of love has them in thrall.

"There is a negative side to our conclusion as well. However loudly and clearly a man may recite the creed, he does not really believe this great doctrine of the faith if he does not consciously accept the supremacy of love, whether as revealing the nature of God or as constituting the ideal and principle of true human life. The man who honestly thinks that in the last resort force is mightier than love, whether it be in the affairs of individual men or of nations, does not believe in the Divinity of Christ. The man who deliberately values wealth above opportunity of service, whether for himself or for his friends, does not believe in the Divinity of Christ. In a word, we deny that He is Divine whenever we set anything save love on the throne of the universe or of the individual heart.

"The practical question is not, How did God become man? nor is it, Is Jesus Christ God? It is, What is God like? For the Christian, Jesus Christ is the answer to that question. Here both Traditionalists and Modernists are in absolute agreement. Is not that enough? St. Philip is recorded to have said, 'Shew us the Father, and it sufficeth us.' And Christ replied, 'He that hath seen me hath seen the Father.' Why should the Traditionalist demand more from the Modernist than sufficed an Apostle?—Reprinted at the Suggestion of WM. LITTLEBY.

HOLDING festival, then, in our whole life, persuaded that God is altogether on every side present, we cultivate our fields, praising; we sail the sea, hymning; in all the rest of our conversation we conduct ourselves according to rule. The complete Christian then is very closely allied to God, being at once grave and cheerful in all things—grave on account of the bent of his soul towards the Divinity, and cheerful on account of his consideration of the blessings of humanity which God hath given us.—CLEMENT OF ALEXANDRIA.

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

At the annual meeting of the American Academy of Political and Social Science, held in Philadelphia on the 12th and 13th inst., "America and the Rehabilitation of Europe" was the subject for discussion, and as might have been expected a considerable variety and some very sharp divergences of opinion were expressed. Finance, Reparations and Russia were naturally the questions most in the forefront.

A readjustment and stabilization of exchange values was shown to be essential to relieve the uncertainty of present-day business and to restore the free interchange of trade which is necessary for the distribution of work between the nations. To-day, so-called vanquished countries have the advantage of being able to compete with the so-called victors and neutrals because the punitive measures used against this first group have so lowered the values of their currency that their labor is working for a substantially lower return in world market values. The revision of Reparation demands to a basis possible of fulfillment is urgently needed and then must follow the practice of economy by all countries, which must largely be achieved through the reduction of armaments both on sea and on land.

As might be expected not all the speakers were ready either to reduce the burden of the German reparation debt or to insist that France reduce her armed forces on land. Such speakers as objected seemed to have a fear of German revenge through aid from Russia or lack of good faith in the German intentions to do their best to settle if a possible figure were arrived at. It was encouraging, however, to note that these views were held only by a minority.

But there was more difference of opinion on the question of the recognition of the present Russian Government. A war of credit or nations to collect their debts unless America aided in the restoration of Russian credit by recognition, was the fear of Paxton Hibben. But to certain of the speakers such recognition cannot be given because they feel a real danger to the world in recognizing a government based on communistic theories. English Walling's attempt to show organized labor as opposed to Russian recognition was too much for the sense of humor of the English, French and German women who are here to speak in the interest of peace. His view is the official view of the American Federation of Labor. Recent expressions from local groups of A. F. of L. members over the country were shown by a speaker from the floor to be not in accord with the pronouncement of the National organization. Annot Robinson of England and Thérèse Pottecher-Arnould of France, had no doubt that organized labor in their countries favored prompt recognition. Such a statement from the German visitor was not needed.

It was generally conceded that American help is needed for the rehabilitation of Europe, although at least one speaker felt that there was no question of Europe's recovery without it—that would, however, require more time. The moral support of America in a League of Nations, its presence at discussions and important conferences, and the cancellation of our debts from Europe, provided European countries would do certain things to put their own house in order, and the extension of substantial credits by us to Europe for rehabilitation purposes were dwelt upon at considerable length.

Many seemed to feel that we were wise to stay away from Genoa, although the opinion was expressed that the failure of Genoa, if it fails, will be chargeable to our lack of support. Some favored and some opposed our cancelling war debts. Representative John Jacob Rogers of Massachusetts carefully reviewed the possibilities of financial assistance and showed that the only financial aid likely was such private loans as might be secured through a building up of American confidence in European credit. He showed that our foreign investments this year during the first three-and-a-half months averaged \$100,000,000 a month. For any other form of financial assistance America is not ready and is not soon likely to be, was his view.

Huston Thompson, Chairman of the Federal Trade Commission, advocated an international Trade Commission as an effective method of greatly reducing commercial friction between countries. It would seem that such a commission might do much to help raise the business standard of the world and indeed might in time develop in a way that would help to adjust commercial rivalries. There is certainly a big field for American co-operation through its moral influence as such a commission.

Annot Robinson of England showed more clearly than any other speaker the extent to which the subject affected the life and blood of the people of Europe. The future of these peoples can best be advanced by insuring them peace. The burden of taxation which is being carried by them may be reduced by radical reductions in armaments. With so many distressing symptoms of unrest in the world, it is clearly the duty of all to bend themselves to the subject of helping one another; and nations must stand ready to help other nations to get on a basis on which life may have in it more of hope and joy for peoples in one's own country as well as in another. Let us all face the problems with a sense of responsibility, for all must share a responsibility for a world situation which cannot be escaped by feeling that it belongs to one or several nations or one or several men.

After attending the session of this meeting one has a feeling that there is a great hope in the earnest way in which many men are striving to find the solutions to present-day world problems.

ROBERT G. TAYLOR.

American Friends' Service Committee

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

THE FAMINE IN RUSSIA.

To Friends has come another opportunity to carry our message of love to the destitute and the despairing. Famine in Russia opens to us a field for our brotherly service that we cannot ignore. In the face of this great need, our sympathy and willingness to sacrifice fail, we have ceased to follow Christ's way of life.

The great plague of Russia is upon her people, hunger, from which they and their fathers before them have never been able to escape. In Ninth Month hundreds were dying of starvation and thousands were stoically awaiting death. Anna Haines brings a tale of horror such as we associate with other times. At every railway station and every landing stage on the Volga she saw the camps of the peasants who had fled from their homes before the famine. They lived as best they could—eating indescribable food, cutting meat from their dead animals, and making bread from powdered grass, leaves and horses' hoofs. Scurvy, cholera and malaria attacked them. They huddled in the street corners and died there. Their orphaned children ran wild with neither friends nor relatives to take them in. They begged incessantly for "just a bit of bread," which no one could give them. Everywhere were dead horses and scrapped farm machinery, more precious than human life to the peasant. The children's homes were filled with wailing babies for whom there was no milk—only grass bread and meat, no bedcovers, no soap, no medicine. All the nurses were sick with malaria and dysentery. There was a nightly gathering of corpses for burial in a common grave, as in the days of plague. Death was everywhere. Children were being sent to the districts where there was food, in an effort to save their lives. The old men said, "We do not care about ourselves, we shall die soon anyway, but we do not want our villages to die, and even the young people cannot eat this winter unless you help them."

Even as he starved, the peasant was putting into the ground the seed wheat which the Government was sending him. He puts the seed of his village before his own life and plants the seed that next year the living may reap a harvest. Are we to show less love for our fellow-men than these simple peasants? We are not asked to give life, only a part of our abundance.

We ask you to arouse the members of your meeting to a realization of this need. We also go further and ask you to appeal to the people of your community and urge them with hearts freed from prejudice to respond to this distant but appealing cry for help. Though the task of giving is not today a light one, yet each can give something. Pledges for small amounts are to be accepted. A dollar a month is the difference between life and death to a Russian. Food is the greatest need, but clothing is also needed, and soap and medicine.

Through meetings, through personal appeals, through every channel open to us, it must be brought home to the American people that it lies in their power to save hundreds of thousands from death by starvation and disease. We must act at once. Each day's delay brings death to untold numbers. Russia is looking to us for aid and we must not fail her. Surely this is the way in which Christ calls us to His service:

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

[This paper has been adapted from a circular issued not long since by a body of Friends abroad.—Eds.]

NOW THEN CHILDREN.

There are hungry children in Russia who are crying for your help. What will you do for them? We cannot realize in this country how terribly they are suffering. Famine is a thing unknown to American boys and girls, but it is not the first time that it has afflicted the people of Russia. Probably you all know how alarmed we were in this country when the droughts lasted so long that the farmers feared that the crops would all be ruined. In Russia it was so much worse than here that millions of people are starving.

In this country the farmers have methods of irrigation which partly helped to save the crops from the heat; but Russian farmers depend largely on the snow for giving the ground the necessary moisture. Did you know that two-thirds of the moisture required in Russia comes from snow, and only one-third from rain? Well, just think what it meant, when, instead of the country being under snow for a large part of the year, the sun streamed down and parched the land!

It would not have been so bad in ordinary times, with all the people working hard, and with the usual free exchange of goods with other countries; but do not forget that Russia has been at war ever since 1914, and it has been but a short time since fighting has stopped. That means that very little was being produced; all the energy of the people—whether they wished it or not—was used up in fighting.

We may think that very foolish and very wrong; but it is no use having thoughts like that when people are starving. Our first thought should be: How can we help them? Men and women working for the Friends tell heart-breaking stories of the suffering of old and young—of little children so weak and hungry that they do not even cry, but wait quietly for death.

They have had a quarter-pound of bread a day, and what do you think it is made of? Nothing but dried leaves, a few acorns, sunflower seeds and dirt. It is horrible to look at, to taste and to smell, and of course it has very little value as food. I could tell you many terrible stories about the famine—stories which would make you unhappy—but instead of doing that, I will tell you what is being done to help and how you can help, and in helping will come happiness.

Friends have had workers in Russia ever since Second Month, 1920, where they have been doing all they can to help the institutions for children. In Moscow alone they have been feeding 16,000 children, and large quantities of milk, fats, medicines, clothing, rice, etc., have been distributed among

the people who needed it most. The Russian Government has established splendid institutions for the care of children, and when parents are too poor to keep their children at home, they take them to these institutions, where they are looked after—educated, clothed and fed. Many of them are situated in beautiful forest surroundings; they have kind and clever teachers and doctors and nurses, but food and clothing and medicines are terribly lacking.

We have been collecting money with which we purchase food, and medicines, and clothes, and they go out to the starving and half-naked people of Russia as fast as ships can take them. Will you not also help in this work by giving some of your pocket money and persuading your friends to do the same?

Another way in which you can help is by knitting and making-up garments at home, or in sewing and knitting circles. Remember that all clothes, so long as they are *quite* clean and ready for immediate use, will be most valuable. Boots of all sizes, shoes and stockings, bed-linen, blankets, rugs, old curtains, which could be used for covering—in fact, any good, clean material will be useful, and should be sent to the Warehouse.

Now, then, once more you have a chance to show that American boys and girls will always respond to a call for their help, no matter where it comes from. We depend on you, and we know we shall not be disappointed.

SHIPMENTS received during week ending Fifth Month 13, 1922—38 Boxes and packages received.

Contributions received during week ending Fifth Month 15, 1922—\$20,682.22.

FRIENDLY NEWS NOTES.

CALN QUARTERLY MEETING.—It was with a feeling of pleasure at the promise of a soul-satisfying feast that we viewed the well-filled gallery benches at Caln Quarterly Meeting, held at Coatesville, Fifth Month 12, 1922.

Sometimes there have been many vacant places in these gallery seats, and to some of us this has been a matter of sadness and regret. But, with the presence of some of the Visitation Committee, as well as of other visiting Friends, we felt that our meeting was a particularly blessed one.

The keynote of the whole meeting, voiced in various ways by our visitors, was one of helpful sympathy with us in our problems and difficulties, and of encouragement for us in our efforts and aspirations.

After Edward Binns had appeared most earnestly in supplication, Annette Greene Vay spoke of our duty in helping to carry out the prayer, "Thy Kingdom come." This should be our first duty, even ahead of seemingly important household and other cares.

Paul Maier most urgently called our attention to our duties to those not in membership with us, and who might perhaps desire to worship with us in our way, but who misunderstand our not proselyting, and who think they are not welcome among us.

After several other Friends had given their messages, the business of the meeting was taken up. Some extracts from the Yearly Meeting Minutes were read, and there was some discussion on the question of birthright membership. Several expressed opinions, but the general sentiment appeared to be that this Quarterly Meeting did not care to go on record at this time as advocating any change in our customs in regard to this matter.

Several voiced the feeling that the presence of the Visitation Committee had been very acceptable, and a cordial invitation was extended to them to mingle further with us.

A. W. D.

WESTERN QUARTERLY MEETING.—Western Quarterly Meeting was held Fifth Month 19th at West Grove on Standard Time. Heavy rain in the early morning may have prevented some from attending. A solemn silence soon spread

over the assembly which continued for a considerable time. It was broken by a member of the Yearly Meeting Visitation Committee, who referred feelingly to the situation of Job, who, when he ceased considering his own case and prayed for his friends, found relief from his own condition; there was an application in situations today, where in service for others we gain strength ourselves.

We were reminded of a faith that overcomes the world, also of a lesser faith which is overcome by the world; to which class do we belong? There were other messages to edification.

In the business session, considerable time was occupied in reading from the Minutes of the late Yearly Meeting, the Clerk referring particularly to matters which affected this section of the Church.

Appreciation was expressed in having present members of the Yearly Meeting Committee on Visitation. Friends who were appointed a year ago to co-operate with the Extension Committee were asked to enlarge the scope of their work so as to include association and co-operation with the Visiting Committee. It is earnestly hoped that a renewal of interest in our small meetings for worship may be one of the outcomes of the newly appointed Yearly Meeting Committee.

After luncheon a good-sized audience again assembled in the meeting-room to listen to Alfred C. Garrett whose main topic was Bible reading in the family; he referred to the general apathy on the part of the Protestant churches in general towards religious teaching; Friends were perhaps not more lax than other denominations though the latter seem to expect us to be examples in the matter of family worship and Bible reading.

Alfred C. Garrett said that one of the principal features in Bible reading was a period of silent devotion before engaging in the reading; he suggested practical methods by which children are made a part of this wholesome practice; this is an important feature. There was some general discussion, after which Friends separated.

Surely, any one if asked, would have responded that it was good to have attended Western Quarterly Meeting to-day.

W. B. H.

FIFTH MONTH 19, 1922.

NOTICES.

THE FRIENDS' HISTORICAL SOCIETY of Philadelphia will hold its annual Spring Outing Sixth Month 10th, at Buckingham Meeting-house, Bucks County, Penna. Invitations to an interesting program will be issued in due course.

A MEETING for Divine Worship is appointed by the Visiting Committee of Philadelphia Quarterly Meeting, to be held at Friends' Brick Meeting-house, at Maiden Creek, Pa., on First-day, Sixth Month 4, 1922, at 1:30 o'clock (Standard Time). All are cordially invited to attend.

A MEETING for Worship will be held at Parkerville, Pa., on the first First-day in the Sixth, Seventh, Eighth and Ninth Months and also on the last First-day of Ninth Month. The hour is 2:45 p. m. (Standard Time). The first meeting of the season will occur Sixth Month 4th. Any Friends from a distance desiring to be met should address Norris G. Temple, Pocopson P. O., Pa.

MEETINGS at BARNEGAT.—Public Meetings for Divine Worship will be held at Barnegat, N. J., the first First-day of the Sixth, Seventh, Eighth and Ninth Months this year, by direction and under the care of Burlington and Bucks Quarterly Meeting of Friends. The hour is 3:00 p. m. (Standard Time).

By direction of the Committee.

THE hour of holding meetings at Fallsington, Pa., has been fixed at 10 A. M., on First-days, for all the year, and at 7:30 p. m. for all mid-week meetings until Tenth Month 1st, when the hour will be 10 A. M. (Standard time for all meetings).

DIED.—At her home in Moorestown, N. J., Fourth Month 21, 1922, LYDIA H. LIPPINCOTT, daughter of the late Josiah and Louisa Lippincott; a member of Chester Monthly Meeting, New Jersey.

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1920 Fire Loss **\$350,000,000**

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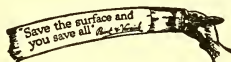
1920 Premiums Paid for Fire Insurance Protection **\$451,000,000**

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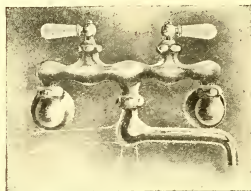
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A RELIGIOUS AND LITERARY JOURNAL.

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THE RECORDING OF MINISTERS.

On a warm, drowsy First-day afternoon at Westtown, nearly twenty years ago, the boys and girls, coming into meeting, noticed in the gallery a Friend from West Chester, whose stern exterior and rather brusque manner failed signally in concealing the Christian kindness that flowed so strong beneath. The meeting settled into silence, with the song of the thrushes, down in the South Woods, coming in through the open windows. Suddenly, silently, Thomas Whitson stood up and then thundered forth his opening sentence, which few of those who heard him are ever likely to forget: "*There's Thomas Whitson! Now we may expect a sermon!*" He went on, of course, to explain how this thought had doubtless been in the minds of many of us as we entered the room and saw a stranger sitting there. Of course it had been. Our meetings were practically always silent, unless visitors were present. Then he showed us how this was not what ought to be occupying our minds, that we were there to worship, not to hear preaching, and that our waiting ought to be upon the Lord, and not simply for some one to speak.

Just so far as we come to lean upon those who are looked upon as ministers in our meetings, to that degree do our meetings fail of attaining the true spirit of worship for which they were established. Our religion becomes, to that extent at least, something which we relegate to others to attend to for us. We have forthwith the essential condition for germinating the conception of a special, priestly group and the distinction of "clergy" and "laity."

Many are realizing this strongly these days, and when the subject of worship and ministry is discussed, the advisability of ceasing to "record" ministers is often suggested. We know that in many Quarterly Meetings in England the practice has been discontinued, and that more recently the Race Street meetings have united in giving it up. Many are calling in question what to them appears undemocratic and inconsistent, without always giving evidence that they understand clearly just what it is they are condemning.

In that treasure-trove of curious information, Michener's "Retrospect of Early Quakerism," it is evident from various

extracts from early eighteenth-century minute-books that the "recommending" of ministers was originally something quite different from what it has since become. Young ministers in the outlying meetings, feeling that they would profit by being able to attend the meetings of ministers and elders in Philadelphia, would apply to their meetings for credentials, so that, when they appeared in the city, unknown perhaps to any of the older and more experienced Friends whose help and counsel they were seeking, they might be admitted to the "school of the prophets" without demur or any feeling that they were intruding where they had no right. Whether this practice was abused is not clear, but little by little the initiative shifted over to the meeting itself and the "recording" became what it is to-day, the acknowledgment of the meeting's belief in the bestowal of a gift.

That is all it is, yet it is something so easily misunderstood. It acknowledges a supposed "gift in the ministry," nothing more. It carries with it nothing in the nature of "ordination," but serves simply as the meeting's confirmation of one's own deepest conviction, giving the person concerned the encouragement and backing of his friends in what to him is a most sacred and serious work. Those who have known the value and help of a "minute" from one's meeting, when traveling in communities or countries where one is a stranger, will readily perceive that the practice of acknowledging ministers simplifies distinctly the exceedingly delicate task of granting or withholding such certificates. And the holding of a separate meeting of ministers and elders ought not to be looked upon as an exclusive gathering of persons of superior piety (which the unfortunate expression "select meeting" undoubtedly connotes in many minds), but rather as a time when difficulties or problems, often of a very personal and intimate sort, can be faced and gone over by those to whom the ministry in our meetings is a matter of special concern, in a manner quite impossible during an open business meeting.

If the meeting or its members attach any more importance than that to the practice of acknowledging ministers, it is a grave mistake. If the recording of ministers tends to create a special class, the fault lies elsewhere than in the simple act of acknowledging a gift.

We tend to exaggerate the importance of this act, and we exaggerate the significance of the "gallery." Surely it is unnecessary to point out that the origin of a gallery arose from a consideration of purely practical convenience: it is easier to speak and easier to listen when the speaker faces his audience and is raised a little above them. No one should attach one bit more importance to the gallery than that.

It is the fashion to-day to declaim against galleries as undemocratic; if you could know the feelings of some of those who sit in them, you would not cherish such ideas long! The only practical substitute is the arrangement of the seats in a meeting-house in the form of a hollow square. But this doesn't do away with a "gallery bench"! Someone has to close the

meeting, and soon the particular bench upon which that Friend sits (with the person beside him, whose hand he shakes) comes to acquire the same false sacredness that existed before. I've seen this tried out, and I know how it works.

As long as we have galleries in our meeting-houses (and changing the interior architecture would be a costly process in our older structures), we must have those who are willing to go and sit in them. Nothing to me is more discouraging, on entering a meeting, than to sit facing an array of empty or nearly empty gallery benches. It looks somehow as if the life of the meeting were ebbing rapidly away, even when in reality this may not be the case at all. But do not attach any importance to those seats. To a true Friend, it makes not the slightest difference where he sits.

Finally, don't attach too much importance to the recording of ministers. One reason why this tends to be the case is that it is practically the one active gift to be acknowledged. (The gift of eldership goes so hand-in-hand with the ministry that in this connection I am not separating them.) Here lies a solution of the problem. The late William Charles Braithwaite, in an admirable discussion of this subject in a recent number of *Friends' Quarterly Examiner*, proposed a far more general acknowledging and recording of other spiritual gifts in a meeting. He pleaded not for abolishing the system of recording ministers, not for a democracy secured by a "levelling-down" to the dead-line of the congregation, but for one obtained by a process of "levelling-up." We are all "select members," for each has his special gift. W. C. Braithwaite writes:

"... We are told in the Book of Discipline [of London Yearly Meeting] 'to consider how far the varied needs of the congregation are met by a corresponding variety in the vocal ministry, so that young and old, instructed and uneducated, may be alike edified by means of a due exercise of a diversity of spiritual gifts.' This implies much more than an interest in the ministry in our meetings for worship, it implies a readiness to encourage and promote anything that makes for the improvement of congregational life or the expression of our message to others. . . . You may say that I am deserting my subject of the recording of ministers. I am only broadening it to mean the recognition of all forms of ministry, the recognition of spiritual gifts, and, unless we have this deep need clearly in our minds as the substance of the whole question, I think our discussion will be only a titling of mint and anise and cummin and as likely as not to lead to false conclusions. This recognition is a question of atmosphere and proper cultivation of gifts by suitable arrangements corresponding to the varied conditions and spiritual soil found in the different meetings. . . ."

This point of view, rightly understood, will help decidedly, I believe, to clear up our problem.

A. L.

THE NEGRO POPULATION IN THE UNITED STATES.

Now that the World War is a thing of the past and our people are living in their more usual manner, it is interesting to note the situation of the 10,463,000 colored people in the United States.

We are familiar with their great war time migration to the North due to ill treatment in the South, and to the boll weevil, which destroyed the Southern crops, and to the large opportunity for work in the Northern cities and in the Northern industrial plants. In what condition has the war left them? Where are they now located?

The Negroes are not increasing as rapidly as the white people. Their increase in this country during the past ten years was a little over six per cent. The per cent. of increase among the white people during the same time has been sixteen per cent. in spite of the fact that during the war, migration from abroad was almost entirely stopped and that some of our foreign population migrated to Europe.

These facts, however, are not more interesting than is the movement of the Negro population. In this country in 1860 seven and seven-tenths of the colored people lived in our Northern States, in comparison with fourteen and eight-tenths, or nearly twice as many, in 1920. In other words, at the present time 1,550,000 of the 10,463,000 colored people live in the North. This condition is made still more clear as we study the situation in detail. For example, during the years 1910-20, the colored population of some of the Southern States actually decreased. The decrease of the colored population in Delaware during the ten years was 846; in Kentucky, 25,718; in Tennessee, 21,330; in Alabama, 7630; in Mississippi, 74,303, and in Arkansas, 13,617; while in all of these States the white population actually increased from eight to eighteen per cent. In none of the other Southern States, excepting West Virginia, which is not altogether Southern, and which is a mining State, did the Negro population increase more than nine and four-tenths, while in these same States the white population increased from twelve to forty-five per cent.

In contrast with this there have been rapid increases in colored population in the States of the North. For example, in New York State, the increase during the ten years which we have been considering has been from 134,000 to 198,000; in Pennsylvania from 194,000 to 284,000, in Ohio, from 111,000 to 185,000, in Illinois from 109,000 to 182,000 and in Michigan from 15,000 to 60,000, or to estimate this increase by percentage, the increases have been in the five states mentioned, forty-eight, forty-six, sixty-seven, sixty-seven and three hundred. These are the states with the largest increase, but others show a similar tendency.

The meaning of these figures seems to be fairly clear, namely, that there has been a tendency for the colored population to decrease in the Southern States in proportion to the white population, but to increase rapidly in the North. Peoples move so slowly and developments are so gradual that it is impossible to tell what the future will be, but it looks as if in future time, the question of the colored people will no longer be a peculiarly Southern question, but that it will be distributed over all of the United States. Of course, this change will be slow, and there may be reversals to this tendency, but present indications point in this way. Although this may seem to many in the North to present difficulties, and although we may wonder as to the effect on our own neighborhoods of an increased colored population, yet it is evident, when considered from the broad point of view, that a people such as the colored people who are not increasing as rapidly as the whites will present fewer difficulties in the future to our country as a whole if they are distributed so that there is not an overwhelming proportion in certain communities. Their voting strength in many states will enable them to defend their rights, which in some places the white politicians seem to be so ready to take away from them, and, on the other hand, they will not present in other places such a large proportion of ignorant and purchasable votes that those, who are seeking to improve the evils of corrupt political machinery, despair partly on account of them. We may be sure, also, that as the colored population comes into contact gradually in different places with a constantly superior school system and with other surroundings, that are better than it usually has at the present time, it will improve.

It has been said that the movement of the Negro from the South, is partly because he is not succeeding as a farmer. A study of the United States Census of 1920, however, does not seem to confirm this. If, for example, we take into account the increase of acreage of farms from 1910-20 which are operated by colored farmers, we find that the Negro

acreage has increased, while the white acreage has decreased, in the States of Virginia, North Carolina, South Carolina and Louisiana. Only in Florida, Mississippi, Arkansas and Oklahoma has the acreage of colored farmers decreased while the acreage of the white farmers has increased. There has been a decrease in the acreage of both colored and white farmers in Delaware, Maryland, Georgia, Kentucky, Tennessee and Alabama, while in Texas there has been an increase for both groups.

When we consider the percentage of increase of white and colored farmers during these ten years we find that the relationships which we have just noted in acreage are not very different. In North Carolina, South Carolina, Arkansas and Texas there is some slight increase in the percentage of the colored farmers as compared with the white. In Florida, Alabama, Mississippi and Oklahoma the increase is in favor of the whites. In the other Southern States there is very little change in the relative percentages.

It is probably not because they have been particularly unsuccessful as farmers that the drift of the colored people has been to the North and to the cities. Their drift toward the cities has not been materially different from that of the white population, and it has probably been because of increase of industrial opportunity, and because of educational and other advantages especially when contrasted with their ill treatment in certain sections of the South. We have in the North, at the present time, the largest Negro city populations in the world. The largest Negro population among the cities of the South is in New Orleans with approximately 100,000; the next is Birmingham, with 70,000. In contrast to this the Negro population of New York City is 152,000, Philadelphia, 134,000, Washington 100,000, Chicago 100,000 and Baltimore 108,000.

To those who see in this only social and economic significance, it is interesting, but to others it has significance that is even deeper. It seems as one considers the development of the movements of peoples and nations over the whole world and the gradual increase in civilization and in moral standards and religious ideals from the time before there was history until the present time, a natural part of God's plan for the development of all of his peoples and for teaching them to live in closer harmony with each other.

JOHN T. EMLIN.

JAPANESE NOTES.

Tokyo Address, 30 Kouncho Mita Shiba, Tokyo.
BIZENMACHI, Mito, Japan.
Third Month 17, 1922.

DEAR FRIENDS:—

Just before packing away the Edison-Dick Mimeograph, for moving to Tokyo I want to write you another letter. I would like to sit down and write to each and all of you with a pen, so that you might feel a more personal touch with us, but you can readily see how many hours of work that would entail. So please consider this just as personal and informal as you can.

Since this letter is to go to some of the members of our Philadelphia Mission Board, I wish to say in the beginning how much we have appreciated this mimeograph. It would have been quite impossible to carry on the correspondence we have without it. It does such good work and is so little trouble, too, that it is a joy to work with it. I said we are thankful because not only our household but all members of the Mission have access to it. Rosamond Clark has done two large pieces of work on it for other members of the Mission. We are suggesting that the machine be installed in Rosamond's room, with her typewriter and other office equipment which we have and which can be assembled for her.

For the past month and more we have been quite busy with farewell parties. You know how famous the Japanese are for this sort of thing. It is difficult to tell how much of this is due to custom and how much is really meant. But as long as the "foreigner" does not know he may assume that it is meant and feel good correspondingly. We had to give some

of these parties, too, and I am sure we did not do it because of any subjection to Japanese social custom. We wanted to express, in even a small way, our appreciation of the extraordinary kind treatment we have received while in Mito. Our dinners fell into five general groups: dinners or entertainments for business men and officials who attend the "Mito Social Club," for teachers of the Mito Junior College, for teachers of the Middle Schools in Mito, for various groups of Young Men, such as members of the city and Junior College of Y. M. C. A.'s, the "Friendly Inn" (Yuai Ryo), Friends' Dormitory boys and others and for members of the local Friends' Meeting with whom we have had special contact. Just now many of these people are inviting us out to dinners, so considerable time is consumed in simply "being Friends."

Just recently we had the good fortune to have Dr. Henry T. Hodgkin and wife with us. They came to Mito for a special meeting, or three meetings, with members of the Japan Yearly Meeting of Friends. We concentrated efforts on this occasion, making rather a large event for the Friends here. We had a special dinner at the city Auditorium which was attended by the Governor, Mayor, President of the Chamber of Commerce, heads of banks and other officials, teachers and business men. Christian workers and evangelists were also present. The Provincial Government paid for more than half of the expenses and generally aided in giving Dr. Hodgkin a good hearing. His address here was a straightforward appeal for the abolitionists' position regarding International Peace and the abolition of war. On the same evening he spoke on Christianity and Social Reconstruction at the Friends' Meeting house. The house was full and the audience most attentive. The following day was given to Friends' work and principles, with the exception of the evening session, which was given over to a moving picture show on Social Welfare, conducted by the Provincial Government.

We leave Mito with regret, but have no question that it is the right thing to do, since there is no money to go ahead with the plans we had for this place, and there is provision for such work in Tokyo. Also we will be able to help in the immediate problem of finding and training workers for out-stations in Friends' Centres. We hope our new residence and the dormitory will be done by the middle of the autumn term of school.

With sincere regards and best wishes for you all, I am,
THOMAS E. JONES.

IDEALS AND PURPOSES.

The first purpose of the Yuai Ryo is that of Fellowship. Every effort is made to keep the size and character of the dormitory such as to contribute to the largest measure of fellowship. With present equipment it is considered impossible to accommodate more than ten students and maintain this ideal of brotherhood.

There is no designated head executive committee or other administrative body in the dormitory. The entire group freely discuss and determine all matters concerning the general welfare. Matters of attitude and policy are usually determined in informal social meetings held around "hibachi" or table, after supper each evening. A unanimity of opinion is sought in all decisions.

A foreigner has general supervision of the dormitory and consults with the members in all matters that affect policy and general welfare of the group. His place is not that of a ruler, however, but an associate. He plays, eats, sleeps and generally lives with the students as far as the desire and his time permit. In every way he tries to become one of them and they one with him in living the highest and fullest life together.

The members of Yuai Ryo recognize that our first desire is to become good students, and to maintain a high standard of scholarship. Therefore no one wishes to interfere with the study hours of others. Our motto in this matter is "To Be Considerate of Others."

All members of Yuai Ryo believe play is a valuable asset

in our life together. Besides a play hour each evening after supper, we devote Seventh-day evening each week to some sort of recreation.

The members of Yuai Ryo believe religion has a place in the lives of students. They approach the study of Christianity and all other religions with an open mind, willing to be lead by the truth into the acceptance of God as the guide and ruler of their lives.

THE PRESENCE OF GOD.

*Lines written by a Conscientious Objector in
Pentonville.*

No loneliness in solitude;
No thronging in the crowd;
No terror in the darkness,
No blindness in the glare;
No wasting in the wilderness;
No fretting at the eall,
No dreariness in waiting,
No drudgery in toil;
No dull despair in poverty,
No pompous pride in wealth;
No treacherous doubt in weakness,
No vanity in power;
No boasting in the pride of life,
No haunting in its gloom,
No mocking in its laughter,
Nor bitterness in death.

THE BALTIMORE CONFERENCE.

(Concluded from page 556.)

The entertainment planned for the evening was novel to many of us. The Maryland Casualty Co. had generously offered the loan of their large assembly hall, comfortably seating 1200 people, and here was given a pageant illustrative of a dozen scenes in the life of the Society of Friends. If you or I had been asked to select the twelve events in Quaker history for this programme, I fancy our lists would not have been identical with the one presented. All would, however, probably have included the opening and the closing pictures. The first, George Fox, a youth of striking personality and presence, the centre of a group of attentive listeners drawn from among the ordinary men and women of his time, for the other we would surely all have chosen to portray some feature of the work in France, Germany or Russia, under the Friends' Service Committee. Every seat was taken in the hall and probably not a few citizens of Baltimore, who knew very little of the Society of Friends, went home with a clearer picture of what we stand for, and I fancy many of them felt an interest awakened by the pamphlets and folders which were distributed at the exit doors.

Seventh-day was the red letter day of the Conference.

Is there anything more attractive than to find yourself one of a party of congenial friends bound for an all day's cruise with a worth-while object ahead of you? This was what our good hosts had planned for our enjoyment and every feature worked out most completely.

Some miles below Annapolis, on the west shore of the Chesapeake, the West River, after many windings, finds its exit into the bay. This river mouth was our Mecca. A hamlet of a few scattered houses, close to the shore, and a country road leading back a mile to a low knoll shaded by red oaks, were about all that many of us would have noticed had not our appetites been whetted by what we had recently read, and had not those well-posted in local geography shared their knowledge with us.

We shall always recall with peculiar satisfaction the pleasant conversations we had on that boat ride, first with this group of six or seven, and then with that, but the landing-place once reached, the real Quaker history that had called us to Baltimore began to unfold. George Fox devotes much less than one page in the two volume Cambridge Edition of

his Journal to the event we were now celebrating. His own words modernized will tell the story. He had been six weeks in the voyage from Jamaica. The passage had been so boisterous that they "admired the Providence of God who preserved them."

The first Quaker missionary to Maryland was an ancestor of the Friend with whom I had come to Baltimore. Josiah Coale and Thomas Thurston are names with which the historian must wrestle if he gives an honest picture of those early days. They were both in the colony years before George Fox, and to their pioneering work is due the fact that there was a meeting gathered in the Fourth Month, 1672, to greet Fox and his companions as they came to land at the mouth of West River.

Other Friends had traveled up and down the coast, stopping at the settlements in the various colonies, and had done much to encourage the religious zeal of the people already quickened by the labors of Coale and Thurston, but there were two who claim special prominence, they were John Burnyeat and William Edmundson, men as different in type as possible for men to be, each at this time about forty years old, both having been ministers of the Gospel for the past fifteen years. To this group of three, now all in Maryland, Fox, Burnyeat and Edmundson is largely due the open-mindedness of the authorities toward the Friends; for with their coming there had been a change of attitude, harshness giving place to kindly treatment.

This is virtually all that George Fox says in his Journal of the meeting in question. "Here we found John Burnyeat, intending shortly to sail for England; but on our arrival he altered his purpose, and joined us in the Lord's service. He had appointed a general meeting for all the Friends in the province of Maryland, that he might see them together, and take his leave of them before he departed out of the country. It was so ordered by the good providence of God, that we landed just in time to reach that meeting, by which means we had a very seasonable opportunity of taking the Friends of the province together.

"A very large meeting this was, and it held four days, to which, besides Friends, came many other people, several of whom were of considerable quality in the world's account. There were five or six justices of the peace, the speaker of their assembly, one of their council, and others of note, who seemed well satisfied with the meeting. After the public meetings were over, the men's and women's meetings began, wherein I opened to Friends the service thereof, to their great satisfaction."

Again to return to our narrative. Most of the four hundred and twenty-five who had come down the bay on this excursion, both hosts and guests of the occasion, were soon ashore and the long line of pedestrians called the astonished natives to the doorways of the little frame cottages. A walk of a mile brought us to the first bit of raised ground we had come to and here to the right on a wooded knoll, a fence inclosing about an acre, there was a graveyard, the only evidence left of that great day so long ago, when the whole countryside turned out and swelled the company to many hundred. We had no speech-making under the trees, there had been a recent rain, the ground was damp, and benches and chairs could not have been provided without great effort.

We planted an oak sapling, brought from a nearby plantation, rambled among the marked graves and allowed our thoughts to picture, as best we could, the scene when Fox and his comrades preached to the great crowds that must have circled about them. I fancy the impression this little scene has made upon most of us will be the most indelible of all that we saw or heard. In its loneliness and poverty, there was a charm that nothing else in the whole programme afforded; to one, at least, it was the feature that would have been most missed, if omitted.

But while there were no addresses given here, the programme included a meeting, and we traveled back to the little town, where, in a hall that crowded to its limit two hundred found

seats, and the rest either stood or went back to the boat, we listened to two scholarly addresses: "The Founding and Development of Quakerism in Maryland," by Lucy M. Thurston, of Baltimore, and "The Influence of Friends on Colonial Life," by Elbert Russell, of Philadelphia. These addresses, as also those that preceded them on the previous days and those that were to follow on the morrow, we trust will all be published. The ride up the bay in the evening light was restful and altogether pleasant and the day closed with nothing to mar its completeness.

On First-day large congregations gathered in the meeting-houses and to borrow language used by George Fox, two hundred and fifty years before, "Truth reigned and Friends were greatly refreshed." In the afternoon, Governor Sproul, of Pennsylvania and Jesse H. Holmes, of Swarthmore, both addressed the Conference and in the evening the programme was brought to a fitting close in an address by Rufus M. Jones, of Haverford, "The Message of Christ to the World of Today."

It would be unfair to extend the limits of this paper to include even a remark on these three addresses. The Conference was over. It had been an inspiration to all of us, I trust. Our little party was soon turned homeward, and as we passed in rapid succession the places we had seen on our way down, our thoughts, during the pauses of our pleasant conversation, may have turned to the past Quaker history of the country through which we were traveling, where we were passing on the average a Friends' meeting-house in every three miles of the way. There will be no moral added, but the simple statement of a fact that had our route been to the Lancaster Pike from Philadelphia, or up the Schuylkill Valley, or directly north from City Hall or had we crossed the Delaware and chosen any of three or more routes in New Jersey, we would have repeated in good degree what we had found on the road between West Chester and Baltimore.

D. H. F.

CHILDREN'S CORNER.

TURNERS OF THE OLDEST CHEEK.—[Our attention has been called to the article in *The Survey* from which we have made the extracts which follow.—Eds.]

It is only ten miles by the sign-posts, twenty minutes by the watch, from the railway station to one of the Huterisch colonies. But sign-posts and watches are not the truest standards for measuring space and time, and many a one who has traveled that ten-mile stretch of road knows that he has sped five thousand miles eastward, and four hundred years backward, and that the end of the journey left him not in the valley of the Jim in South Dakota, but in some valley of the Inn or Isar, in a hamlet of the early fifteen hundreds.

Perhaps one of the oldest communist societies in existence, during the four hundred years since they left the home they shared with Jacob Huter in the Tyrol, the Huterisch people have never deviated from the pattern he set. Their houses are still built as they built them then. Their clothes are still made in the same fashion. Even the details of each day's routine have changed but little. They are distinctly not of the Twentieth Century, not of America. And yet the words "old-fashioned" and "foreign" in no way describe them. It is rather the thought of timelessness, of the fundamentally universal, that I associate with them—the thought that the old masters bring to us in their pictures belonging to no time or place, but to all times and places. The girls, dressed like their mothers, quaint little women in long, full skirts and aprons, with folded handkerchiefs covering their hair, which is primly parted over such pretty faces as I have seldom seen.

I have come to know them well, and have marveled to see how wrong an impression could go forth of so kindly and so deeply Christian a people. Fifty years they have lived in America, patterning their manner of life after that of the earliest Christian disciples, holding their possessions in common. Progressive in the use of modern machinery, they have diligently developed some of the finest farm lands in America.

Yet they have been so quiet and unobtrusive that we were not aware of their presence until, during the war, they were brought before the courts, fined, imprisoned, and at last, by these things, forced to begin upon another exile. After four centuries of seeking they have not yet found the country where they may freely insist that it is a sin to fight. After seeing how much we had misunderstood this people, I grew eager to read their history carefully. I remember the one condition the teacher laid down before he lent me the book of their old records. He said:

"In this book you will find that we passed through many hardships, and sometimes there were tortures. There are some of these which I should not wish you to read or to tell any one about, lest they should think we were nourishing a spirit of bitterness or hatred against those among whom we have lived."

I have found many chronicles of the first two hundred and fifty years of their wanderings, but only the most meager details as to the hundred years' sojourn in Russia. I knew there were those still alive in the colony who were twenty or thirty years old when they left Russia, and I urged some of the younger men, who could understand the speech of their elders as I could not, to gather up their recollections for me. I said I would come out for two weeks in the winter when their work was least pressing if they would let me board with them. When I asked the pastor, who is also the "boss" of the colony, for permission to come, he said:

"Yes, if we are still here."

"But will you not surely be here?" I asked.

"We are waiting most intently for permission to enter Canada, and if the permission comes, we shall go at once. You know a part of our colony went during the war, and our families are greatly broken up. Other colonies went in a body."

I remembered how they had been dragged to court and accused of following a "black book," and that when this book was ordered to be translated so that all might see the blackness of its contents these were found to consist of "Thou shalt not kill," "Resist not evil," "If thine enemy hunger, feed him," and "If he smite thee on the one cheek, turn to him the other also." Black doctrines, indeed, and quoted from a dangerous Leader. I remembered that they had been accused of being not a religious, but a business organization, of being stingy and unpatriotic because they had not bought Liberty Bonds, although they had offered money to the government generously for anything except war. I remembered how the young man who piloted me to the door had been put in prison for his faith and that another had lost his life there because he refused to carry out military orders. Although the pastor said not one word of harshness or blame, I did not wonder that they wanted to go, but I told him how intensely I hoped they would not do so. When America adopts a non-militaristic policy the country will find a new reserve of strength in these and like people who here in the Middle West have stood even to the point of death for that which the rest of us are just beginning to see.

It was in 1520 that the Huterisch church had its beginning. Luther had led the movement of church reform, but there were those who felt that he did not go far enough, and who wished to return still farther toward the primitive simplicity of the apostolic church. These people were called Anabaptists, and there were some forty sects of them, each differing slightly from the others in the way it felt its ideals should be expressed. The feeling that the shedding of blood in battle was directly against the principles of Jesus characterized several of the Anabaptist sects. Because of this they met the most violent opposition, equally from Catholics, Lutherans and Calvinists, and especially from government officials. Within the first five years of their history a thousand of them had been put to death in the little section of Europe which marks the birthplace of the Huterisch church, and includes a part of Switzerland, of southern Suabia, Bavaria and the Tyrol. I smile when people speak of the Huterisch folks as slackers and

cowards in war. Soldiering meant at least a chance of life for them—if they died, perhaps a speedy and easy death. This they refused, although refusal meant certain death to them—a death of such torture that one may not describe what they suffered. The men after slow torture were burned at the stake. The women were drowned in sacks in the rivers and lakes.

After the awful persecution of those early years the people ran higher and thither into exile. A large band of them fled to Moravia, and because of the extreme dangers surrounding them adopted the communistic form of life, just as the early disciples had done. Jacob, by whose name the church has always been known, became their greatest leader. He was afterward burned at the stake, in the year 1536.

(To be continued.)

AT QUARTERLY MEETING IN OHIO.

The morning of Fifth Month 13th found many of us at Quarterly Meeting in Salem, Ohio. Perhaps there was, in many minds, as we came from the four or more different neighborhoods, some shadow of discouragement. As we settled into the silence of a Friends' Meeting, along with the duties and the privileges of the present hour, I was made to remember, in love, many who formerly met with us, who have gone to their eternal home.

There was brought to my remembrance, too, many who still live in distant places; and however pleasant may be their present surroundings and however they now feel themselves to be in their proper places, they yet remember us, and some of them send greetings of interest and concern to us at times, and many of these, I am sure, want to hear what our Quarterly Meeting was like today, what concerns arose and how it compared with the meetings we used to attend in the years long gone.

The first speaker was Max I. Reich, who has a minute for service among Friends in Ohio. He quoted "What is man that thou art mindful of him, or the son of man that thou visitest him?" "Man is a veiled mystery," a "spiritual being in the clay tabernacle." "The man that survives death is spiritual." "Created in the beginning in the same way as the creeping things of earth, we have in us the pull of the beastly nature, and the angelic, the Christlike impulse after heavenly treasures."

"When the prodigal, in the far country, sustained the animal part with the hucks among swine, there came to him the Christlike resolve, 'I will arise, and go to my father.'" "'Created a little lower than the angels', man was given the capacity to understand, to enjoy, to look up and adore." A deep analysis of man's nature was followed by his concern for us that we fulfil man's higher destiny. "Jesus came glorifying God the Father, where he had dishonored him," "It is the beast in us that ought to be crucified."

"It is the angelic life, the Christ life that ought to be nourished and built up in us."

Rachel E. Cope followed with an exhortation that we dwell near to Him who is our God and our father's God; reminding us that we should "work while it is called today, for the night cometh, wherein no man can work."

Esther Fowler arose with the words, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." In the course of her earnest appeal for right and for truth she said, "The one thing needful, is to live according to the will of our Father in Heaven."

Ellwood B. Conrad began with "Heaven and earth shall pass away, but my words shall not pass away." He also quoted, "He that heareth these sayings of mine" and brought into vivid contrast the works of the foolish man who built upon the sand, and the wise man who digged deep and built his house upon a rock, and when the floods came and beat upon his building it fell not, because it was founded upon a rock. He said, "The best thing that ever happened to me was when I gave up to serve the living God, and I felt a call to extend His blessed invitation, 'Come unto Me.'"

Cyrus Cooper knelt in an earnest supplication that Divine

blessing be ours, and that we patiently seek after durable riches and righteousness.

The concluding exercise of this solemn and favored meeting was when the partitions were about to be lowered, Max I. Reich revived the language, "Behold, I set before thee an open door," and in a very few well-chosen words he pointed his hearers to Christ, the Door. The meeting for business, which followed, did not develop much that was new or unusual, but I especially remember it because of the appointment of a committee to assist the clerk of the meeting to prepare and forward to our Senators from Ohio, and to two of our Representatives in Congress, a letter of encouragement and commendation for the part they had each one taken on the important subject of law enforcement, and also for the expression of unity and encouragement for the visiting Friends from Philadelphia Yearly Meeting.

GEORGE G. MEGRAIL.

WESTTOWN SCHOOL NOTES.

On a recent Seventh-day a meeting of the Pennsylvania Forestry Association was held at the School. About thirty were in attendance, including Joseph T. Rothrock of West Chester, and Henry S. Drinker, formerly President of Lehigh University. After visiting the Painter arboretum near Lima in the forenoon, the members of the Association had lunch at the Farm-house, where their business meeting was held. In the afternoon they inspected the Westtown arboretum east of the soccer field, set out an evergreen tree at the edge of the woods, and also visited the pine setting and the orchards.

The School was recently privileged to have a visit from the three representatives of the Women's International League of Peace and Freedom now in this country: Gertrud Baer of Germany, Annot Robinson of England and Thérèse Pottecher-Arnould of France. They took supper at the Farm-house, spoke to the School for a half hour in the Library, and then hurried on to a later meeting in West Chester.

The children from "The Shelter" at Cheyney, with their teachers and several of the Committee in charge, recently had an afternoon picnic at the Lake-house.

Once a week during this term the School partakes of a "Russian supper," consisting only of soup and brown bread. The difference in cost between this and the regular meal otherwise given is to be contributed to the work of the Service Committee in Russia. It will probably amount to nearly two hundred dollars in the course of the term.

The following have been chosen to read essays at the Commencement exercises Sixth Month 14th:—Hugh Borton, of Moorestown, William F. Satterthwait, of Burmont, Marion H. Cowperthwaite of Haddonfield, Marion Rhoads of Wilmington, with Edward S. Wood of Riverton as Valedictorian.

The Athenian and Brightonian Literary Societies have given public programs on recent Seventh-day evenings, the former presenting scenes taken from our Quaker History, the latter acting out scenes taken from the writings of Mark Twain.

The following, because of high scholastic attainment, have recently been elected members of the *Cum Laude* Society, an honor society in secondary schools, corresponding to the *Phi Beta Kappa* of the colleges—Edward S. Wood of Riverton and Charles R. Tatnall of Wilmington. In connection with their admission to the society, and the presentation of their "key," Richard M. Gummere of William Penn Charter School made a brief address.

The School base-ball team has had a successful season thus far, having defeated by rather large scores Wilmington Friends' School, Swarthmore Preparatory, Chestnut Hill and Williamson School. Our track team won in a good dual meet with Williamson School. Our tennis team lost its first match to Hill School, but won from Wilmington Friends.

G. L. J.

OPEN thou mine eyes, that I may behold wondrous things out of the law.—(Ps. 119: 8.)

THREE "PUBLISHERS OF TRUTH."

Those who were present at the large meeting held in the house at Fifteenth and Race Streets, Philadelphia, on the evening of Fifth Month 18th, had the pleasure of hearing and seeing three notable women, who are traveling and speaking in the interests of world Peace—Thérèse Pottecher-Arnould of France; Gertrud Baer of Germany and Annot Robinson of England. All three are connected with the Women's International League for Peace and Freedom, and are working to unite the women of the world for Internationalism and universal Peace.

It is a tribute to their work that a group of men who heard them speak in Boston lately, have asked if it might be possible for them to remain here until the autumn, and then address all the Rotary and Kiwanis Clubs of the country. This, however, they cannot do.

The French lady, who spoke first, at the meeting, held under the auspices of the two Yearly Meetings' Peace Committees of Philadelphia on the 18th, referred to the banding together of women to promote Peace and Good-will, and the better understanding of Patriotism. She described the difficulty of such work in her own country. "But often, she believed, prejudices can be removed until 'we see only the human being' instead of the enemy." Since Dr. Nansen has described the suffering in Russia to the French people, and made them really see the conditions there, the French relief work for Russian children has advanced wonderfully.

The young German woman began by speaking of the gratitude of the German people to Friends. "Although she knew 'the Friends do not like to hear about their own work,' she was glad they had consented to have a street in Frankfurt called 'the Quaker street,' 'so that our children may have the remembrance of you.'

She gave a charming account of the young people's movement in Germany, comparing it to what Carolina Wood had told them of the lives of Friends, in the desire to escape from the turmoil of the cities where (as her quaint wording put it)—"The human being within them will be greatly crushed by their daily life"—into the country places where they can live a more simple life.

She told us also of the schools which have been started since the war, where the teachers may "have their own way of teaching," and though the school equipment is furnished by the State, "the State no longer interferes."

The "League of War Opponents," and other pacifist organizations in Germany were briefly described, and she closed with the words, "Above all nations there is humanity."

The English lady—a finished public speaker—first called our attention to the ineffective position in which all pacifist organizations had been found during the great war, when they could do war relief work, but were unable "to create public opinion," and she questioned whether if another should come we would be any stronger. It is not enough "to hope for Peace." We must "do hard thinking, and do it now."

In England they have had some "compulsory education" on the evil effects of war, and it has produced a group of brilliant and convincing writers, and among the working people definite results, such as the "Councils of Action," which prevented war with Russia. She pleaded with us not to be afraid to let our opinions be known; to "garner the thinking, and get it expressed in our national life."

It was a privilege to hear these three fine women and to enter somewhat into their work and realize how far-reaching must be its power for good.

F. T. R.

PANDITA RAMABAI.

[The following, from *The Friend* (London) on Fourth Month 28th, will be of interest to the many Friends who have known of and helped Ramabai's work for the child-widows of India.]

A romance of Indian life is the story of Pandita Ramabai, who at the age of sixty-four, passed away last week. The friend of India's child-widows, she ranked in distinction, says

a *Times* correspondent, among the first half-dozen of the daughters of India. She was the daughter of Ananda Shastri, a learned Brahmin, one of the first Indians to believe in the education of women. He educated first his wife and then his daughter, the work being carried out for a time in a mountain jungle home. There Ramabai became familiar with Sanskrit, the Vedas and much early Indian lore. Lack of means, however, led her father to adopt the pilgrim life, and for seven years they wandered over the country, while the girl learned to speak and write Marathi, Kanarese, Hindustani and Bengali. When she was sixteen both her parents died, and for some time she continued to travel with her brother, seeking to promote the education of Indian women. Eventually, in 1877, in Calcutta, the learned men, after testing her acquirements, conferred upon her the title of Saraswati (goddess of wisdom) and she was allowed to assume the title of Pandita. Soon afterwards Ramabai's brother died, and a few months later she married a Hindu trader of advanced ideas, Baboo Dass, M. A. In less than two years, however, he was carried off by cholera. In 1883, Ramabai, with her little daughter Manoramabai, came to England to receive Western education. Embracing Christianity, to which she had been previously inclined, she studied for a time at Cheltenham College, at which she was subsequently appointed teacher of Sanskrit. In America, she afterwards enlisted much sympathy and initiated a scheme for educating Hindu girls, particularly child-widows. In 1880, with American aid, she opened a school in Bombay for high caste Hindu widows (soon removed to Poona). In the 1807 famine she visited the affected districts and rescued 300 high caste girls from a life of shame. The school and home she opened for them became known as Mukti (Salvation), while a third school and home is called the Kripa Sadan (Home of Grace). For many years past in these institutions more than 2,000 women, most of them widows (many of them saved from degradation, and all from the hardship incidental to the Hindu widow's lot), are maintained on a basis of self-help. The Mukti is socialistic in working. Its inmates grow their own food, weave their own cloth, manufacture most of the simple articles required, conduct their own education, all under the inspiration hitherto of this woman of genius, this practical mystic. The ideal of life in the home is not ascetic, nor are its inmates out of touch with the outside world. On the contrary, they travel on missionary work not only locally, but also far afield. As they go forth to the responsibilities of varied vocations or married life, others take their place. Ramabai, who was awarded the Kaisari-i-Hind medal in 1910, lost her best helper in her daughter, who died only last year.

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NATIONAL CONFERENCE OF RELIGIOUS BODIES.

Who hold that Peace between nations can be maintained by following the teachings of Jesus.

To be held at Bluffton College, Bluffton, Ohio, Eighth Month 4th-7th, 1922.

About two years ago the American Friends' Service Committee minutted its approval of a plan to call together for a national conference all the religious bodies who by creed or practice bear testimony that all war is un-Christian. Plans have now materialized; and the meeting is scheduled to be held as indicated above. A committee of invitation, consisting of representatives of the three groups of the Society of Friends, the Schwenkfelders, Mennonites and Brethren, will constitute

a committee of arrangements; and the plan and program of the conference will be announced within a short time.

The object of this conference, as stated in the invitation, is: "(a) To bring together for a season of conference and prayer representatives of all who profess discipleship of Jesus Christ and who hold that war has no place among Christians.

"(b) To discuss ways and means of furthering this Christian principle outside the respective denominations participating in the conference.

"It is not expected that any formal, permanent organization will be effected. It is to be a meeting for prayer, for cultivating a spirit of closer fellowship among all of these more or less closely related bodies and for conference."

This is the first time that an attempt has been made to get together the groups of people who bear a like testimony in regard to war. If the world is to be rid of war, it must come about through the influence of the Holy Spirit. "There is none other name under heaven given among men, whereby we must be saved."

Further announcements concerning this conference will be made from time to time; but the call is issued now for Friends to join in prayer not only that the spirit of Christ will be present in the meetings when held, but that all who follow the Prince of Peace may be united in His service.

COFFEE FOR HAY.

Sonia Sapir is just a Russian girl—English born, because her parents were political exiles of the Czarist days. She is a member of the English Friends' Unit, and serves as interpreter, investigator, organizer, and nurse.

Last fall it became apparent to the workers that if the food was to be distributed to the outlying villages in the famine area, it would be necessary to buy hay for the camels and horses; otherwise, the animals would not live or be strong enough to do the work. Arrangements were made, therefore, for Sonia to take about 3600 pounds of coffee which had been contributed by English firms for relief work, down to Tashkent in southeastern Russia to trade for hay.

She left Buzuluk on First Month 5th. One hundred and twenty miles down the line her car developed a hot box and the train crew detached it and left it on a siding. Sonia, however, found a free locomotive in the yards at the little station. She climbed into it, and directed the engineer to run back twenty miles to where she remembered having seen an empty car on a side track. She commandeered it, transferred her coffee bags and directed the engineer of the free locomotive to take her on down the line. She reached Tashkent on the 30th, and began her bartering for hay. In her report she stated that coffee was not in as much demand as green tea, "so I walked about and asked 'Who wants coffee?'"

Two weeks later she started with twenty-two cars of hay to Buzuluk. For every pound of coffee she had secured 35 pounds, or, altogether, 126,000 pounds, of hay.

One of the American workers (not a Friend), in commenting upon this, wrote:

"The Quakers are resourceful in utilizing the gifts that come to them. The moral may be: Give something, and the Quakers will somehow use it. They will turn cotton prints into June clover, green tea into barley for human feeding, scented toilet soap into wheat for autumn sowing. And if they must have cucumbers and carrots to fight the scurvy this summer, you may hear that they have bought it in Turkestan with dress tweeds and colored woollens. . . . But trips to Tashkent are difficult and dangerous and for every one it needs a Sonia. And Sonias are not made in a day, even in Revolutionary Russia."

RELIGIOUS WORK IN GERMANY.

"The Monthly Meeting in connection with the Wilhelmstrasse Meeting for Worship (Berlin) is of great interest. It has builded a way into the life of the community. It is carrying on a steady effort at Russian relief work and other practical

matters, as well as a study circle. Its last meeting reports twenty present."

"There is a small but growing nucleus of German members. No one has ever been urged, to my knowledge, to join the Society. These memberships are entirely a personal response to a sense of need. I welcome this fact, because it is creating a group with a common responsibility around which a German religious society will grow and adapt itself to meet its own needs."

"The lines of right development in respect to Quaker needs in Germany seem gradually becoming clear. Groups at Elberfeld, Berlin, Charlottenburg, Frankfurt and Darmstadt, with many individual links in all parts of Germany, indicate a growth which is entirely normal and healthy. Friends are responding to a searching. As way opens the door the growth will be natural and have German rootings."—(Extracts from *Report of Carl Heath*.)

NOTES FROM RUSSIA.

Methods of Distribution.—Under the system adapted from other fields, it is possible to tell where every pound of food has gone, not only what volosts have received it, but also what villages and kitchens. It is also possible to tell the name of every child who has received a ration. Supplies are carefully checked out, and reports are received from local authorities, showing careful checking upon receipt of supplies. There is no foundation for statements that supplies are not reaching the people or are being sold in the market, etc.

Seeds.—The first shipment of garden seeds reached Moscow the first part of last month. Advice from Reval stated that the Soviet authorities were shipping the much-needed garden seeds in ahead of their own food supplies.

Clothing.—All clothing received has already been distributed. Some bedding has been obtained from the A. R. A.

Clean-up Campaign.—To prevent serious epidemics, a general clean-up campaign has been inaugurated, beginning with Sorochinskoye. The city was divided into districts with a captain at the head of each with twenty men under him. These men are to bury the dead, cart away filth, and spread lime over what cannot be removed. Every householder has been notified to clean up his premises. The cleaning squads are to be given a ration so that they will have strength for the work.

Needs.—The need for food continues. Letter of the 14th ultimo says: "Conditions grow steadily worse in the district and we must feed a larger number if we are to meet the situation."

It is too early to know what the harvest will be. The prospects are that there will be a small crop, because of the small acreage planted. In addition, the shortage of animals and machinery, together with the weakness of the people, makes a good crop unlikely.

People are in desperate need of clothing. There are 90,000 children who need undergarments. Bedding for 2000 beds in children's homes and hospitals is needed. Sheep have disappeared, so there will not be wool to spin next winter. No flax can be planted.

The need for medical supplies is unlimited. The simple things, soap, vaccine, quinine, sheets and blankets are needed in great quantities.

Moscow Milk Distribution.—The discontinuing of milk distribution in Moscow has brought about a serious situation. There is no fresh milk supply and the children are suffering severely from the lack of all kinds of proper food. It is hoped that funds will be forthcoming for the continuation of this work from both English and American Friends.

SHIPMENTS received during week ending Fifth Month 20, 1922—131 boxes and packages, 6 anonymous.

Contributions received during week ending Fifth Month 22, 1922—\$10,248.06.

FRIENDLY NEWS NOTES.

SUMMER (1922) Schedule of times for holding Meetings: for hour and governing rules (except in instances herein noted) see 1922 Year Book or Moral Almanac.

If changes are made later, standard to daylight saving, or *vice versa*, kindly advise Wm. B. Harvey, 304 Arch Street, Philadelphia, at once.

1921 Year Book includes Book of Meetings.

Local Meetings for Worship	Monthly Meetings	
Arch St., Phila.	Arch St., Phila.	Daylight Saving Time
Twelfth St., Phila.	Twelfth St., Phila.	Daylight Saving Time
Powelton Ave., Phila.		Daylight Saving Time
Muncy	Muncy	Standard Time
Elklands		Standard Time
Exeter		Standard Time
Pottstown		Daylight Saving Time
Maiden Creek		Standard Time
Greenwood		Standard Time
Haverford	Haverford	Daylight Saving Time
Abington	Abington	Daylight Saving Time
Cheltenham		Daylight Saving Time
Frankford	Frankford	Daylight Saving Time
Norristown	Gwynedd	Daylight Saving Time
Germantown	Germantown	Daylight Saving Time
Media	Chester, Pa.	Daylight Saving Time
Chester, Pa.		Daylight Saving Time
Springfield, Pa.		Daylight Saving Time
Middletown		Daylight Saving Time
Malvern	Goshen	Daylight Saving Time
Concordville	Concord	Standard Time
Wilmington, Del.	Wilmington	Daylight Saving Time
West Chester	Birmingham	Daylight Saving Time
Birmingham		Standard Time
Lansdowne	Lansdowne	Daylight Saving Time
Westtown	Westtown	Daylight Saving Time
Coatesville	Bradford	Standard Time
Marshallton		(3rd First-day each Month, 2 P. M., Standard Time.)
Christiana		Standard Time
Downingtown	Uwchlan	Daylight Saving-Time
Kennett Square	Kennett	Standard Time
Parkerville		Standard Time
West Grove	New Garden	Standard Time
New Garden		Standard Time
Colora		Standard Time
London Grove	London Grove	Standard Time
Burlington	Burlington	Daylight Saving Time
Rancocas		Daylight Saving Time
Tuckerton		Standard Time
Crosswicks	Chesterfield	Daylight Saving Time
Trenton		Daylight Saving Time
Mansfield	Upper Springfield	Daylight Saving Time
Fallsington	Falls	Standard Time
Haddonfield	Haddonfield	Daylight Saving Time
Newton		(No meetings in Sev- enth and Eighth Mos.)
Atlantic City		Daylight Saving Time
Moorestown	Chester, N. J.	Daylight Saving Time
Westfield		Daylight Saving Time
Mount Laurel	Evesham	Daylight Saving Time
Easton		Daylight Saving Time
Medford	Upper Evesham	Daylight Saving Time
Cropwell		Daylight Saving Time
Woodbury	Woodbury	Daylight Saving Time
Salem	Salem	Standard Time
Philadelphia	Quarterly Meeting	Daylight Saving Time
Abington	Quarterly Meeting	Daylight Saving Time
Concord	Quarterly Meeting	Daylight Saving Time
Cala	Quarterly Meeting	Standard Time
Western	Quarterly Meeting	Standard Time
Burlington and Bucks	Quarterly Meeting	Standard Time
Haddonfield and Salem	Quarterly Meeting	Daylight Saving Time

NEW ENGLAND YEARLY MEETING (Conservative) will be held as usual at Westerly, R. I. The Meeting for Ministers and Elders is held on Seventh-day, Sixth Month 3rd, the Yearly Meeting proper beginning on Second-day, the 5th. James M. Moon, of Falls Monthly Meeting, Pa., and William B. Harvey, of Westtown, are expecting to be in attendance.

J. HENRY SCATTERGOOD, of Philadelphia, has recently been elected a member of the Board of Trustees of Hampton Institute, Va. Chief-Justice Taft is President of the Board.

THE Service Committee has recently received the largest gift for Russian relief which has come to them. It was for \$65,000 and from a man who only last year gave \$50,000 for Poland. This gift will feed for one month two-thirds of the number of people in Russia whom the Service Committee is now feeding.

DUBLIN YEARLY MEETING convened on Fifth Month 3rd. Referring to Epistles received, it was mentioned that no Epistle had been received from California. George G. Williams said that such Epistle had certainly been written, as he was a member of the Epistle Committee. A large proportion of their members were not birthright Friends; the pastoral system was in vogue and there was very little silence in their meetings.

Letters were read from two other Yearly Meetings in America—Genesee, and Indiana (North A Street, Richmond). With the four letters read in the morning sitting, this made six from Yearly Meetings with which Dublin Yearly Meeting does not usually correspond. It was decided to send replies to these in exactly the same way as to the fourteen Yearly Meetings on the American Continent with which correspondence has been maintained for many years.

STATISTICS issued by Dublin Yearly Meeting include the following and show a membership on the thirty-first of Twelfth Month, 1921, of 2,282, an increase of 1 member for the year. Two hundred and thirty members are "non-resident in Ireland" and 199 are "practically withdrawn." In 1921, 2 members were married according to rule, and 13 not according to rule.

THE Committee having the care of the Children's Corner in THE FRIEND is only a very small one; its members are truly interested in the children of our Society and are eager to provide in their small Corner reading that is both profitable and interesting to these, the younger members of our meeting.

We are writing to thee to ask for suggestions along the line of our work; frank criticism will be greatly appreciated.

Would thee be willing to join our little group to prepare and select articles suitable for our Corner, or does thee know of some one peculiarly gifted along this line who may be interested to help us?

We meet for informal discussion and the planning of our work only four times in the year, so that the actual time spent in committee meetings is not great.

Will thee give the subject thy serious thought and from time to time send us interesting articles, either original or selected?

We shall be most grateful for any such assistance which we feel that you parents of little children can most ably render.

We are sending this brief but earnest appeal to you to whom THE FRIEND comes, hoping that by your co-operation we may be able to "brighten our corner" and to increase its value to our children.

ELIZABETH S. PENNELL, Wawa, Pa.,
Chairman Children's Corner Committee.

VIRGIL HINSHAW, Chairman of the National Committee of the Prohibition party, is a member of the Penn College, Iowa, graduating Class of 1900, and his interest in the great prohibition movement was first inspired by his mother at his boyhood home near Richland, Iowa. A few months ago he was sent to Austria in the interests of World Prohibition.

The *Christian Herald* has recorded some of his interesting experiences in Austria, one of which is that at Vienna he found that the leading political party in its last national platform declared for total abstinence and named prohibition as the solution to the liquor problem. As a result of his visit to the President's palace, an Austrian committee was formed for co-operation with the World Prohibition Federation.—From *The American Friend*.

The following Minute of the Library and Printing Committee of London Meeting for Sufferings was recently under review:—That gift copies of the New Part I of the Book of Discipline, "Christian Life, Faith and Thought in the Society of Friends," should be sent to the Clerks or Recording Clerks of all American Yearly Meetings, to the Recording Clerk of Dublin Yearly Meeting, to all Foreign and Colonial Yearly, General or Quarterly Meetings, and to Cardinal Bourne, the Archbishops and representatives of the leading Free Churches.

"SUMMER is upon us, and with it another big earthquake! Nothing was hurt here, but in Yokohama there was considerable damage, as well as among the flimsy buildings at the Peace Exhibition. Our newly raised scaffold-poles didn't come down, and the work is going on merrily. Fifteen members of the graduating class came to me last week by invitation to organize a weekly class in English Conversation. Three of these are now in Ume Tsuda's school, and one is attending another higher school. Of the others who could not come one is at the Women's University, and one at the Ueno Music School, and two or three hope to go on with their education in a year or two."—M. N. RHOADS.

TOKYO, Fourth Month 27th.

THOMAS MOTT OSBORNE, the former unconventional warden of the Sing Sing Prison, is opening a preparatory school for boys in the old Osborne home at Auburn, New York, his present residence. The policies of the school will be formulated

by the boys themselves, who will be allowed the fullest possible amount of control. He holds that scholastic institutions in America do not train for the responsibility of citizenship. "Osborne School" is so named in honor of his father and mother, whose home was a noted place of gathering for the early reformers in the suffrage movement. His grandmother, Martha Wright, was the sister of Lucretia Mott.

FROM the most recent records received it appears that there are 406 meetings in London Yearly Meeting. The total membership is 20,047, which is an increase of 53 for the year. One thousand, one hundred and twenty-six of these members are returned as residing abroad, but the addresses of 70 of them are unknown. Three hundred and nine persons have entered by conviction, the Quarterly Meetings of Lancashire and Cheshire, London and Middlesex, and Yorkshire being responsible for the largest accessions.

WHITTIER COLLEGE, Cal., has completed a successful campaign for a \$200,000 endowment. Practically all of the money was raised in Whittier. Rather more than half the total (including \$66,666 given by the Rockefeller Foundation) was given by non-Friends.

NOTICE.

A MEETING for Worship will be held at Parkerville, Pa., on the first First-day in the Sixth, Seventh, Eighth and Ninth Months and also on the last First-day of Ninth Month. The hour is 2.45 P. M. (Standard Time). The first meeting of the season will occur Sixth Month 4th. Any Friends from a distance desiring to be met should address Norris G. Temple, Pocopson P. O., Pa.

DIED.—At Winona, O., Fifth Month 17, 1922, ESTHER H. FOWLER, widow of John S. Fowler, in her seventy-seventh year; a Minister of New Garden Monthly Meeting, Ohio.

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1920 Fire Loss **\$350,000,000**

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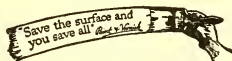
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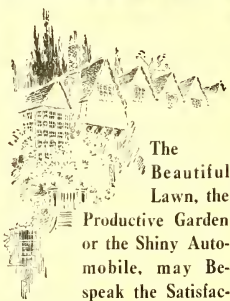
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WHAT PART HAS OUR TEMPERANCE ORGANIZATION?

A visitor to our recent Yearly Meeting remarked, not casually, but with an evident genuine sense of concern, that Friends had ceased to be solicitous in regard to the use of intoxicants. "When I was last with you," he said, "a definite inquiry seemed to be made among your male members; this I understand was extended to include your entire adult membership. Then, too, you had in every Monthly Meeting a committee under appointment to promote temperance or prohibition sentiment in all your neighborhoods. Now I note that all you do is to make a summarized answer to a set query, that is so framed as to be in harmony with the Eighteenth Amendment to the Constitution. If this is all you are doing, it seems to me," he further said, "that you have fallen short of a duty, and are unworthy successors of your fathers who really added something to the prohibition sentiment of the country."

It was not difficult to enlighten our critic, who admitted that he had placed us in an unfair light. The conversation that followed was responsible for certain generalizations, which, while they showed plenty of cause for honest concern on the part of prohibitionists, revealed certain hopeful or at least alleviating circumstances that are often not considered.

These striking head lines appeared in a prominent *daily* some months ago: "Less Crime and Increased Savings were in 'The Wettest Region of the United States.'" This wettest region, we easily surmise, is the quarter circle with Philadelphia as a centre and a radius that would include Scranton, Wilkes-Barre, Pittston and the adjacent coal regions.

Many of us are familiar with the story of arrests and attempts at arrest along the Baltimore Pike that passes through a succession of Friendly settlements in southern Chester Co. and on southward and westward to Baltimore. We know also of the looseness in general morals that has appeared within the past two years, as evidenced by the heavy draft made upon the time of our judges and jurors.

Soon after the Eighteenth Amendment had become a part of our Federal Law and the Volstead Act had gotten upon the

Statute Books, an interesting and at the same time a shameful condition existed among the citizens of the quarter circle just alluded to. This state of affairs still in good measure prevails, for the counties where anthracite is mined most extensively, with Scranton as a centre, have been distributing depots for illicit trading and all kinds of methods, that would tax the quickest wits of all except trained detectives to ferret out.

If one lives in this section or if he bases his prohibition sentiment upon conditions as they have existed and still exist here, he must remember that this is but a small section of the U. S. and that conditions here are very peculiar. The manufacture of and traffic in liquor have for a long time been, next to mining, the chief industry of this section. It has a strong foothold here and it dies hard.

Another item of some moment is the fact that the three important Middle Atlantic States, New York, our own and New Jersey have had to depend very largely on Federal enforcement of the law, because as "wet" states they have not polled sufficient dry votes to give them a strong state police for enforcement of Federal laws. Unlike these three states, Delaware has had a strict enforcement law of its own. Delaware makes no pretensions to being perfect, but the way is made much easier for the "dry" party there.

Another fact to be taken into account is the system, still prevailing, of licensing saloons. The cities and towns in the quadrant referred to count hundreds of licensed houses. Scranton five years ago had over 300 licensed houses. That they are not all wiped out, but instead that a considerable proportion still hold their licenses, explains why Pennsylvania stands so low on the list of "drys."

Some interesting things were said about the "wet rule" in the mining regions soon after the law was enacted, while conditions have improved, to some they seem hopeless yet.

Another consideration to give us pause is the political status of Pennsylvania. With both parties in the state tacitly committed to a "semi-wet" plank in their platforms, can we look for the results to be the same as were public sentiment through political leaders decidedly "dry"?

Another fact to which should be given due prominence is that Pennsylvania during all this period of law-breaking has largely failed in putting into the field *one* spirited reformer, whose message should stir the mind of this commonwealth, as years ago John B. Gough, with only half the backing a public speaker would have today, stirred audiences of ordinary people all over the country.

Again, may be most powerful of all, we must reckon with the financial side of this great problem—the money already invested in it, calling for dividends, and the temptation, so easily yielded to by men not over-scrupulous, to allow their non-sensitive consciences to be still further seared when great financial returns are likely to follow the illicit traffic.

And so there are other reasons, better known to many who

may read these remarks than to the writer, why the little section of our country which, we hope, is touched to some purpose by the sentiment of Friends, is worthy of special consideration when this topic is under discussion. But adding these all together, though we shall have sufficient evidence to satisfy the "wet" politician that his philosophy is the best for the times, there are certain patent facts that should encourage us.

The mayors of some of the larger towns and cities in our quadrant have said in effect that though the law was being generally disobeyed, the net effect of it was good. One of them in an interview some months ago with a newspaper man closed his remarks thus: "The prohibition law has decreased crime, without question. The population of our jail has fallen off to a third or fourth of what it was. Arrests are fewer. Though many men are dissatisfied with it, wives and mothers are certainly better off, and are pleased with the law. They get a greater share of the family earnings than formerly."

The police of the same district give much the same testimony and further state that the difficulty of procuring pure liquor has vastly increased the number of drug-users, with the expected result that the arrests of criminals of this class have increased. A carefully tabulated list of arrests for drunkenness in Philadelphia, covering a period of about eighteen months, is nothing to be proud of, but if facts are facts it shows that something is to be entered on what we call the right side of the balance sheet of prohibition in Pennsylvania.

If to the quadrant alluded to we add the cities of Pittsburgh and Allegheny we have embraced the wet regions of our state. The rest of Pennsylvania will pass with many other sections of the country.

No great reform movement escapes its periods of back-sets and disappointments. The prohibition cause probably has before it serious battles to fight. There is this, however, to give permanent encouragement. There is real reason to expect that the devices to thwart the administration of the reform laws will lessen and weaken, if the forces for good stand by their posts, and there is also reason for hoping that government machinery for the enforcement of law will improve; permits and licenses will lessen in number rather than increase; the whiskey stored in the country will sometime be consumed, and best and most to be reckoned with, the educated sentiment of the citizenship will all the while be advancing, because son who succeeds father will have had a better training in the schools and will have advanced a step in real wisdom.

Now what part have we had in this as a Society of Friends? Much, little or none at all? It seems to me very much, if we can be patient and await issues that cannot appear at once.

The main task before our temperance organization has been for years to furnish such temperance instruction in our public schools through the classes in hygiene as our funds will permit. The time never comes to quit a task until the object before us has been attained, so with the record of good accomplished by our Temperance Society behind it, we trust they may continue to further the cause as their best judgment prompts them.

The last appeal for funds, but recently issued by the Association, has met with a generous response.

D. H. F.

"A MAN'S best things are nearest him,
Lie close about his feet."

BOOK REVIEWS.

CHRISTIAN LIFE, FAITH AND THOUGHT.*

Being the First Part of Christian Discipline of the Religious Society of Friends of Great Britain.

British Friends have been revising their Book of Discipline. For some time past they have divided it into three sections—Christian Doctrines, Christian Practise and Christian Discipline. The second, Christian Practise, was revised just previous to 1911 and printed under separate cover in that year. The third section, Christian Discipline, "is also issued separately, and is kept up to date by including in new copies issued any fresh regulations made by the Yearly Meeting."

The First Part is now complete and is just out of the publisher's hands and it is to this volume we would call the attention of those who are interested in all the best and clearest expressions of our Christian faith. Under the revision the old title of Part I, Christian Doctrine, is changed to read, Christian Life, Faith and Thought, and one hundred and thirty-four closely printed pages are given to its discussion. As the Preface says: "The title, Christian Life, Faith and Thought in the Society of Friends, shows the character now given to the book. The attempt has been made throughout to state truth, not by formulating it, but expressing it through the vital personal and corporate experience of Friends." Before the work of revision was undertaken some Friends felt grave misgivings as to the result. There as here, there are many shades of thought and doctrine and some feared a partial or biased statement of faith; but through long months they worked together with prayer and an earnest desire for harmony, till the present comprehensive statement of truth as held by Friends is the result. Moreover the effort to find unity in diversity has brought English Friends into a closer harmony of spirit than was possible before. While many shades of thought are expressed through the extracts chosen, there runs through all the common bond of our essential principles and faith. Might not Friends in America profit by their example?

After a brief Preface and Introduction about sixty pages are given to Illustrative Spiritual Experiences of Friends. These cover extracts from George Fox and William Dewsbury to John Wilhelm Rountree and Thomas Hodgkin. More than thirty Friends are included in the list. They make a very impressive and inspiring group of testimonies to the reality of the presence and power of the spirit of God in the hearts of men and women who have sought Him and striven to live His Truth. It is not creed or doctrine these men know but the living power of Christ in personal salvation and spiritual life and growth. At the end of the chapter one feels like exclaiming, "Seeing then we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily possess us and let us run with patience the race that is set before us, looking unto Jesus the author and perfection of our faith."

Following this section of personal, spiritual experience is a brief statement of our position as to creeds taken from the Yearly Meeting's epistle of 1827 and from a paper presented to the Yearly Meeting of 1920 in connection with the world conference of Friends. Here again emphasis is placed on a vital experience of religion rather than on doctrines about it, valuable as it may be to try to express so much of the truth as our finite minds may have been able to grasp.

The next division is entitled, General Doctrinal Statements and includes selections from George Fox's Epistle to the Governor of Barbadoes in 1671, and from the Yearly Meeting Epistle of 1907. The former is known to most of us, the latter may be briefly summarized in these words, "We are called as a Society and as individuals to witness to the true meaning of the Real Presence of God in man." In the hearts of all men is the sense of need of the divine, the seed which must be quickened to life and growth by the spirit of God. This life is rooted in God's love manifested in Jesus Christ, the Revealer and Redeemer, who shows us what God is and what

*On sale at Friends' Book Store, 302 Arch Street.

man may be. The more we understand His love the more we realize the possibilities it opens to us and our own weakness and failure in measuring up to them. The more also will our hearts reach out in loving service to other men that we may bring them to Him. We must carry His message through characters remoulded by His Divine Presence and through personalities transformed by His love.

Under the general heading, *The Light of Christ in the Heart*, are sub-titles like these: *Shining Through All*, by George Fox; *Return Home to Within*, by Francis Howgill; *Christ Nigh to All*, by Robert Barclay; *The Operations of the Spirit*, Yearly Meeting Epistles of 1868, 1861, 1830; *The Light of the Holy Spirit in the Human Soul*, a paper presented to the Yearly Meeting of 1920; *Appeal to All Men*, a Document issued by the Meeting for Sufferings, 1919, &c. These are all extracts full of deep spiritual insight into the universal need of the soul for God and the opportunity for life and growth for all who seek Christ and follow the leading of His spirit.

Then follow divisions on the nature of God and the Universality of His Grace and the Person and Work of Jesus Christ. These are important subjects and many phases of thought are shown in the extracts, especially of the second topic. Emphasis is laid on the revelation of the Father through Jesus Christ, on the divine and human nature in Christ, on His power to save from sin and on the newness of life and the power for service which comes to those who believe on Him. In the words of Whittier here quoted:

Oh, Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by thine.

.....

We faintly hear, we dimly see
In differing phrase we pray;
But dim or clear, we own in Thee
The Light, the Truth, the Way!

The Scriptures are next treated, though not so fully as some other topics, and under the heading, *The Church*, are many interesting and important sub-titles. Under the interesting section, *The Way of Life*, are sub-heads such as *Service in Daily Life*, *Christian Service Abroad*, *Testimony for Peace*, *Foundation of a True Social Order*, etc. And lastly, some Religious Problems are suggested in which science and Religion and Unity in Diversity are helpfully dealt with.

I fear the foregoing description of the book seems a mere table of contents, but it seemed difficult to show the manner and scope of it without some detail. The method used has the disadvantage of being less definite and concise and clear than a formulated statement of faith and doctrine such as we have in our discipline, but this disadvantage is offset by the wealth of experience and evidence and by the sense of vital reality of faith which so many expressions give. Also the witness which covers so many decades of our history and so many phases of thought and which yet speaks with one voice on our essential principles, brings a very impressive conviction of our belief. One closes the book with a feeling of very deep gratitude for the heritage which is ours, with a new sense of responsibility for the individual and corporate living of so great a message and with a deep humility in the face of our failure to make it more real to men. The emphasis throughout is on the vital experience of religion realized in personal communion with God and expressed to men as a way of life which controls and guides all our doings.

It is a book full of inspiration for individual study and could well be used for reading aloud in the home a few extracts at a time, for it burns with the spiritual idealism which young hearts crave, and it surely will have a message to seekers of truth outside of our Society and might well be passed on to others.

May the spirit of the closing Prayer quoted from John Wilhelm Rountree fill us and impel us as individuals and as a Society:

Thou, O Christ, convince us by Thy Spirit; thrill us with Thy Divine passion, drown our selfishness in Thy invading Love; lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of the early Church! So only can our message be delivered. "Speak to the children of Israel that they go forward."

ANNA MOORE CADBURY.

A HILL SONG.

Bird above the mountain,
Fern and brook and fir wood,
Where I used to wander
When my heart was light,
Now, at last, remember
All you used to sing me;
Keep my feet from straying
This and every night.

*Though the night may cheat me,
And the dream defeat me,
Let the memory linger
This and every night.*

Keep my feet from straying,
O lanterns of my boyhood;
Lead me to my home again,
Poppies in the wheat;
Keep my feet from straying,
O bloom of sweet rest-harrow,
Twist your tendrils round my heart,
Your roots about my feet.

If I seek the valley
Where the roads are easy,
Let the thorns beset me round
And never let me roam.
Keep my feet from straying,
Birds that beat before me,
Star beyond the sunset,
Oh, shine and lead me home.

Many a light has failed me,
Many a friend has left me,
Yet the hawthorn in the glen
After all these years
Breathes the old sweet fragrance,
And the stars are shining
Fair as when the face of love
Turned to them in tears.

Have I lost my heaven?
Earth with all her beauty
Yet may lead me on to live
With spirits free from stain.
Keep my feet from straying,
Eyes of youth and wonder!
Wake my deadened heart and give
Heaven to me again.

High above the heather
Once the bird of morning
Filled my heart with glory
While I trod the height.
Now the night beaues me,
Now the dream deceives me,
Now the music leaves me,
Come, O Light of Light.

*Shine above the mountains,
Lead me through the pine woods,
Keep my feet from straying
This and every night.*

—ALFRED NOYES, in *Youths' Companion*.

Selected by F. T. Rhoads.

QUARTERLY MEETING COMPANY.

ELIZABETH W. PAGE.

No one except a Quaker born and bred can possibly know how important an event Quarterly Meeting used to be. Ours came in the Eighth Month,—of course, I know a Quarterly Meeting must occur four times a year, but the other three times it was held in other places and didn't count. It lasted only two days, but in our family, all the events of late summer and early autumn were dated from those two days.

I suppose you may think that the meeting was the important thing. It is true, there were sessions in the big, cool meeting-room where a long row of men and women Friends on the high seat in front looked down into the silent, waiting faces before them, until some one was moved to vocal service. If it was an elderly Friend, his speech swung out from the silence like a boat from shore, quiet and steady at first in the lee of the land, but gradually sailing out till it rose and fell on the swelling waves of a rhythmic intonation. Others followed him in prayer or exhortation till those on the high seat judged that Friends' minds were easy. Then they closed the meeting with hand-shaking. But the thing that really marked Quarterly Meeting as a great event was the Quarterly Meeting Company.

For a week before the time our whole household was astir with preparation—the windows must be washed, the silver must be polished, and every room must be put in exquisite order. Even the cellar stairs must be washed down, for mother seemed to think that, like the gods, the Quarterly Meeting Company saw everything.

All the bed-rooms on the second floor were turned into guest-rooms, and the family was banished to the attic, where we slept on the cot-bed, an evil invention that rolled one into his bed-fellow willy-nilly, or on the discarded feather beds of our ancestors. To be comfortable on a feather bed in the attic in mid-summer is a thing not to be accomplished without some effort. It usually fell to my lot, as the youngest, to "reduce" the feather beds. This process is accomplished by first patting and smoothing the bed into as level a surface as may be. Then the reducer lies across it at the top, rolls rapidly to the foot, reverses, and repeats the process until something tolerably firm results. It is not an exercise to be recommended for those who "feel the heat."

Large stores of provisions were laid in for the great event, too. Since dinners were served at the meeting-house, the meal of greatest importance from our point of view was supper. The menu for that was invariable: pressed chicken, sliced ham, currant jelly, tea, and bread and butter, with sliced peaches and cake for dessert. Let not any man think that he has fully lived until he has tasted mother's pressed chicken with its beautiful, even mottling of dark and light meat, suggesting that the originals in full dress must have been Plymouth Rocks and retained some of their neat marking for this, their last appearance. The peaches, too, were of superior quality, having come from the Quarterly Meeting peach tree, planted with the date of Quarterly Meeting in mind and punctually timing its product to that event.

We always set an extra table in the sitting-room, and the whole family was at liberty to issue invitations. I suppose those invitations must have overlapped each other a good deal, for we never had more guests than our two tables would accommodate, though the younger people at the table in the sitting-room had to sit in rocking chairs or on the sofa. After we were all seated, there was a moment's hush for the silent blessing, and then the talk began again, like a stream that has gathered new vigor from a moment's obstruction. Elderly Friends exchanged stories, and younger ones chaffed each other across the table, and the flow of good spirits that started there went on through the dish-washing, a social labor, in which the guests joined heartily with the family, and never ceased till mother sent the Friends to bed. Next morning, the good cheer continued, and the company had to be reminded that it was time to start for meeting, or we should all have been late, with one more entertaining story to remember.

All that day we spent at the meeting house, until we bade farewell to the visiting Friends at the close of the afternoon session. Then we came home at supper time to bring the house back to normal and to eat up the leavings. Mother would say: "Now Quarterly Meeting is over, it's the fall of the year," and we felt that that expression had a special significance for us, for after we had reached the high-water mark of domestic excitement in that sudden influx of company, what could be left us but a fall for the rest of the year?

—From *The Westonian*.

AN ARAB TRIBUTE TO MISSIONS.

An appeal that the governments of countries in which foreign missions are working should support them is one of the surest tributes to missionary usefulness and efficacy. Such a suggestion has just been published in *Lisan El Hal* (The Tongue of the Times), one of the leading Arabic daily papers in Beirut, Syria, concerning the work carried on by English Friends at Brummana, in which American Friends have displayed so much interest.

"The people of Brummana," says the writer, Yusef Safa, "have told me of the generosity of the Protestants to the inhabitants of that neighborhood during the war. They spent large sums of money to stave off famine, providing food, drugs and medical attention gratuitously from religious and humanitarian motives. But for them half at least of the population of the village would have perished.

"This English mission is the only philanthropic agency in Brummana. Such was its work during the war period: now it has turned its attention again to its well-known school and hospital.

"The school is one of the best in the country, and affords instruction in English, French, Arabic and mathematics. Special attention is given to the training of the scholars' characters, and inculcation of self-reliance as a means of success in life. The school has produced many men who have both benefited their country and received benefit, among them merchants, skillful doctors, politicians and officials, all of whom remember with gratitude the days of their youth spent in Brummana.

"It would be well if our respected government would take some account of the work of this mission, or even make an appropriation from the funds which it spends for the improvement of the country. The effect on the strength and enthusiasm of this enterprise would be considerable; and the government would thus share in the work of those who are laboring there for the public good."

DETROIT MEETING.

[A personal letter from Walter G. Heacock, well known to many Philadelphia Friends, and to many attached to Friendly ideals, a former student at Westtown, will appeal to our readers as introductory to the paper which follows.

W. G. H. attended our late Yearly Meeting and was helpful in certain sessions when matters of more than ordinary concern were before us.—EDS.]

DEAR FRIEND:—

The writer having had some experience with group meetings in Harrisburg, Pittsburgh and Detroit, expressed the opinion that work could be done in our large cities (especially those not having had Friends' meetings in the past) along Friendly lines that would, first, bring back to the Society those who have drifted away, and second, by taking advantage of the friendly attitude of the press and denominational interests for the work we have done in the foreign fields, get our message to a great many people, many of whom may be drawn closer to us.

The opportunity for service is unlimited and can comprehend many talents. As Detroit Meeting represents a definite move in this direction, it is believed by the writer that some

account of our activities might be of timely interest; hence the following article.

W. G. HEACOCK.

The Friends of Detroit Meeting with the beginning of the third year of incorporated effort, feel that real progress has been made towards the establishment of a meeting of all Friends in a metropolitan community where heretofore no organized meeting existed, and where Friends, as such, were little known.

There are now ninety-nine members of this separate Monthly Meeting which is officially attached to Winchester Quarterly Meeting of Indiana Yearly Meeting. We have a mailing list of three hundred and ninety names of persons whose interest might reasonably be expected to be friendly.

As an evidence that this meeting has a place in the community is the fact that but seven of our members have had definite church connections in Detroit, and that this same condition obtains with hundreds of others who have not as yet become attached to this meeting, is a reasonable conclusion.

Detroit like most industrial centers has been hard hit during the past year. Many of our regular attendants have been out of employment and all have necessarily lived under very much reduced incomes. Even the apparently small matter of carfare has been an item to be considered when it is known that the average distance traveled by our attendants at meeting is five miles, while eleven, twelve and seventeen miles on interurban is necessary for some.

Strange as it may sound to outsiders, there are not more than half a dozen automobiles owned by our entire membership, and it occurs to the writer that in this alone can be found one of the reasons why our membership, made up as it is of such a large proportion of working people, both men and women, in but modest circumstances, have contributed so liberally to the upkeep of the meeting. In fact, it is doubtful if many meetings can show such a large number of regular contributors to the extent of their means as can be done by this meeting. Not only have they met the expenses of the work in large part, but have always responded to appeals for help from outside, especially in foreign fields.

During the past year the average attendance at our First-day morning services has been about fifty, with perhaps forty at First-day School, which is held in the morning, preceding the hour for worship. First-day evenings the Young Friends hold their meetings at six-thirty, followed by a social hour to get better acquainted. This meeting offers great possibilities and needs encouragement.

Our midweek meeting is held on Fourth-day evening, followed once a month by our regular business meeting, at which times a supper is served in order that those who are downtown need not go home.

Our midweek meetings are directly under our Overseers, a Committee of whom are regularly present. These meetings are quite informal, and usually a person belonging to the meeting is asked to act as temporary leader and it has been found that these meetings are oftentimes very precious occasions, all feeling their dependence upon the Head of the Church, and through a prayer service and a living silence, real help has come not alone to the membership, but in a very definite way to the leader for the evening, developing as it does an individual responsibility and confidence which perhaps is lacking on more formal occasions.

Every two weeks the women of the meeting who can possibly do so meet for a day's sewing. At these times a simple lunch is provided and a course of study and discussion of interest to Friends is carried on. Our women Friends feel these meetings are particularly helpful in matters relating to Discipline, and a more helpful spirit is maintained through becoming better acquainted with each other. The products of the sewing-room are sold at our Annual Meeting which has brought in sufficient money to provide dishes, silverware, etc., for our suppers.

The attendance upon most of these several meetings has

been very gratifying, and the interest taken in the business of our Monthly Meetings has been very encouraging.

Our First-day School is well organized, especially our Primary Department, which has an average of ten little ones each week. We use the International lessons from the Quarterly and leaflets sent out from Richmond, Ind. We have been particularly favored in having plenty of teachers, and while many of them have had no previous experience, they have entered whole-heartedly into the work and are proving out the theory that consecrated effort is of itself a means to an end.

At our Meeting for Worship on First-day every opportunity is given those who may be present to enter fully into the service; visiting Friends especially being welcome and on such occasions it is not unusual to have double our usual attendance. On the sixteenth of Fourth Month, Morton C. Pierson, Secretary of the Detroit Federation of Churches, and J. Passmore Elkinton, of Philadelphia, were with us and an attendance of 110 was noted. On the twenty-third Fred J. Libby, of Washington, D. C., presented to us our responsibility as Friends in helping to prevent all future wars. Eighty-five were present to hear him and a very liberal response was given to his appeal for funds. Early in the Seventh Month next, Max I. Reich and Albert Votaw, of Philadelphia, are expected to spend a few days with us. It is hoped that others, who can, may include Detroit in their itinerary, especially through the summer vacation months.

It is felt that this meeting is working out in a practical way the problem of whether Friends, regardless of their previous definite experience in the matter of worship, might not be able to unite with others bearing the name of Friends in a fellowship and a religious exercise that is helpful not only individually, but has, perhaps, untold possibilities for the Society at large. As one visitor expressed it to the writer, "In Detroit Meeting you have no prejudices of environment to overcome and you can work together seeking only the best, while fearlessly approaching issues which in older communities of Friends would prevent action due to the fear of precedent."

It is felt that a sincere effort is maintained to carry on all our meetings under the guidance of the Holy Spirit, but using the talents God has given to each rather than placing a dependence upon anyone, or a group. The very nature of the work to be done must needs depend upon the greater number of spiritually-minded persons feeling they have a service here and a responsibility individually which, perhaps, is not so keenly considered in other places. Such as these will be gladly welcomed, as there are so many opportunities for service in addition to those mentioned, such as local community work, following up the names of Friends given by ministers of other churches, Y. M. C. A. and Y. W. C. A.; also, attention to colored people, which of itself should claim our attention. All of these, however, need not only workers, but money. At present the Home Mission Board of the Five Years' Meeting is contributing the salary of Anna Kelsey, who officiates in pastoral and secretarial capacity, while some help has been given by Indiana Yearly Meeting, but during the past year Detroit Friends have contributed upwards of \$2000 and no debts have been contracted. A budget for the ensuing year has been prepared which comprehends more extensive work along the lines suggested, but which can be followed only as means are made available.

It is hoped that Friends generally may consider this meeting as one of their open doors here at home, and as the way opens, share with us in carrying on the work that seems to many to offer such promise, not alone to Friends, but those who are hungry for the Quaker message and what it implies.

W. G. HEACOCK.

Fifth Month 3, 1922.

"WORK is a duty—the work of conscious, steady self-improvement—the will, nay, the resolve, nay, the solemn vow, nay, the inflexible purpose, that each year shall see us better, holier, wiser than the last."—FARRAR.

CHILDREN'S CORNER.

TURNERS OF THE OTHER CHECK.

(Continued from page 570.)

In Moravia the Huterisch people lived for nearly a hundred years and prospered greatly. In the beginning of the Seventeenth Century, Bohemia and Moravia were in the throes of the terrible wars that culminated in the battle of White Mountain in 1620 and lost Bohemia her independence. The Huterisch people were there during those awful days. They suffered at the hands of each invading army every sort of plunder, ravaging and indignity.

So great was the suffering that they left the farms they had for a hundred years been cultivating, and fled to Hungary to begin life anew. Again they went through the hardships of pioneer days. Again they began to see the fruits of their labor in prosperous homes and an easier life. Again persecution arose, and again they fled, this time to Siebenburgen, or Transylvania.

And again the old, old story repeated itself. Here there were Turks and Tartars and Haiduks to invade and plunder. Men must stand guard over the women and children while others went to the fields to work. Wholly unarmed, using no force to resist force, they were always the losers. Soon all their possessions were gone. Famine overtook them. In direst need they sent delegates to Holland and Christian brethren there sent them relief. But they knew it was impossible to continue living under the old conditions, and so, after a hundred and fifty years in Hungary and Siebenburgen, they undertook a pilgrimage to Wallachia, which is now southern Roumania.

In their first year in Roumania the Russian army was there fighting the Turkish one, and again they suffered the horrors of war and of poverty. Seeing their wretched plight, a great Russian general told them of the generous terms just then being offered to German people, and especially to Mennonites, by the Empress Catherine, who had great tracts of devastated lands in the south of Russia, and needed colonists. A German princess herself, the Empress Catherine had heard of the wonderful farms the Mennonites had developed out of worthless swamps in Germany. She knew also they were becoming extremely fearful of the growing military spirit of that country and were considering emigration. So she offered them free land, exemption from taxes for a period of years, religious freedom, and entire exemption from military service. Such an offer at such a time was a godsend to Mennonite and Huterite alike. They went to Russia, built up villages and prosperous homes.

For a hundred years all went well, in fact, too well. Jealousy arose, and naturally too, among the Russians who lived all around them and to whom no such generous terms had been given. Complaints were entered. When the hundred years' lease was up, the government refused to renew it on the old terms. Under the new contract they were required to do military service, and to give up their own Swiss-German dialect for Russian. To a Huterite and to a Mennonite those two things were impossible. For one principle they had suffered a succession of exiles for three hundred and fifty years. To give up their language was to give up that to which they clung almost as dearly as to life, the great tie which bound them to those fathers who had founded their faith.

There was no alternative except another exile. By thousands upon thousands they set out, until in alarm the Russian government woke up and tried to compromise. Forestry service would be substituted for military service. Under these modified terms many of the Mennonite people stayed, but of the Huterisch folks, none. All of them migrated to America, some to the United States and some to Canada. Most of those who came to South Dakota arrived in 1874. Since 1920, when their journeyings began, new fields of religious and political freedom had been laid out in a new continent which might be tilled in peace.

But when political and religious liberty have gone to seed

it makes a sorry field of freedom certainly. We shall be bereft of more than their model farmstead when these Huterisch folk have left us on what seems to be their endless quest. The simple routine of their day, effective in thrift and prosperity in material things, comes from an inner discipline that has its first result in spiritual abundance. The relation of these two in their life is constantly visible.

(To be continued.)

JAPANESE NOTES.

EXTRACTS FROM LETTERS.

The Yearly Meeting was held in Tsuchiura this year, and we all lived at the hotel. It was a very nice Yearly Meeting. The Mission and the Japanese Friends have drawn much closer together than they were three or four years ago. That was evidenced by the number of foreigners that they put on the program this year. And then they have become more and more Friends, with a broad outlook and a feeling of mission in the world. That was shown by the correspondence they undertook, letters to twelve different Yearly Meetings with some especial concern in each. Nomura San is really a remarkably good clerk and there are others, deeply concerned Friends, among the laymen. Besides the business sessions there was an afternoon for First-day School work, at which a paper was read followed by some very suggestive discussion; a women's meeting at which Iwasawa San and Minnie Bowles spoke; an evening public meeting at which T. E. Jones spoke on Christianity and the Social question, and Hirakawa San spoke. The last afternoon was a Social Meeting and we all took our lunches to a very pretty place some miles from Tsuchiura by a river bank with beautiful cherry trees bordering one side.

I have had all varieties of company this past week. One morning at 6.30 the carpenter who built our house at Takayama and a staff of his turned up. He had written that they were to be on a sight-seeing trip, but I did not know when he would arrive. Another overnight guest was a woman and her year and a-half old baby. I found them when I got back from one of the children's classes one rainy afternoon. I had never seen her before, but had heard the Binfords talk about her husband. She had come just for sociability and a little spiritual food. She carried the baby on her back and her baggage in her hand for eight miles.

M. N. RHOADS.

TOKYO, Fourth Month 27th.

THE RIGHT QUALIFICATION FOR RELIGIOUS LABOR.

[The following came to our office a few days since. With a "Visitation Committee" of our Yearly Meeting, recently appointed, it is peculiarly fitting that this message should be pondered.—Eds.]

We must live in [the power of Truth] at other times, if we expect its gracious assistance in the weighty affairs of the Church, when met for the management thereof, for that which is born of the flesh is but flesh, and cannot enter into the kingdom of God, nor so much as see it. All is certainly of the flesh that hath its principal delight and satisfaction in sublunary things, so that although some may maintain the character of God's people as to the outward appearances, yet, if the love of earthly things hath the chief room in their hearts, the love of the Father is not in them, and therefore it is impossible they should be qualified to do God's work.

The same reason and understanding by which outward affairs are managed, is altogether unfit for the discipline of the Church; "for the world by wisdom knows not God," and consequently is not likely to understand his work. Hence if any speak, or act in their own strength and wisdom merely, their endeavours to promote the work may mar it, and they frequently darken counsel by a multitude of words without right knowledge. Instead of raising life in a meeting, they bring death and darkness over it, to the great pain of the upright hearted, who are not always ready, like those hinted at,

but experimentally knowing their sufficiency to be of God, for every good work and word, they dare not move until it please Him, by moving upon their hearts, to open their understandings, and to be a spirit of judgment unto them; in this only, there is binding and loosing, remitting and retaining with divine approbation, which is livingly known and sealed upon the understanding of the faithful by the Holy Spirit of promise.

JOHN GRIFFITH (1748).

PEACE NOTES.

(Prepared by the Yearly Meeting Peace Committee.)

THE UNITED STATES AND GERMANY HAVE RESUMED diplomatic relations with each other after an interruption of rather more than five years. Dr. Otto Wiedfeldt, the new German Ambassador, as representative of the business interests of the Fatherland, was presented to President Harding at the White House on the 25th ult.

A. B. Houghton is the ambassador to Germany from the United States, and the following extract from his speech just before leaving this country indicates the spirit he is taking to his important and delicate task. He said:

"I do not believe in the moral or spiritual or even the economic value of hate. Hate serves no useful purpose. It is far more dangerous to those who hate than to those who are hated. It leads only to confusion and destruction."

"IS ORGANIZED CHRISTIANITY FOR WAR OR PEACE?"—In the last issue of the *Federated Council Bulletin*, Fred. B. Smith, a leader in organized church work, who is just returning from three active months in the Far East, has a thought-provoking article with the above title. Among other things, he says, "Only the Christian Gospel of brotherhood can furnish the moral and spiritual foundation that will make peace really possible. The Christian Church, moreover, is the only organization with the world contacts which make possible a common binder for preserving peace. . . . If the Church fails to take a new leadership in behalf of peace, if it fails to remove the sting of this war-interpretation of Christianity, we may as well banish our hopes of winning the world to Christ for many, many generations. I believe the Great War has set back by many years what might have been the progress of Christianity in China and India."

Many things remain to be done by the Church, but one thing it must do! Proclaim and follow the New Testament teaching of peace and brotherhood or eventually it won't have anything to do.

GERTRUDE BAER, ONE OF THE THREE EUROPEAN WOMEN recently in the United States in the interest of world peace, speaking of Germany, said: "To-day there is no longer any conscription or compulsory military service. We must not only guard against the consequences of the past war but also work against the possibility of future wars. There is no better way to attain this than by the interchange of magazines, books, literature and education among the nations. Moreover, the great body of younger people of the different nations can demand that the newer civilization be built, not upon a foundation of competition and greed, but by preserving amicable relationships with international good-will and kindly feelings."

AT THE AMERICAN-JAPAN SOCIETY DINNER in Tokyo, on the 11th ult., given in honor of the Japanese delegation to the Washington Conference, Admiral Kato, one of the delegates, declared that no limitation of armaments was practicable unless a strong naval power led the way and showed a sincere intention to restrict its own armaments.

"President Harding, Secretary Hughes and other American statesmen," he said, "endeavored both in and out of the Conference to create a friendly, conciliatory atmosphere among the representatives and journalists of the various countries

and made strenuous efforts to attain the object of the Conference."

"I believe the atmosphere of the Conference constituted a signal contribution toward the success of the deliberations. The American manner of handling it left nothing to be desired, and credit is due Secretary Hughes for his increasing care, intense earnestness and indefatigable industry, as well as for the unalloyed sense of justice with which he discharged his onerous duties."

In commenting on Admiral Kato's remarks at the dinner Secretary Hughes remarked, "I regard the work of the Washington Conference as establishing peace in the Orient, and I only wish the same results could be achieved in other parts of the world."

AT THE INTERNATIONAL CONGRESS OF TRADES UNIONS, representing 23,000,000 members of nineteen European nations, in session at Rome a few weeks ago, the question of attacking war and militarism was introduced by Leon Jouhaux, Secretary of the French General Federation of Labor, whose report on the problems of the reconstruction of Europe ended with the declaration that "the first essential is disarmament and elimination of war." An anti-war resolution before the Congress says, "The Congress declares it the duty of organized workers to oppose every war which threatens to break out in the future by all means at their disposition, and if necessary by an international general strike."

BERTRAM PICKARD—PAMPHLET—THE ROOTS OF WAR.—"John P. Fletcher, recently returned from Germany, gave an exceedingly interesting account of the Pacifist movement, both in Germany and France. The breadth and strength of the movement in Germany is extraordinary, and in France pacifism is far more prevalent than is generally known. He pointed to the possibility of co-operation of pacifists throughout Europe in a great "No More War" movement that should stir the imagination of men." —*The Friend* [London].

TACNA-ARICA CONFERENCE HOLDS OPENING SESSIONS.—What is known as the Tacna-Arica Conference held its first meetings in Washington the latter part of last month. Only Chile and Peru are represented in this Conference. They will try to settle in a friendly way a boundary question that has troubled these two countries since they signed the treaty of Ancon in 1883. This treaty ended the five-year war between Peru and Bolivia on one side and Chile on the other.

Under this treaty a plebiscite or vote of the people was to have been held within ten years to decide whether the provinces of Tacna and Arica should become part of Chile or of Peru. The plebiscite has never been held because Peru and Chile have never been able to agree upon a method of holding it. The provinces are now occupied by Chile.

Bolivia was not invited to the Conference, although at the League of Nations meetings last fall the Bolivian delegates hotly demanded that the League revise the Treaty of Ancon, claiming that it barred Bolivia from an outlet to the sea.—*From Current Events.*

THE CHRISTIAN CRUSADE FOR A WARLESS WORLD is the title of a new leaflet issued by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

Its closing announcement is "A mighty crusade against the whole war system is now imperative. The Churches must wage this crusade with the same holy enthusiasm and unflinching devotion that characterized the ancient crusades. We must enroll intelligent crusaders by the million. None other can be efficient. No conscripts can be forced into this war to end war. We have, moreover, priceless values at stake in our crusade more fundamental and essential to religion and to civilization than the crusaders of the middle ages had in theirs."

To aid in this mighty campaign the Commission on Inter-

national Justice is preparing a manual for volunteers. It is called

"THE CHRISTIAN CRUSADE FOR A WARLESS WORLD."

It will deal with the problem of the Church in a warring world, with modern civilization as a preparation for either a warless world or a world destroyed by war, and with the ideals that will create a warless world. It will describe some concrete tasks that must be accomplished if we are in earnest with our program to end war. It will outline policies, procedures and courses of action. An important appendix will provide additional significant material together with suggestive questions by which each of the eight chapters may be made the basis of discussion for study classes. A selected bibliography is included of the best books for collateral use by classes and especially by class leaders.

This manual for volunteers and study course for classes will be ready by the end of the summer, for use during the coming autumn and winter.

American Friends' Service Committee

20 South Twelfth Street.

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HE THAT FORSAKETH NOT.

I have a great aversion to anything that savors of militarism. I dislike the army style of breeches, rolled leggings, Boy Scout uniforms—even the color of khaki cloth. There are times, however, when to convey an idea to the public mind it is necessary to use war phraseology. This I do now, in order to illustrate one phase of the Service Committee work.

In considering applicants and interviewing possible workers, I often hear such expressions as "My first duty is to my business associates—I would lose too much if I went into the Service Work for a year." Or, "My first duty is to my home." There is always more or less justification for such statements; but what about the soldier's obligations, as compared with Christian obligations? Paul said in 11 Tim., Chapter 2, verses 3-4: "Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangles himself in the affairs of this life; that he may please him who enrolled him as a soldier."

When the war broke out, every man of military age was drafted; practically no consideration was given to business obligations, family life or future prospects. The government officials said that certain individuals were needed: rich and poor, educated and uneducated, the carefree and the heavily-laden were taken and paid a dollar a day and keep. No matter if mothers were taken sick and pleas were made to those in highest authority in Washington for permission to see "My boy just once more" before she went into the great beyond, the boy was not allowed to come. Wives were not able to maintain themselves and their children on their income, but the husband was not released. The officials said that the work at hand was of greater importance than the feelings or welfare of any given individual.

Is the work of the church any less important? Is the welfare or personal wishes of any individual of greater importance than the work at hand, namely, the bringing of the kingdom of heaven to earth? When God calls—and He calls each of us to do something more than look after our own business or family—has the individual a right to hesitate? Protestantism denies the spiritual authority of the Pope; but it affirms the supreme authority of God over man, individually or in groups. The great trouble with the Christian church to-day is that the individual members do not feel that they have been drafted for service. The church represents to many of them a social club, a valuable institution because it helps to keep down the

careless or undesirable elements—a refuge in time of death; but the call of the Christ to "Follow Me" cannot be denied.

What else could Jesus have meant when He said that he that forsaketh not father or mother, wife, children, lands, is not worthy of Me? What else could He have meant when He said except the corn of wheat fall into the ground and die, it abideth alone? Or, he that saveth his life shall lose it; and he that loseth his life for My sake shall find it?

In the furtherance of the war all individual interests were submerged. It was represented that the interests of the group were greater than the interests of any individual; that the interests of the nation were greater than the interests of any State; and that the interest of the Allied World were greater than the interests of any one nation.

I do not justify these conclusions; but I do maintain that the interests of the spiritual kingdom are greater than the temporal interests of any one individual. We have built upon the theory that our lives were our own; when, as a matter of fact, they are not, for "We are bought with a price." We have a service to render, and cannot for one moment justify the thought that an individual life is of more consequence than the doing of the will of God.

WILBUR K. THOMAS.

THE FLOUR CAMPAIGN.

In the Flour Campaign for Russian Relief, the banner goes to the little town of Moundridge, Kansas, where a town of 700 people and the surrounding community contributed two carloads of flour. The city of St. Louis contributed 6,000 barrels of flour; and Trenton, New Jersey, \$5,300 for the purchase of flour. Pasadena, California, has contributed 1,160 barrels.

A PART OF THE DAY'S WORK.

In Sorochinskoye they say you can reach Grachefka in a day if you start early in the morning. That may be possible if you drive a horse that has not been subsisting on thatch, and follow a road that is not a little of river, a little of avalanche and a little of muddy prairie. But there are not such horses in Buzuluk Ooyezd and there are certainly no such roads on the way to this new northern outpost. It took me two days, the labor of 6 horses and 6 drivers and the over-night hospitality of a cabinetmaker to land me safe in Grachefka this afternoon. It is about forty miles from Sorochinskoye.

I started early First-day morning, for they said, "If you wait another day you may not be able to go for perhaps six weeks. As it is you must run a race with the sun; the roads are softening." We caught up with a caravan of peasants crawling north after a semi-satisfactory search for seed grain in the Ukraine. We fell in line with the several hundred sleds and wound slowly toward Nikolsky. Every time the line stopped to pull a weaker brother out of a hole in the slush, the horse or the steer behind rooted among the bags of the sled in front in search of a straw. A desperately skinny steer tried to munch the fur off my coat collar. It would be difficult to say whether horses or men are the hungrier.

While waiting for a change of horses in Nikolsky, several women came out of the Soviet headquarters and approached me with some curiosity. From their very frank discussion, I gathered first, that they seldom see an "Amerikansky" in that village; second, that some of their children are living on Quaker products; third, that women are given a considerable "say" on all committees dealing with the famine. One of the women handed me one of the pancake-shaped loaves of bread made of lebeda and a spoonful of meal. This is one of the best of the 46 varieties (the Soviet Government Hunger Museum in Samara actually exhibits this number) they are eating in the state of Samara. All of them call for an india-rubber stomach. Only the very fittest can survive such human fodder. But these women were apparently the fittest for they chatted pleasantly and eagerly and seemed but slightly dispirited by the fearful deprivations and suffering of famine time.

We reached Ivanofka about four o'clock. The office of the

local Soviet was filled with smoke and a First-day afternoon committee meeting when I ducked through the low door and presented my order for another pair of horses. A huge, handsome fellow explained that their horses were all tired out. It would be impossible to reach Grachevka before midnight so it would be better to remain there for a night's rest. A cabinetmaker, the most prosperous man in the community, offered me hospitality. After tea and white bread from the Mission basket, the guest went for a wade in the village. The younger people were out to enjoy the First-day evening air, not exactly promenading, but sitting or standing on the dirty snow-drifts rolling literally to the roofs. Giggling girls, busy little boys building dams in the thaw streams running in every direction through the streets, and a few men eager to talk and find out about your business and tell you about theirs and the hunger—normal village life at least for those who could come out. For those within, sick and starving, the horror of the winter continues, a horror that the Quakers have lessened only to the extent of feeding fifty children.

This morning the family stirred at 5.30. When a family stirs in a Russian cottage and you are sleeping in the same room, you feel inclined to stir yourself. Moreover, the fresh horses were waiting at the gate and within ten minutes I was picking my way behind them down the torrent-skirted streets.

Grachevka, at last, was sighted over two hours before we reached it. The first fifteen houses I pass on the main street leading into the town are dead and empty; the inhabitants gone somewhere, the thatch used for food and part of the wood for fuel.

The town is aware that we are here. Anna Herkner arrived three days ago with ten sleds and an interpreter. Already three children's homes are wearing garments from the Philadelphia store-room. The children are now receiving dry rations to be taken home and cooked, for in the coming weeks it will be next to impossible for them, so short of shoes, to get to the kitchens. The ARA "Kokoroosa" (corn for adult feeding) will begin moving to-day. They are waiting in line for it now. This is one of the worst districts. The famine has wrought here its full quota of terrors. So we are feeding 70 per cent. of the children or more than in any other district in the American section.

The mail goes but once a week, the next in ten minutes.

ROBERT W. DUNN.

FOURTH MONTH 3RD.

SHIPMENTS received during week ending Fifth Month 27, 1922.—62 boxes and packages received; 1 Mennonite, 7 anonymous.

Contributions received during week ending Fifth Month 29, 1922—\$7,815.23.

THE complete Christian will ask the permanence of the things he possesses, adaptation for what is to take place, and the eternity of those things which he shall receive. And the things which are really good, the things which concern the soul, he prays that they may belong to him and remain with him. And so he desires not anything that is absent, being content with what is present. For he is not deficient in the good things which are proper to him; being already sufficient for himself, through Divine grace and knowledge. But having become sufficient in himself, he stands in no want of other things. But knowing the sovereign will, and possessing as soon as he prays, being brought into close contact with the almighty power, and earnestly desiring to be spiritual, through boundless love, he is united to the Spirit.—CLEMENT OF ALEXANDRIA.

FRIENDLY NEWS NOTES.

A PERSON in attendance at a recent Educational Conference in Geneva writes: "Twenty-six nations are represented here, and the ease with which one representative after another expresses himself (in Esperanto) on every subject of the

Conference is itself the most striking testimony to the practical utility of the language."

PHILADELPHIA YEARLY MEETING issued a brief letter of good-will to the groups and meetings of Friends in Germany. It is a matter of no small interest that there were at least a few such groups, but when one reads the subjoined list he will be surprised at the number to whom the letter went.

It is well to remember in this connection, that the labor of love, directed by the Service Committee and sustained by every one who gave even a little toward its support, is responsible for this great awakening.

Friends have been very cautious that their errands of real mercy should not be misconstrued and made to appear as a means of winning men and women to the Friends.

As openings have been presented for spreading the simple Gospel message they have of course been grasped, but systematic religious teaching from the standpoint of a particular sect has been zealously guarded against.

If there has been a turning on the part of some to the simple method of Friends in the matter of worship, it seems thus far to have savored but little of human origin.

[Ebs.]

LIST

Frau Paula Hans,
Berlin N. 65, Genterstr. 8 1.
Johannes Lehmann,
Cannstatt, Württemberg, Lindenst. 27A.
Felix Markert,
Erfurt Rudolfstr. 56 11.
Adolph Baumann,
Fürth I B Sonnerstr. 11.
Augusta Woldte,
Stettin-Grünhof, Neue Strasse 8.
Joseph Schnorr,
Lauffen a Neckar.
Julius Bloching,
Markt Oberndorf.
Karl Reinhard,
Hermannstr. 13 (bei Feuersee).
Hanns Gramm,
Neue Königs Str. 18, Potsdam.
Fritz Horlebog,
Charlottenburg, See Str. 13.

Behrenstr. 26a, Berlin N. W. 8.
Die Freunde,
Pfullingen.

The Friend (London) states: "The financial position of the Society as revealed by accounts showed marked improvement, the balance in hand of £6,077 at the beginning of the year having increased to £8,691 by the end of the year. The contributions from the Quarterly Meetings as a whole fell far short of the £7,500 asked for by the Yearly Meeting."

THE following as a piece of reference work is too valuable not to receive the widest reading it can receive:

FRIENDS IN THE "ENCYCLOPEDIA BRITANNICA."—A Yorkshire Friend, in purchasing the *Encyclopedia Britannica*, requested its Reading Editor to supply her with a précis of its references to the faith, principles and life of the Society of Friends. The result she would like to pass on for the information of others. Though the statement is probably not exhaustive, it will be found to cover a good deal of ground. It is suggested that it may be useful to leaders of study circles and other Friends. The references are to the most recent edition.

The main article to be consulted is *Friends, Society of*, Vol. xi., pp. 223a and following, which give a general history of the rise of the Quakers and an account of their doctrine, &c. See also *Quakers*.

For the early period of Quakerism (1647 to the Toleration

Act of 1680) pp. 223b-225a (in the main article); see also *England: History*, Vol. ix., pp. 541c-543a, also *England, Church of* (Restoration period), Vol. ix., pp. 450a-450c. See also *Fox, George and Barclay, Robert*.

As regards the activities of Friends from 1689-1835, cf. *Slavery*, Vol. xxv., pp. 222d-223b.

For the period from 1835 onwards cf. *Plymouth Brethren*, Vol. xxi., pp. 864c-865b, *Fry, Elizabeth*, also *University of London*, Vol. xxvii., pp. 772d-773b.

For the legal status, &c., of Quakers during the nineteenth century see *Nonconformity: Laws relating to*, also *Free Church Federation*, Vol. xi., p. 70b-d.

As regards Quaker doctrines, customs, &c., pp. 225e-226d (main article), cf. *Mysticism*, Vol. xix., p. 127c and *Oath*, Vol. xix., pp. 942d-943b.

An account of the rise of Quakerism in America will be found on pp. 227a-228a (main article), with which other articles may be consulted, e.g., *New Jersey*, Vol. xix., pp. 500c-511c, 513a, also *Pennsylvania*, Vol. xxi., pp. iiib and following, also *Penn, William*, Vol. xxi., pp. 99c and following, and *Hicks, Elias*.

For Quaker activities as regards education pp. 228d-229a (chief article), see also *Education*, Vol. viii., pp. 927a-d (Sunday Schools, &c.), and for *Missions*, cf. Vol. xviii., pp. 586b, 587c (U. S. A.).

References to the Society of Friends and their work during the World War will be found in the forthcoming supplementary volumes.—*The Friend* (London)

THE biggest year of Bible circulation since the high levels of the war period is reported by the American Bible Society in their Annual Report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an

increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the coming year. Translation work has gone forward also in Luragoli for missions in British East Africa; in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the government.

During the year the Society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

THE yearly showing of the London Friends' Book Store, known as the Devonshire Book Shop, gives a decided shrinkage—a total loss of £1,274.

NOTICE.

A COPY of 1922 Swarthmore lecture, entitled "Religion and Public Life," by Carl Heath, has just been received at No. 304 Arch Street; a review of this interesting essay will appear in these columns in the near future. A supply has been ordered by the Book Store from London and copies may be had when received from abroad.

DIED.—At SHETWOOD, N. Y., Fourth Month 27, 1922, AMY M. OTIS, in her seventy-fourth year; a member of Scipio Monthly Meeting, N. Y.

—, at her home in Moorestown, New Jersey, Fifth Month 26, 1922, REBECCA MATLACK, in her seventy-fifth year; a member and Elder of Chester Monthly Meeting, N. J.

PENNSBURY LEAFLETS

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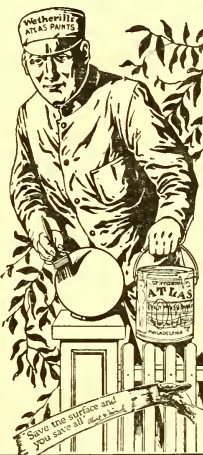
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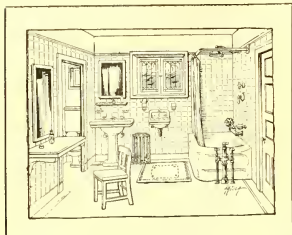
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This matter is prepared for THE FRIEND and for the Philadelphia
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and

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IDLE MEETING-HOUSES.

A few weeks ago, on a glorious First-day afternoon, a group of worshippers crowded the quaint old meeting-house at Greenwich, in southern New Jersey, where the meeting records date back to 1604. One was led almost perforce to ask whether even in communities where the holding of a regular meeting is not deemed practicable, it is right that a meeting-house should stand idle for three hundred and sixty-four days in every year, or for all but one day in the month, as at Merchantville, or for all but three or four days in the summer, as at Barnegat. But ought we to stop there? In the strongest centres, where the meetings are the largest and most flourishing, these houses, which might be so useful, are seldom opened more than twice a week.

No attempt will be made, in this article, to exhaust a subject so comprehensive as that of the possible utilization of our meeting-houses, but merely to outline two, out of many, avenues of such service—two, which are especially open to groups of concerned Younger Friends.

During the past year we have enjoyed the visits of several eminent English Friends. As they went about in our different communities they could not fail to be struck, and some of them gave expression to it, with the contrast of their active First-day evening meetings at home and our own meeting-houses, closed, barred and shuttered after the morning worship. They feel that their evening meetings give an opportunity for reaching out to those who are, it may be, connected with no religious denomination, but who are seekers in as

true a sense as any in George Fox's day. The first line of service we shall consider, therefore, is that of an evening meeting on First-day.

Three fairly distinct types of evening meeting have come into the present writer's experience. First, a regular meeting for worship, held just as the morning meeting is held, without any special announcement to the public and without any explanation of why we worship as we do. This has certain disadvantages, as those who have attended the evening meeting, held at Twelfth Street, Philadelphia, in the winter months, will readily allow. It brings out but a slim attendance of our own membership, and while strangers may occasionally drop in, they are likely to be somewhat mystified, and at a loss to know what we are really striving to do. It cannot be said to reach outside.

The fairly natural reaction to this state of things is the organization of some form of "mission meeting." In a number of communities in England, where the regular meeting for worship is strictly held to in the morning, a programmed "service," with hymns (and possibly instrumental music, too), a time definitely assigned for prayer, and a set address, is organized in the evening, drawing, sometimes to the naïve surprise of the organizers, "a quite different group" from those who come out in the morning! The chief criticism of such a meeting would be based on what to many of us would seem its utter inconsistency. If our manner of worship is something esoteric, suited only to an elect few, to which we cling because we ourselves personally prefer it, and because we are sentimentally attached to it as being the way our fathers worshipped, then, of course, we should be willing to forgo personal choice and supply that which will appeal to and attract the greatest possible number outside the charmed circle. But if our way of worship approaches, more nearly than any other way we know, that worship "in spirit and in truth," which Christ told us is what our Father asks of us, if we feel that Friends were from the beginning Divinely called to worship as we seek to do, and that our meetings are a part of our testimony, a banner given us to display because of the Truth, then what is required of us in the morning we shall find required in the evening as well. The Light Within does not disappear with that of the sun, at nightfall. This inconsistency will scarcely fail to be evident to those who come into such gatherings, and who become interested, as it is usually hoped they will, to attend the morning meetings as well. Either they will become utterly confused in their conception of Quaker worship or they will, rather logically, wish to see introduced into the morning meeting that which plays such a vigorous part in the evening.

A third sort of evening meeting, which seems to possess the outreaching spirit of the "mission meeting" without its inconsistencies or the probability of creating confused impres-

sions, is of the kind that is divided into two distinct parts: a teaching meeting, and the meeting for worship. One of the most successful of these, which it has been my privilege to attend, was in the little town of Yeovil, near Street, in the south of England. Here the group—none of them Friends but the leader and the visitor—happened to be studying zealously the *Journal of John Woolman*. When the time of study and the expounding of Friends' principles was finished, there was a clear break, and the period of worship began. No one confused what had been said in the first part with what was uttered in the second: the "teaching ministry," with the "prophetic."

Those who object that only persons who have been so trained and educated for generations can appreciate our silent, waiting worship, I would refer to returned workers with the American Friends' Service Committee missions in France, Germany, Austria, Poland or elsewhere. Could you attend some of the regularly instituted Friends' meetings of a First-day morning (or evening) in Berlin, Paris, Vienna or Stuttgart, you would have all doubts dispelled on that score, and your faith in the latent power of our way of worship vastly strengthened.

In this third sort of evening meeting, as described above, there is obviously opportunity for the widest range of teaching, study-circle or discussion groups, as may seem best suited to the particular circumstances. The essential thing is to keep this hour distinct from the time of worship, in the minds of all concerned.

So much for our First-day evenings. The other suggestion as to possible use of our meeting-houses is along the line of "Tramps." These may last from a week-end to ten days. They may be attended by a half-dozen or a half-hundred. Just as the war broke out we were experiencing in the Philadelphia neighborhood something of what such group activities might mean, but of course the years that followed gave little scope for carrying forward this sort of work. It has been my happy lot to be a member of one of the big English "Tramps" (that at Kendal, in the Lake Country, in 1912) and of the one held in and about Moorestown (in 1914). Briefly they can be described as follows: A group of (mostly) young people get together in vacation time in some centre of Quakerism, where there are outlying meetings and communities readily accessible, and where simple but suitable living arrangements are easily planned. The "Tramp" has a two-fold purpose: the deepened fellowship among a group met together "with one accord, in one place," their more perfect understanding of conditions in the region they have selected, and, on the other hand, the stimulus and encouragement to the meetings and communities among whom they move about.

The mornings are usually planned after the manner of a summer-school or conference. The tramps themselves, or lecturers who may be invited especially, discuss various aspects of Bible study, Quaker history, social problems or religious truth. A devotional period held daily is of great help. In the afternoons the group as a whole, or if too large, in subdivisions, goes off to a nearby meeting-house or town, where notice is given of an evening meeting. This may be in the nature of an "appointed meeting" for worship, a conference meeting, or, as often is the case, both—the latter preceding the former. As the days pass there is ample opportunity for tennis, swimming, long walks and all sorts of jolli-

fication (it is, happily, still true that "a merry heart doeth good like medicine") together with the more serious things, and the band is bound together, the tide rises, till at the end there is felt, often, a sense of the Divine presence and power that may be beyond anything that some of the group have ever known. The local meetings are cheered and encouraged, closed meeting-houses are opened, in villages where there is no meeting the truth as Friends view it is spread, yet in a way as natural, as untrammelled, as consistent with our ideal of Quaker freedom as were the ancient "threshing meetings" or the labors of the "First Publishers."

Many are wanting to be engaged about their Father's business in a way rather more definite than they are at present. They feel the importance of allowing every possible opportunity for the spontaneous working of the Spirit of Christ, guiding them and showing them what He wants them to do. They realize how essential it is to let God work, and while they may use another term for it, they appreciate the danger of what used to be called the "activity of the creature"—working in our own strength, filling up and obstructing the channels of the spirit with the matters that our own imperfect judgments deem important. It is hoped that these paragraphs may contain suggestions to just such persons of lines along which they can work: lines definite and clear-cut on the one hand, but which, on the other, sacrifice in no way that freedom of the Spirit.

A. L.

AN OPPORTUNITY AT LAST!

It has been the desire of many Young Friends to enter more fully into the responsibility for our small country meetings. At a recent discussion, a small group came to the conclusion that there are three main possibilities open for this. There are visits to country meetings by small groups of Friends; the holding of week-end conferences in a struggling neighborhood; and full-grown "Tramps," such as are described in "Idle Meeting Houses."

A number of Young Friends have already written us of their desire to visit meetings during the summer. It will be excellent for small congenial groups to organize themselves to attend meetings. However, if individuals prefer to let us know at the Young Friends' office, 20 South Twelfth Street, we will gladly endeavor to make up parties, or to fill extra seats in autos to go to outlying meetings. We will be very glad to know of meetings that would appreciate visits from small groups of Friends, and we will be very thankful for all the co-operation you give us in these points and in reporting trips both prospective and accomplished, so that we may attempt to distribute the visitation evenly. Lastly, we will be glad to make any arrangements with the local Friends that may help.

The second proposition of a week-end conference in some country neighborhood requires only a little more planning. A group might gather on Sixth-day evening at some meeting-house to get acquainted. After spending the night in homes of Friends or others roundabout, they could assemble again on Seventh-day morning for a Bible Class or a conference discussion. The afternoon might well be taken up in extending a "house-to-house" invitation to the residents of the neighborhood to attend the appointed meeting or tea meeting which would consume the evening. First-day morning would afford an opportunity to visit three regular meetings at the conference seat or others nearby. All this would involve very little expense beyond the carfare. The fellowship of the group would be very valuable as well as the service to the community. Next year, such an adventure might develop into a real "Tramp."

Does this interest you? Can we possibly arrange one or

two such week-ends for *this* summer? If you are interested let us know.

If there are neighborhoods which would appreciate such a visit, we shall be glad to hear from you! The visiting group or groups will feel their youth and their inability to help as they want to, but they will come with a real desire to give of their best.

M. J. M.

A PRAYER.

Yet these hands shake so that I cannot hold
A cup of water where men faint with pain,
And these lips twist so that I cannot frame
Even the comfort of Thy name.
And these feet stumble and I cannot run
To lift a fallen child.
Lord, not for a heart cold
I pray, and not for eyes
Turned to the angelic skies
In peace again,
But that Thy Undeified
Strong Son
May succor me,
And wash me clean from poison of my fears;
That being made strong and sweet
I, even as He,
May drink Thy cup of tears and then
With steady lips and hands and feet
May walk with men.

—From the *Christian Century*.

WHAT IS THE USE OF A YOUNG FRIENDS' COMMITTEE?

It was one of those soft warm days in Sixth Month when the shade is so peaceful, that we gathered in a semi-circle in Maple Grove on the Westtown south lawn. Two hundred and fifty perhaps there were of us, between fifteen and thirty-five years old, mostly between twenty and thirty, Young Friends from all over Philadelphia Yearly Meeting and some visitors. For several days we had sought Truth in class and devotional groups. Here on First-day we worshipped together. One by one deliberately with vibrant silences as their background came the earnest vocal offerings. As eager, humble children of our Heavenly Father we were brought very close together in life's travel. The Spirit of His Christ overshadowed us.

Another time it was at Ardmore that we held the meeting which some readers of this will well remember. We felt that our week-end conference in conjunction with the Summer School at Haverford needed some outreaching expression toward our neighbors. So we secured a room in the Y. M. C. A. and on our own account advertised a public Friends' meeting. That was the first time I think I ever had the responsibility of breaking a Friends' meeting. A splendid training in Eldership it was. As clear as could be it was to me that no vocal service was mine that day, but an earnest travail of Spirit with the others of our little company who were drawn to give voice in praise and testimony to the reality of spiritual things, until it seemed right to close the meeting.

Again it was in our regular monthly Committee meetings at the Institute that we were brought weightily under the problems of the Society and of Christ's Kingdom as we tried to be led in leading Young Friends to a fuller life. The time and effort required to maintain a central Young Friends' Committee can be justified only by useful results. Time properly brings changes, but to those of us who have shared the spiritual responsibilities of such a Committee, its experiences have contributed conspicuously of bettership in our lives.

Thus far in Philadelphia and probably elsewhere there has been, I believe, no jealousy between old and young. The children love tenderly their parents and older Friends, but there is a psychological deepening when young inexperienced hearts carry sober responsibilities alone, of a meeting for

worship, of a conference, or even the more practical details of work to develop spiritual character in their own generation.

Each group of Young Friends will have to face its own problems, but if, as one who has profited greatly by a share in the responsibilities of the Philadelphia Young Friends' Committee, I can help with suggestions, they would be that the Committee meet regularly to bring into intimate acquaintance representatives from the different Quarters, that this acquaintance be enlarged by periodical visits to local meetings on the part of the Committee's Chairman or Secretary and as many exchanging delegations as possible. Where way opens and older Friends approve, public meetings for worship conducted by serious Young Friends are invaluable to the Young Friends themselves and should honor Truth as well.

Our lives seem too busy with work, charities and travel to favor more conferences, but I am quite sure young lives between sixteen and twenty-five greatly need the deliberate, earnest comradeship of the inspirational conference, extending over several days. I hope some Friendly agency will provide such at Westtown or Haverford, or elsewhere within reach of Philadelphia Yearly Meeting members, say at least every three years. We need it in addition to Northfield, Silver Bay and Earlharn.

J. PASSMORE ELKINTON.

RUFUS M. JONES'S ADDRESS AT CRUM CREEK.

On the evening of Fifth Month 17th, the youth of Philadelphia Yearly Meeting assembled for their annual outing at Crum Creek in Delaware County. Since these outings became a regular feature of the program of the Young Friends' Movement, many erstwhile eligibles have crossed the fateful line which the officials of this movement have established between youth and middle age. Their places, however, were filled with newcomers who desire to "move" with other Young Friends—especially when the movement is toward the open woods, a pleasant stream, sandwiches and ice cream.

When the huge bon-fire began to repel the encroaching shadows, and the remnants of the "victuals," as Rufus Jones later called them, were being fed to the indigenous youth of the region, the hillside took on the aspect of a Quaker meeting.

The early part of Rufus Jones's remarks was an emphasis upon the present upward and outward trend of the Society of Friends. He quoted the remarks of Franklin concerning the new American Republic in the dark days of the first Congress:

"He had wondered whether the Republic was a rising or a setting sun, but had become assured that it was a rising sun." Rufus Jones stated that when he also was "young" he had wondered whether the Society of Friends was a rising or setting sun. After many years of such wondering he had become convinced that it was a rising sun. We could not possibly realize, he assured us, the revolutionary changes that had taken place in Philadelphia Yearly Meeting during the period of his knowledge of it. From a group with an ingrowing consciousness, intent largely upon the preservation for itself of certain ancient Quaker doctrines and forms, it had become a group with a dominant desire for outward service and a readiness to co-operate with other agencies for the achievement of its broadened aims.

He placed upon the group on the hillside before him and those whom they represented, the task of fulfilling his prophecy of a "rising sun." "Die Reihe ist an Ihnen," he told us.

As a necessary equipment for the task he outlined the following:

1. *A Vision of the Opportunity.* The post-war world, with its ancient faiths shaken or destroyed, needs a religion grounded in reality and verified by an actual, inward experience of God. This kind of a religion the Society of Friends is peculiarly fitted to interpret.

2. *An Experience of God for Ourselves.* The springs of opportunity will dry up and the machinery of service will

delay without a first-hand knowledge of Him who is the source of inspiration and power.

3. *An Historical Perspective.* It is impossible correctly to analyze current tendencies and problems without a knowledge of history. Much mistaken and unbalanced emphasis and effort could be avoided by a knowledge of the causes and effects of similar problems in past cycles of the life of our own Society and the religious world at large. Tolerance and breadth of spirit (essential Christian virtues) are acquired by extending the horizon of our understanding over the successes and failures of the earlier builders of the Kingdom of God.

4. *Determination to Succeed.* We can succeed in the tasks laid upon the Society of Friends if we will to do so. In the realm of material things the will is not supreme. We cannot change the contour of our features or the color of our hair. But in the realm of the spirit we can absolutely determine the character and course of our life and effort,—so we were encouraged and admonished by this great Quaker student of psychology and religion.

VINCENT D. NICHOLSON.

HOME DISCOVERIES.

It was a warm summer evening—the sort of evening when one wishes for the seashore, the mountains, the Hudson Bay or somewhere cooler—that we stumbled upon Mount Pleasant. There is always a thrill about making a discovery and especially when one comes upon a treasure in one's backyard. It was just that way with Mount Pleasant, on the Schuylkill, the evening of our first visit.

Mount Pleasant was the old residence of Benedict Arnold, the home to which he brought that fascinating Quaker lass, Peggy Shippen. The Arnold Mansion has a romantic enchantment due partly to the charm of Georgian architecture and partly to its owner's later misdemeanors. When the old lady, guide and philosopher, employed by the city as custodian, suggested that we inspect the underground passage, we immediately concluded that it was built by Arnold as a way of egress in case the Colonials should surprise him at his schemes. As a matter of fact the whispered invitation of the custodian led us quite astray, inasmuch as historical fact explains that both house and secret passage were built by Captain John Macpherson before the Revolutionary War. History does not rob the mansion of interest; on the contrary, John Adams in his Diary mentions a dinner at the Macpherson mansion, speaking with enthusiasm of the beauty of the house and the richness of the entertainment. The beauty of the house still maintains, although the entertainment is left to the imagination and the exaggerations of the nimble-tongued old lady; all of which flourish on warm summer evenings.

There exists a deplorable habit amongst Americans who visit Europe, of depreciating the scenes and show places of their own country, a most unfortunate practice. I do not champion an attitude of braggadocio which insists on "seeing America first," just because it is America, but I do plead for that appreciation that will lead one up the valley of the Delaware. Few foreign parts share the enchantment of the river road. New Hope is a good starting-point. The vehicle is of little consequence, automobile, horse-back, runaway or "shank's mare." The important thing is to follow the sinuous trail of the canal by road or tow-path, gazing at the canal with its pictures of reflected foliage or through vistas across the river to the hills of the Delaware valley. One does not have to pace the banks of the Loire, Severn, Moselle or Fal to see nature and man happily coupled together.

The Artists' Colony is always interesting, especially if one is not an artist. A canal bridge and a canal lock, I believe, were specifically constructed to attract all humans. What there is about water flowing in to a compartment while a boat squealing for room reluctantly lifts to a higher level, I am unable to explain—but canal locks always have an audience. If you loiter at every lock on your journey up the river—and you probably will—it will take a full day to reach the

hospitality of the Williams's at Nockamixon. The farm and its orchards and the village are a climax to the spell of the Delaware. To me the trip was a real discovery of the Old World at home.

H. W. E.

INTERNATIONALISM IN PRACTICE.

The meeting at Fifteenth and Race Streets Meeting-house on Fifth Month 18th, under the auspices of the Peace Committees of both Philadelphia Yearly Meetings, was a most interesting and inspiring occasion. The three European women brought constructive messages full of hope for the future.

It was very heartening to have confirmed by Mlle. Pottecher-Arnould the idea we have long had that Poincaré and the present reactionary Parliament are not without opposition in France. She pointed out to us our mutual ignorance of each other, the difficulties in the way of getting acquainted, the prevailing prejudices strengthened by the false teachings of patriotism, "like a fanatical religion." One of the chief difficulties is that we regard a nation as an abstraction. But when, as after the war, with regard to Germany and even more recently with regard to Russia, the French learned of the suffering women and children in those countries they forgot their own sufferings and realized that the Germans and Russians were also human beings, that all countries form one human brotherhood. Now, too, there is a growing realization in France that a treaty based on narrow nationalism acts as a boomerang—that unemployment in France may be traced to German reparation payments.

Frl. Baer, after thanking the Friends for their work in Germany in the name of the children and mothers and of the pacifists of that country, gave us a short account of the German Youth Movements. They began about 1900 as a protest against the growing materialism and autocracy in family, school and state which followed the peace of 1871, and were very similar in many respects to the first Quakers. Their chief aim was for simplicity. They got as much as possible out of the cities and established communities in the country where they raised their own food. This is a very good preparation for later work in the cities. For pacifism must come from within as an expression of a new attitude of life. Since the revolution in 1918 the young people have been able to do much more. One of the most interesting lines of work is in connection with the schools. Germany's school system was and still is a class system, that is, the common school education is quite different from that in the pay schools which the middle and upper class children attend. A number of young teachers have started new elementary schools for working-class children with the thought of giving them as good an education as the upper classes. But also they are endeavoring to put a new spirit of mutual help and understanding in the schools for they feel that just so much as this spirit is lacking in school, by so much will it be lacking in the business and political life of the boys and girls after they leave school. Hamburg, Berlin, Bremen and several other cities are supporting such schools but do not interfere in the least with their management.

Another branch of the youth movement is pledged to do nothing to further another war, and to oppose the reintroduction of compulsory military training. The Welt Jugend Liga is trying to arrange for an exchange of books and literature with other countries in an endeavor to get to know one another. They wish to be of the most service possible and feel they cannot go out and kill the youth of other lands with similar aspirations. Above all nations is humanity.

Annot Robinson of Manchester asked why it was that pacifist organizations, including the Society of Friends, were so ineffectual in 1914 and 1917 and were practically unheard in the tide of militarism. They were unable to do anything but relief work or help C. O.'s or occasionally raise a feeble protest against some of the more obvious brutalities of war.

She found the answer to her question in clashing realities.

On the one hand is the internationalism of finance, trade, industry, literature, ideas, communication. On the other hand is the inflamed feeling of nationality with its passport regulations, tariffs, differing customs, etc. The result is unemployment in one country, over-employment in another and distress in all. We must realize that the unit of the nation is the family, and that war or a peace of revenge means misery and a lower standard of living for the women, children and workers of another country.

Our problem is to reconcile nationalism and these international realities. To do this we must think, and think now. It is not enough to do relief work or to hope or to try to forget the war. In England there are a number who are thinking, among them Bertrand Russell, G. Lowes Dickinson and H. N. Brailsford. There were also a number of poets who wrote the awful truth about war, mostly, unfortunately, its victims. The workers of England are getting a bit of compulsory education. The miners are realizing that the dumping of reparations coal in France is the chief reason for their unemployment. The cotton spinners and weavers are learning that the condition of Germany, Austria, Russia and China is responsible for the idle cotton mills. They have no bitterness against their enemies and in 1920 by serving notice on the government that they would not aid in a war with Russia they prevented one. This has been one result in action of their thinking.

How may we put the results of our thinking into actions? Annot Robinson's solution is to go into politics. It may be a mean business, but until some other way is found we must go into politics to bring pressure to bear on the government. At the present time relations between communities are supposed to be without the moral law. This will continue to be the case until people of good-will will go into politics and bring another spirit into international relations.

ERNEST N. VOTAW.

AN IDYL OF CONFORMITY!

One of the most difficult matters to explain to Europeans is our American pastime of lynching, particularly the lynching of social heretics, as I. W. W. members Non-partisan League organizers. It somehow just doesn't seem natural to them to tar and feather those who disagree with one's political or economic views.

One of the best books giving the background for this is "Main Street." Telling the story of the treatment of a city girl with a desire to reform anything and everything, by the respectable people of her husband's home town, it portrays vividly and with a sometimes wearying detail the narrow, untrained type of mind, which is unable to combat new ideas except by destroying the one who expounds them.

The group described were not an unintelligent lot. In some subjects they were quite well informed. But except for a very few they had never done any independent thinking. They had never thought just why they did or thought as they did. But this lack of creative effort was not confined to their thinking. In their business they created nothing.† They were all middlemen, who were engaged in transferring food, already grown, to the cities, and clothing and machinery, already made, to the country. Important work, but not creative. Even their pleasures were those of possession and not those of creation. Only with great effort could they be brought to do anything new even in play. The topics of their conversation were the things they possessed, not the things they did.

Yet withal they were quick to see anything detrimental to the established order of things as is indicated by their treatment of Miles Bjornstorm, the only real reformer in the town. Typical also is the fact that Dr. Kennicott, who was

on the whole very liberal with regard to his wife, declared as the unpardonable sin her lack of sympathy with certain patriotic citizens of a nearby town who, with full knowledge on the part of the protectors of law and order, tarred and feathered and rode on a rail a Non-partisan League organizer. His work threatened their pocketbooks.

Typical of many reformers, also, is the heroine Carol. She sees only the surface indications and wishes to better them. But she does not seek through to the roots of the trouble. She is not thorough.

In reading this book one is apt to miss its meaning by seeing only the details, to feel that "my town is not like that," or "the people I know do not talk and act like that." But if one looks behind the actual words and actions to the spirit which they reveal, one will discover an all too true picture of one's own surroundings, even though they be in the large eastern cities.

ERNEST N. VOTAW.

MINISTRY.

[This is a contribution from an older Friend who is very much interested in Young Friends.—Eds.]

I have been noticing the attitude of some of the Younger Friends on the Ministry and desire that we may be given a clear vision and understanding of this important office.

We are desirous of being the powerful preachers of earlier days. To shake the country for miles around in a spiritual sense. We think that we all should have part in the delivered message; and cannot see why one is to prophesy and another is not to prophesy. The fact that one seems to find no message to deliver, causes him to query: "What is the matter with me?" Do we forget that Paul speaking of gifts, says: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ?"

We have as we sit in silent worship some text or thought come into mind, and with it some enlargement of understanding. We at once grasp the thought that it is a message to deliver and hasten to give it forth. Now this may seem proper and have its place and yet not be a real call to the Ministry.

Again I quote Paul, because as one not having been with the Lord Jesus, his call seems the more like ours; if we have one. He says, "Though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea woe is unto me if I preach not the Gospel." We might take it that he meant if he preached something else than the Gospel, but he says, "If I do this thing willingly, I have a reward," showing that it was something he felt he *must* do rather than that he must be sure that it was the Gospel. He had a conviction that he could not get away from, and I believe it is so with the real anointed ministry of to-day. We will as surely know when we have the Divine appointment as the apostle of old.

Christ Jesus called twelve men to be His apostles; but He evidently did not expect even these to preach then; they were simply to follow Him; and it was not until he had walked with Him until the end that He commissioned them to preach the Gospel. That had not hindered them from showing whose side they were on. Peter could not hide the fact that he was "one of them," although at that time it does not appear that he had preached the Gospel by word of mouth. But he had followed the Lord Jesus Christ.

And so to-day, we have the call "follow me." We are to be ready for anything. He may never intend us to become preachers of His spoken message. He may have quiet little duties for us that mean just as much to Him as to become great preachers. Because He knows we would not all bear becoming powerful ministers. We would not all of us keep humble enough in this capacity. And so if He gives us a message at all it may be a very simple one; not one that will be recognized by man as a gift in the ministry at all. But it will give us His peace, and we should be satisfied, even though

*"Main Street." Sinclair Lewis. Harcourt, Brace & Co., New York.

†They did create values, but they were devoid of any intellectual freshness. Like blind oxen they followed the paths of dull routine which they learned upon taking up their occupations.—H. E. Y., Jr.

our soul longs to know whether any have been brought to Christ through our small instrumentality or not. But this is not so much our business as to *know* His Voice, and when He commissions us, to go forth in His Power and then only; and we will jealously watch that *each* inspiration be just as fresh and forceful as at the first. In this way only will the true ministry grow.

The fact that we have at one time felt sure of the call, is not sufficient reason for determining that we will preach at stated times, or at some time during a particular meeting or that we always expect to preach. The real Friend minister will wait for the Divine impulse which he knows and understands, for if he gets in the habit of preaching without this, he becomes no longer a Divinely anointed minister, but simply a preacher of good thoughts, as any one may do who has a gift of language, but it will lack the power and unction of Life.

Now there are many ways of ministering to the world's needs without even a gift of language. And there are many kindly messages given forth both in and out of meetings for worship which do not at all indicate that that person is called with a prophetic gift.

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?" The apostle had previously declared in the same chapter (xii of I Cor.): "There are diversities of gifts but the same spirit," and again, "To one is given by the Spirit the word of wisdom, . . . to another faith by the same Spirit . . . to another prophecy, to another discerning of spirits, . . . etc. But through all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Then it seems to me there need to be no jealousy in the Church as there should be no schism in the natural body, because of its various members according to its needs. But let each member of the Church militant be alive to its own particular functioning and all will work together for its good.

MARY B. HENDERSON.

PAULLINA, Iowa, Fourth Month 17, 1922.

CORRESPONDENCE.

The following letter from a German teacher seemed so very much worth while that I thought it would be of interest to others. The clipping he refers to was taken from *The Friend* (London) on "Education in Germany." It emphasized the newer policies among the educators, and stressed the revision of text-books as an important step.

My correspondence with Leo Mader dates from a year ago in connection with a class in German at Barnesville, our respective students exchanging letters.

RUTH B. LIPPINCOTT.

COLORA, Md., Fifth Month 28, 1922.

THE Seventh and Eighth Months' issues of *THE FRIEND*, as heretofore, will not be represented by the *Young Friends' Number*. In the Ninth Month, however, we expect to resume the practice of giving the major part of the third issue each month to them.—[EDS.]

LYDIA SHIPLEY COX.

AN APPRECIATION.

In the early 'sixties and for a number of years after, the village of West Branch, Iowa, was an ideal Friendly community. Love and unity prevailed, helpful acts of neighborliness and good-will were the rule. Here lived Joel and Hannah Bean whose gentle, Christian, unobtrusive yet pervasive influence was felt by all. They were the able teachers of the village school, loved and honored by parents and children. They were gifted ministers of the Gospel. Their ready sympathy, quick understanding and wise judgment drew people to them.

GLAUCHAU (Saxony),
Plantagenstr. 4, Germany.
Fifth Month 4, 1922.

DEAR RUTH LIPPINCOTT:—

Your kind favor of the twenty-first of Second Month reached me just when I was on the way to the station for starting for Berlin, where I had an appointment with some Friends from England. I read your letter with great interest and was glad to hear that you and your husband are getting on well. I thank you also for enclosed article from *The Friend* which, from a German point of view, proved highly interesting. Yes, I think it covers the ground fairly. The revising of your text books, I think, is a good thing, I warmly sympathize with, hoping it will contribute a good deal toward bringing mankind to a better understanding of the good-will which I am sure is found everywhere, if we only take the pains to look for it. For there is that of God in all of us.

I hope the frost has been kind to you. It has not been so with us, for it is snowing and rather cold even to-day, when, in other years, all was blossoming and real spring. Well, this does not matter so much for us or for our school, the pupils being at home for we have no lessons till the nineteenth of this month. They call it Easter holidays, though I don't think we should call it thus, every day being a Holy Day before God.

I have managed now to get one term, at least, in history. Our "Director" who shares my international feelings to a great extent has gladly consented to my giving lessons in history, for it may be hoped to influence by those means our young people and to counterweight the national influence which they meet with when at home. I have met Dr. Elizabeth Rotten, one of our keenest internationalists, in Berlin, and we are working all together, with other Friends and with the German Union called "Friends of the Quakers." I have started also a collection for the Russian Famine Fund and hope it will prove of some help.

Some weeks ago, after a meeting for worship, I met an American Friend, Francis Bacon, who is living in Berlin with his wife and children, and who told me that you are his second cousin. Is this not strange, America being such a big country?

I think you will not be surprised to hear that I am now a member of the Society of Friends. I felt one with you since a long time and it was only a formality to the Roman Catholic "Church" that I broke the last chains which held me back. This step has been necessary, so that there is harmony in life. And yet I feel a growing spiritual strength and I am very happy. I met some people in Berlin who are not only strongly interested in Quakerism, but who will, as I hope, join our Society before long. There is, of course, no making proselytes by us, but the fundamental ideas themselves are working in our Lord's Spirit. I am now getting *The Friend* (London) regularly from England, and find it very helpful and interesting.

Yours very sincerely,

LEO MADER.

END OF THE YOUNG FRIENDS' NUMBER.

Their counsel was sought in times of difficulty and trial. Their hospitable home where the Christian graces were practiced and where the things of the spirit and of the mind took precedence, was a Mecca of weary, troubled souls and of seekers for intellectual help and guidance. In short, Joel and Hannah Bean were true leaders whose influence and power in the community never insidiously transformed them into dictators. Their wide vision, humble and constant dependence upon the Source of wisdom, and their loving interest in friend and stranger prevented such a disaster, so often the result of personal power.

Into such a favored community and such a home Lydia Shipley Cox was born. She was, from the first, a child of promise and its fulfillment came in full measure as the years passed. She was sent to the Moses Brown School (then called Providence Boarding School), and later to Penn College, Iowa. As a student in these two institutions, she won distinction,

scholastic and social. After graduation, she taught with marked success and later married Charles E. Cox.

Joel and Hannah S. Bean, with a younger daughter, Catharine (now Catharine E. B. Cox, of Honolulu, Hawaii), moved to California and settled in San José. After teaching in Le Grand, Iowa, Charles and Lydia Cox also chose San José for their home. A meeting for worship was started. Here, under the tactful and loving guidance of the Bean and Cox families, Friends of varied points of view worshipped to the honor of Truth. The necessity of some organization was felt, and the "College Park Association of Friends" was formed. This Association has no official connection with any other meeting. The annual meeting is the event of the year, when Friends and persons with Friendly interests gather for the consideration of subjects which specially concern the group and also of the larger subjects which deal with Christian living. The influence of this Association has been wide and deep. Upon the death of her parents, a large share of the responsibility and labor of the meetings fell upon Lydia Cox. Ably and faithfully was this work done when health permitted.

For a number of years Lydia Cox exercised very helpfully a gift in the ministry. Her deep religious experience, wide outlook, scholastic attainments and sober sense of responsibility which such a gift confers, contributed to make her messages fresh, lively and fitting. While Lydia Cox was a loyal Friend, her deep interest in the growth of the Kingdom of God on earth led her to take part in movements by other denominations which had this end sincerely and distinctly in view.

The home of Charles and Lydia Cox was a center of attraction where the young found understanding and sympathy and the old received needed encouragement and stimulus. Lydia Cox's discriminating literary taste made her a valued critic, and her exceptional conversational ability attracted and edified any group which was favored by her presence. The two daughters of Charles E. and Lydia S. Cox, Anna Cox Brinton and Katharine Cox, worthily uphold the noble traditions of the family so well proclaimed by Whittier in his poem, "To the Memory of Thomas Shipley," their great-grandfather. They both were engaged in relief work in Germany under the American Friends' Service Committee and are now successful teachers in California.

Our dear Friend will be missed by a large and varied circle. For such a life of wide and beneficent service, reverent thankfulness is due to Him who made her what she was and loaned her to earth for a while.

"And though the ways of Zion mourn
When her strong ones are called away,
Who like thyself have calmly borne
The heat and burden of the day,
Yet He who slumbereth not nor sleepeth
His ancient watch around us keepeth;
Still, sent from His creating hand,
New witnesses for Truth shall stand,—
New instruments to sound abroad
The Gospel of a risen Lord."

J. W. B.

"WHAT are the chief causes of unrest? If you know yourself, you will answer Pride, Selfishness, Ambition. As you look back upon the past years of your life, is it not true that its unhappiness has chiefly come from the succession of personal mortifications and almost trivial disappointments which the intercourse of life has brought you?"

"Wounded vanity, then, disappointed hopes, unsatisfied selfishness—these are the old, vulgar, universal sources of man's unrest. Now it is obvious why Christ pointed out as the two chief objects for attainment the exact opposites of these. To meekness and lowliness these things simply do not exist. They cause unrest by making it impossible. The ceaseless chagrin of a self-centred life can be removed at once by learning meekness and lowliness of heart."—HENRY DRUMMOND.

CHILDREN'S CORNER.

TURNERS OF THE OTHER CHEEK.

(Continued from page 582.)

When you have entered the long stone houses set in lines, spotlessly clean, and seeming always to have been freshly painted, there are the great wooden chests and square cupboards, and the feather-beds piled on feather-beds of which you have read so often. I was in their homes during a summer of record-breaking heat, but always there was the cool that comes into country homes where some one rises before the dawn, and throws the house wide open for the early morning air; then draws the shades to shut out the glare and dust of the day. Of course there are shade trees near the houses. There are whole groves of trees, and in South Dakota when there are trees some one has planted them; patches of wood across the river where the children go to play, always under the careful direction of one who has been delegated to this task; orchards of many kinds of fruit trees. It was with an air of wisdom that the little band of girls who piloted me to the orchard, smacking their lips the while, called off the names of the fruits the colony could boast, and told, too, just how many geese and ducks and sheep and cows there were. I watched them eat with the rarest of juvenile jugglery their one sweetmeat, the Russian peanuts, which, being interpreted, means sunflower seeds; these are fed into one corner of the mouth, while the husks fly out at the other, and the oily kernel stays inside.

Among the Huterisch social life is still in the stage where it centers around the home and the church. Among a people who spend money sparingly the home is not the thing that is stinted. The most modern conveniences are there for the women, just as the best machinery is in use by the men in their work. There is no cooking and no kitchen work done in the house. There is one building for all the laundry work, one for all the baking, one for the milk, one where the little children eat, and one for the men and women. Work is assigned to groups in turn, and in the way it is arranged it seems less arduous than any work I have ever seen fall to the lot of farmers' wives. For hours in the day the women and girls sit out in the yard under the trees spinning and talking, or spinning quietly while one reads aloud to the others.

The Huterisch people draw a careful line of distinction between their kind of communism and that advocated by many socialist thinkers of to-day. One said to me:

"The socialist plans of communism can never succeed because they are not based on religion."

I cannot do justice to the richness of the spirit of Christian love and forgiveness which characterizes all of their speech. When I spoke of one of their boys who died because he would not don uniform or carry out military orders in the late war, one of them answered:

"Yes, but for the most of our boys it was so different. The officers were not often like that one. And there were so many to help us. The Quakers in camp helped our boys greatly. They knelt down with them and prayed and helped them to keep their strength up so that they would stand for their principles."

Not only is it that they must not kill; they must not resent evil in any way, nor feel hatred. One of the most astonishing conversations in which I ever shared was with one of the men who served a term at Leavenworth for his stand on war. He did not speak a word of resentment or criticism. He remembered the people there. The Jews—such wonderful students. How any one could learn books as fast as they did was a marvel! The I. W. W.'s—there was unadulterated idealism! "But," some one interrupted, "the I. W. W.'s are very wicked people." "Not those in our prison," he said. "Probably there are very wicked people among them, but these were people who had the highest Christian ideals." They have never retaliated. And their faces wore the heritage of four centuries in their rare kindness of expression—a sweetness mingled with tremendous strength.

(To be concluded.)

the sickness of Arthur Watts, outlined the program of feeding for the English Section beginning with Fifth Month 16th. Of the 200,000 adult population in the west Buzuluk territory the English will feed 180,000 (a much more balanced ration than the A. R. A. corn including flour and beans and herring and soup); and of the 160,000 child population, the English will be feeding, if their Fifth Month plans are carried out, some 112,000.

While the conference was in progress on First-day, Parry Paul arrived from Samara, where he had been buying oil and gasoline for the three Fordson tractors that will soon be turning up the black soil near Sorochinskaya. He came in the "teplushka," and brought Rebecca and Harry Timbres with him. They were on their way from Moscow, and stepped into the Quaker coach at Kenel. Parry came to the Friends' house, leaving the bride and groom in the wagon. The train, so the station-master had hinted, would not leave for Sorochinskaya before evening. But when we went down in the late afternoon to put the Morrises, Dr. Elliott and the other workers aboard it, we searched the yards in vain. The "teplushka" had never been pulled off to Sorochinskaya, and Harry Timbres had neither the inclination nor the Russian to stop it. Now, a "teplushka" is a relatively comfortable box-car made over for something like decent passenger traffic. But the American delegates missed this touch of comfort. They swept out an empty box-car from which heavy wooden logs had just been lifted. They climbed in and waited far into the night before an engine came and pulled a freight train down the line to Sorochinskaya.

SHIPMENTS received during week ending Sixth Month 3, 1922—eleven in all.

Contributions received during week ending Sixth Month 5, 1922—\$10,478.94.

CORRESPONDENCE.

BOSTON, MASS., Fourth Month 17, 1922.

DEAR FRIEND:—

I have read with interest the account of Philadelphia Yearly Meeting as it appeared in THE FRIEND. It seemed to me as I read it that I wanted to commend whosoever wrote it, for one particular statement which to me is quite worthy of approval. To make such a statement in these times savors of the heroic and is in the nature of a protest based on real conviction.

I refer to the statement on page 470 reporting Fifth-day afternoon's session, regarding "business methods" and "efficiency." I fully endorse the sentiment expressed and implied. As a modern Friend and a pastor I do not want to see us get away from the right and time-honored and proven way of conducting business meetings. Parliamentary order may be all right for the Congress of the United States, but not always so for all Friends' Meetings, though there may be exceptions, such as the sessions of the Five Years' Meeting.

I do not wish to be interpreted as thinking we should be slipshod or haphazard in our meetings and care not for orderly things and business-like methods backed by good sense. However, to follow the injunction of doing things "decently and in order" does not necessarily mean that numbers count more than weighty judgment and that the only way to vote is by show of hands.

The Holy Spirit, in former days, was equal to the task of leading Friends in business meetings as well as in meetings for worship, and it is quite unthinkable that the unchanging One should have become impotent in these "latter days." This leadership is needed as much as ever, and perhaps more than ever, in all our lines of work, and our griefs, sorrows and disputes come from lack of it.

Two of the bitterest experiences of my life as a minister have come as a result of contact with those who stepped aside from the ways of Divine Guidance and well-poised consideration of balanced methods. "Efficiency" is a fine thing and a thing we all admire when we view it in operation at the height

of its simple and humble glory without sound of axe or hammer. But professional efficiency operating purely by appointment to demonstrate its own skilful armour is quite the opposite from a thing of beauty and a joy forever.

Attempts at such organized short-sightedness are apt to be soon shelved by discerning Friends, but not always in time to save disaster following in their wake.

"Steam roller" methods are not needed in the various activities of Friends. And when attempted, as in a Bible School or Conference, are apt to run on the rocks, for these things are considerably more than "business institutions."

Moderation in all things is yet good counsel for all, and the hope of Quakerism and of Christianity does not lie in the extremes.

Thy Friend,

J. EDGAR WILLIAMS.

[Had our friend J. E. W. been present at the session under review, he would, first of all, have been most impressed by the orderly and deliberate consideration given to the matter under review; secondly, he would have commended the deference shown for the judgment of those whose ripe experience had gained for them a leadership, which they themselves would be the very last to assume; and, thirdly, he would have commended our method, whereby a real difference of judgment can be comfortably harmonized without a vote or a show of hands, and the Clerk enabled to draft a minute to the reasonable satisfaction of all.—Eds.]

FRIENDLY NEWS NOTES.

BURLINGTON AND BUCKS QUARTERLY MEETING.—Burlington and Bucks Quarterly Meeting, falling on a legal holiday (Fifth Month 30th), probably brought a fuller attendance of its own members than would have been possible otherwise; and the attendance of a goodly number of the Yearly Meeting's visiting committee and others gave an added interest to what some of us, members, feel is usually an interesting and profitable occasion.

The solemn silence broken by prayer—"We bow before thee, asking for Thy bread of life"—seemed a fitting opening for the impressive sermons that followed. "What think ye of Christ; what think ye of Christ," was beautifully followed up by the statement that much of Christ's life was spent in prayer. The comments on the influence of Socrates suggested that which some of us have long felt a willingness to believe; that he was a factor in preparing the way of Christ.

"Reach hither thy finger and feel my side," was beautifully enlarged upon, showing how He desires His revelation to be a spiritual one. This was followed by a plea for the children that we do not fail them in the demonstration of the power of the spirit over the material.

The heart-searching query, "Is thy God able to deliver thee?" was followed by a loving plea that we watch for the tares among the grain.

A sweet prayer was offered for children—all children as Thine own.

"Is thy work done," was feelingly enlarged upon. A plea was made for an exemplary walk before our children, with the reminder that God gives grace to the humble, and by the grace of God I am what I am.

A petition for that humility in which our prayers may be answered seemed a comfortable close to the meeting for worship.

The business seemed to be carried through with much unity, and as a body we felt grateful for the real interest and help of the visitors present.

M. H. B.

An interesting Conference is planned for the closing days of this month and the first of next at Woolman School. For a full program please address Woolman School, Swarthmore, Pa., or Mary J. Moon, Friends' Institute, No. 20 S. Twelfth Street, Philadelphia.

The Conference opens Sixth-day, Sixth Month 30th, at

eight P. M. Among the speakers are Wm. B. Forbush, Julia W. Williams, Paul Jones, Leslie Pinckney Hill, Dr. Wm. W. Cadbury, E. Morris Fergusson and others.

Henry T. Hodgkin, of England, expects to attend the week-end meetings from Sixth Month 30th to Seventh Month 2nd.

On Sixth Month 26th he is planning to attend the sessions of the Fellowship of Reconciliation at Haverford. In addition to the above there will be week-end Conferences at Woolman School throughout the Seventh Month. These are so planned that business men with engagements during the week in Philadelphia can comfortably attend.

THE "brick meeting-house," at Maiden Creek, was well filled on First-day afternoon, Sixth Month 4th, when the meeting appointed by the Visitation Committee of Philadelphia Quarterly Meeting assembled.

The beautiful weather, which, we were told, has characterized the days set apart for these gatherings, made the peaceful country-side look its loveliest;—all fresh and green from the rains of the preceding days.

Four members of the Quarterly Meeting's Committee were present and two of the Yearly Meeting's Visitation Committee. Friends' views, especially as regards worship, were clearly set forth early in the meeting, and earnest prayer and words of exhortation followed.

Though few present were Friends, and there were a number of children, there was reverent silence; and one felt that such a gathering of neighbors in a place where Friends had once been numerous must be a testimony not only to those who remain to keep "the candle upon the candlestick," but to the influence of faithful lives, long since ended here on earth.

F. T. R.

EDWARD C. WOOD, of Germantown, accompanied by his nephew, Horatio Curtis Wood, Jr., are about leaving home for a trip around the world. E. C. W. has for many years been

identified with "Christian Association" interests at the University of Pennsylvania, his special field of work being with resident foreign students.

The Monthly Meeting at Germantown has given these two Friends a sojourning minute or letter of introduction.

We hope THE FRIEND may have the benefit from time to time of extracts from their home letters.

ESTHER MORTON SMITH, who is chairman of the Yearly Meeting's Committee on "Race Relations" is planning to attend the large Inter-racial Conference to be held in the South next month. We are hoping for a full report of this interesting and very important meeting.

CARL PATTERSON, of Chester Hill, Ohio, has recently received a Minute from his Quarterly Meeting, liberating him for Gospel service among Friends in Iowa.

NOTICE.

A MEETING for Divine worship will be held at Arney's Mount, N. J. on Sixth Month 25th, at three o'clock (Daylight Saving Time), by direction of the Yearly Meeting Visitation Committee.

MARRIED.—Fifth Month 17, 1922, at Friends' Meeting-house, Germantown, Philadelphia, RICHARD LUCIUS CARY, of Baltimore, Md., and MARY BROOKS GOODHUE, of Germantown.

—, Sixth Month 3, 1922, at Friends' Meeting-house, Frankford, Philadelphia, ALFRED LANGSTAFF TEST, of Philadelphia, and LYDIA SMEDLEY WEBSTER, of Frankford.

—, Sixth Month 10, 1922, at Friends' Meeting-house, West Chester, Pa., EVAN B. SHARPLESS, of London Grove, Pa., and BEULAH R. PARKER, of Westtown, Pa.

DIED.—Third Month 17, 1922, at her home in Worcester, Mass., GERTRUDE ROBERTS SHERER, in the forty-ninth year of her age; a member of Lansdowne Monthly Meeting, Pa.

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WHY?

On a recent trip (1922) from San Francisco to Hongkong the relations existing on the ship between the Orientals and Occidentals in the first cabin were of peculiar interest. As to numbers they were about equally divided.

The Americans, Japanese and men and women of other races day by day joined in the deck sports. Sometimes the nationals of three or more different countries or continents would engage in the same game. There were no exterior indications of bickerings, prejudices or suspicions. Everything was enjoyed in the most sincere fashion and in the finest spirit. Honors and applause were liberally granted to the victors without reference to their native habits or tongues. More than one American confided to me that "the Japanese were good sports."

Men and women with skins of various shades walked the decks together whilst exhibiting mutual politeness and regard. There did not appear any reason for their doing anything else. They unfeignedly appreciated each other's friendly conversation and banter.

In the dining saloon the peoples of Asiatic and European stocks were generally placed at different tables by the chief steward, but there were a few exceptions. These exceptions bothered nobody. The Filipinos and those from the mainland of Asia were just as polite and agreeable as some of their neighbors of European lineage. It would be difficult to determine where the greatest courtesy prevailed. I confess that in some instances the Americans could learn table manners from their Far Eastern associates. Chinese "boys," garbed in white "nighties" to their heels, waited on us and no one objected to their uniforms or to the very close personal contact involved in their quiet and efficient service.

Two beautiful Sabbath mornings, between San Francisco and Yokohama, some of the ship's company gathered in the mess room for Divine worship. Protestant and Roman Catholic, Confucian and Agnostic reverently sat side by side whilst they exalted the one Deity, the Creator of sea and land and of all men. There were no disagreeable denominational controversies among folks who already were settled in their

religious beliefs and practices. All apparently with genuine sympathy and interest regarded each other's faith and viewpoint.

Now, what I want to know is this: If men and women of very distinctly different races, creeds and mental processes can agree to get along pleasantly together when forced to do so by the exigencies of travel, and can generously waive the expression of national or racial predilections and prejudices—to their own comfort and satisfaction—why can we not also agree to respect one another *en masse*, and speak decently of each other when separated by lofty mountains or stormy seas? While the truth should ever be recognized, why do we so frequently prefer to be weakly misled into erroneous judgments and fears regarding each other by a relatively few politicians, newspaper editors and others? Why do we not indulge in the ordinary common sense and grace of reciprocal forbearance and remember that we are all the dependent children of the One Father and as such should live together in mutual confidence and peace? Why?

WM. C. ALLEN.

Tokyo, Japan, 1922.

IN THE GOLDEN GLORY.

As I looked out of my cabin window early one morning (1922) when approaching Honolulu, I caught sight of a little boat floating easily in the arms of the sunny sea. The splendor of the tropical sun had transformed the beautiful waters into an ocean of gold. Who were the men in the tiny craft? I can not tell. Probably they were fishing folk who had toiled all night and who had caught almost nothing. Possibly they were humble workers who from their situation could not behold or imagine the golden glory that surrounded them.

Then I thought of how strangely like human life was their occupation and their surroundings. How many of us strive—and in God's ordering rightly strive—for the material things that must inevitably perish. How, whilst so engaged, we often fail to detect the beauty and the charm of life that is all about us. We do not understand the wonderful protection that God day by day affords us. We do not comprehend the riches of his forgiveness and grace. As the mist-crowned mountains of Oahu break the force of the strong trade-winds that sweep over the heaving bosom of the great Pacific and make a tranquil sea wherein the Hawaiian can float his little vessel, so does God often, very often, shelter us. We, too, are protected from the ravages and the perils of veritable oceans of difficulty—from dangers seen and unseen—and like the fishermen I saw that entrancing morning, we are permitted to rest for a season in the golden sea of His quietness and peace.

But the simple lesson of the blue-flecked sea of gold did not close here. I thought of the imperishable future. When the voyage of life shall have almost ended, and the struggle and the weariness will have ceased, there shall remain for God's faithful children the heavenly vision that John wrote of—"the sea of glass mingled with fire." As the little boat I beheld

outside of Honolulu harbor that iridescent morning quietly rested on the radiant waters, so will God finally and forever encompass us with perfect safety and encircle us within the golden glory of His love.

W. C. A.

Tokyo, Japan, 1922.

NEAR MANILA,
Fifth Month 12, 1922.

DEAR FRIENDS:—

We are now approaching Manila after a remarkably pleasant voyage. The *Shinyo Maru* called at Tokyo, Kobe, Nagasaki and Shanghai. I was busy in all those cities, and able also to leave messages from church organizations to Christian churches, in conferences, in Nagasaki and Shanghai. I was particularly glad to address a large group of theological students in Kobe. Altogether we feel well satisfied to have come to the Far East by this route—indeed, it is the most direct although somewhat roundabout way to Java. We are due in Hongkong on the 16th inst.

I enclose two little articles that I wrote when nearing Yokohama, and which were duplicated through the kindness of Friends' Mission in Tokyo. The work there goes forward. My residence in California, and relations there with the State Federation as chairman of its department of international justice and goodwill, has given me much information for years on that line and if I get time I want, sometime soon, to write on California-Japanese matters. Most people who write on the subject think they know!

Your Friend,
WM. C. ALLEN.

The foregoing came to our office just too late for our last issue. We are glad to give it place now.—[Eps.]

ESTHER H. FOWLER

In the passing away of our dear Friend, Esther H. Fowler, the Society has lost a valued member, a true mother in Israel, and a devoted faithful follower of her Lord and Master, who was ever concerned to be found doing His will, and faithfully upholding the principles and testimonies of the Society. She was born Sixth Month 27, 1845, daughter of Dr. Isaac and Sara Hustis, of Chesterfield, Ohio. She spent her early life there, indeed it was her home most of the time until her marriage to John S. Fowler, in 1882, after which she and her husband lived at Plymouth, Ohio, from which place they removed to West Chester, Pennsylvania, where they made their home for some years, returning to Ohio in 1897.

She traveled extensively in religious service both in this country and across the water, and though frail in health she has often remarked that strength was given each day for all that was required. She attended her own meeting on First-day the 14th ult., where she was engaged in a lively testimony, the savor of which rested on the hearts of not a few.

As the years went by and the infirmities of age increased they did not lessen her interest or willingness to labor in the Lord's vineyard. Having a minute for religious service within the limits of her own Quarterly Meeting at the time of her death, she remarked to those about her the morning she passed away, she believed the will would be taken for the deed and that her end was near. Thus with her lamp trimmed and her light burning she calmly viewed the approach of death, and quietly breathed her last on Fourth-day, the 17th of Fifth Month, at the home of Joshua Brantingham, where she was kindly cared for during the absence of her niece, Hlanna C. Fowler, with whom she made her home. Her funeral was an impressive occasion, and the feeling was with many who followed to its last resting-place the remains of their dear departed friend.

"She being dead, yet speaketh. Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

RACHEL E. COPE.

THE NEED FOR THE DENOMINATIONAL SCHOOL. ADDRESS BEFORE THE WESTTOWN ALUMNI ASSOCIATION, FIFTH MONTH 27, 1922.

WILBUR K. THOMAS.

I come to you today as one who is vitally interested in the welfare of the Society of Friends. I have never spent one day in the class-room as a teacher. I have, however, been deeply interested in the development of the Society of Friends from the standpoint of the service which it can render to the world. From this angle I approach the question of the need for the denominational school.

I recognize, also, that I am speaking to a group of people who are not devoting their lives to educational work. I take it, therefore, that your primary interest is two-fold: to see that the children of the Society of Friends receive the right kind of an education, and that they develop the right kind of character. Your problem is not a financial one, for wherever your heart is, there will your treasure be also. The real issue is the desirability of maintaining a denominational school.

There can be no question but that the tendency of the day is away from the denominational control of educational institutions. The Carnegie Foundation for the Pensioning of Teachers is not available for schools whose directors must be members of any one denomination. The development of the country high schools and the great state universities by public taxation, has lessened the need for private educational institutions and has made it all the harder for them to compete in salary and equipment. The tendency to inject theology into the curriculum has also led to much dissension; and one of the great problems confronting public educators today is how to introduce the study of the Bible into the school course. In many places the controversy is even more simple, and hinges around the question whether or not the Bible should even be read in the public school. Those private schools and colleges that are not supported by any one particular denomination, or out of public taxation, have found it necessary to either close their doors or secure large endowments.

All of this has tended to raise a question in the minds of the general public in regard to the denominational school; and today the school under the control of a religious group must justify its existence, or else close its doors.

The tendency has been, on the part of our great educators, to deprecate the institution controlled by a religious denomination. Most of our great college presidents and leaders in educational work have affirmed their belief that the best educational work could be done if such institutions were under the control of a self-perpetuating or publicly appointed governing body. In other words, these men feel that the limitations which are placed upon schools by boards of directors who are of one particular faith, are such as to stifle the best educational work and to make it impossible for the teachers to pursue their calling with absolute freedom.

There is a subtle implication in such reasoning, viz., that non-sectarian schools are, as a rule, better than the sectarian schools. Or, to put it in other words, its proponents hold that the greater freedom allowed in the non-sectarian school works not only for better educational standards, but for better all-round development—that the broadest-minded are the most religious. Dr. Pritchett has stated that: "Men who are religious in the best and deepest sense—the sense which qualifies for educated leadership—are not segregated in conformity with denominational lines. They belong to the church individual and universal." I do not agree with this, but prefer to say that men who are religious in the best and deepest sense—the sense which qualifies for educated leadership—are those who, while recognizing the good in all other groups, hold that they themselves have found something which is more valuable than anything else—the pearl of great price. I differ absolutely with the implications of those educators who argue that the non-sectarian school presents a better field for the right kind of educational effort than any other. It is true that the non-sectarian school may have a better

financial background, but it lacks the stimulus that comes from a group of people who are really devoting themselves to a religious or moral issue. Public opinion can be just as arbitrary as any sectarian group ever thought of being. In the final analysis, I believe that it always comes down to a question of leadership, whether within or without the denomination. Williams College in one hundred years sent one hundred and twenty-seven pupils to the foreign mission field. This was due, not to the influence of any one denomination, but to the spirit and traditions of the school itself. In any given instance it may be possible to find a better person outside the denomination than within, to head up an institution. It is first and last a question of leadership and not a question of sectarian or non-sectarian.

I believe I should go farther, and differentiate between the denominational school and the sectarian school. I shall use the word "sectarian" in the more restricted, limited sense as referring to the theological position of any given group, and the word "denomination" as one of the children in the large family of churches. I am convinced that there is no longer a place for the sectarian school among Protestant churches. There is no longer any reason for the Congregationalists maintaining a school to educate Congregationalists, or Baptists Baptists, or Presbyterians Presbyterians. There are now no fundamental differences between these groups. But we have not gotten beyond the time when we need schools that are founded upon the principles of Christianity. The day for isms has gone by; but the day for real Christianity is at hand. If any given church believes that it needs to educate its own children in order to propagate the faith, then it should have a perfect right to do so, providing the education given is at all in harmony with recognized social standards. Friends hold beliefs that are fundamentally different from those of other denominations. We believe that these are an integral part of Christianity and that the other denominations are at fault in not emphasizing them. They represent something more than clothing. They are a part of Christianity. This sounds like bigotry to those who differ from us, but if it is not true why do we maintain our separate identity? There is no justification for a separate existence on any other grounds. Granting all this, however, the question still remains—should a denomination seek to combine religious teaching with secular education? Should not the home and meeting provide all the teaching necessary along these lines and leave the school free to do strictly educational work? If the home or meeting or both met this need there would be no need for separate schools, providing, of course, that such institutions did not undermine the teaching of the home and meeting. We readily admit that the home teaching is not efficient, that it is hard for young people to get much out of the ordinary Friends' meeting. It is at this point, therefore, that I find the reasons for maintaining our own Friends' denominational schools. What is the purpose of education? Naturally, we want our children to learn to read and write, to know something of the world in which they live, to understand what has happened in the historical past, and to partake of the best of the literary and artistic productions of the past and present generations. Most of us desire to have our children go further and study the sciences, theories of existence, questions of social order, etc. But none of us as Christian people want to stop with this. We are interested most of all in character. It is true that we do not desire to sacrifice scholarship for character, but it is even more true that we do not purpose to sacrifice character for scholarship. It is well that our children should be educated to understand the world in which they live; but it is of far greater importance to give them such an education in their younger formative years that they will become not only useful citizens, but the right kind of men and women.

"An education that improves the mind and the memory to the neglect of moral and religious training, is at best but an imperfect and defective system. God has given us a heart to be formed to virtue as well as a head to be enlightened."*

The glory of a Christian nation is not increased by the amount of knowledge which its citizens may encompass, but upon the integrity and the uprightness and unselfishness of its people. For "Though I have all wisdom and all knowledge, and have not charity, it profiteth me nothing."

I maintain that, as Friends, to bring about this result we must have our own denominational schools and see that our children are educated in such schools.

As far as education itself is concerned, there is no need for separate schools. Publicly supported institutions are so well equipped that our children can get just as good an education in them as in any school which we may support; but these other and more fundamental things to which I have already alluded, namely: the things which make for character, are not sufficiently emphasized in the public school system of the present day. Again, however, may I repeat what I said above—that it is the personality of the teacher that counts, and great teachers are not confined to any denomination.

In studying the public school system through the eyes of my own children, I find that there are practices that are not only allowed but encouraged, that I consider very detrimental from the standpoint of character development. Reference to these will show that my reasons for the maintenance of our own private schools have to do not with education itself but with atmosphere and outside influences that are being brought into the public schools.

One of the fundamental tenets of our Society is that love and good-will, and not war and hatred, will bring about better world conditions. Such a belief leads not only to a refusal to participate in war, but to the constructive program of doing away with the causes and all thought of war. We believe that there cannot be peace upon earth until there is mutual trust between peoples and nations, and that this spirit should be cultivated. There is reflected in all of our public schools more or less of the current type of national patriotism which fosters the idea of selfish nationalism. It is true that the Friends' private schools are not entirely free of this spirit; as there are teachers in your Yearly Meeting schools who hold to the popular conceptions of patriotism, but it is easier to deal with such teachers in a private than a public school. There are occasions, such as Memorial Day, when the Civil War and World War veterans are brought into the public schools in uniform to tell the children about war. Whether these veterans deprecate war or not they command a sort of hero worship in the childish mind which is not in keeping with Friendly principles. There are other times when the thought of America's greatness, of her unwhipped navy, of the righteousness of her cause, is emphasized in such a way as to glorify our nation to the detriment of others. In the early days of the Great War the children in our public schools were not only encouraged, but urged, to buy War Saving Stamps and help win the war. In the early days of the war one of my children was subjected to humiliation in the following way: The teacher asked all of the children in the room who promised to buy War Saving Stamps to raise their hands. All the rest of the children held up their hands at her request and then the teacher said, "I see every hand up but one. I am very much surprised, for I supposed her hand would have been the first one." "Why will you not promise to buy War Saving Stamps?" She replied that she did not believe in war and she did not believe that her father would like for her to promise to buy the stamps. In telling the incident at home the child said: "I was very glad that Miss ——— did not say anything more." I believe it is wrong to inject such things into the public school system as parents certainly have a right to some consideration in regard to the influences that are being brought to bear upon the child. Friend's children must be expected to do like others do or else suffer criticism. I maintain that it is possible, and in keeping with the best educational standards, to eliminate such things from our Friends' schools and put in place of them a higher type of services and patriotism. It cannot be done except in private schools where the management is backed by its supporters. It takes a group with

*Cardinal Gibbons, Baltimore. N. E. A., 1889.

convictions that cannot be shaken to support such a course, but why should we have convictions if they are not worth perpetuating? Again, however, I must state that individual teachers in the public school may be able to counteract such influences, but I am speaking of the general work of the public school and not of any one given individual.

(To be concluded.)

BOOK REVIEW.

"RELIGION AND PUBLIC LIFE."*

True to the longing of the present moment and to the call of the future, the Swarthmore Lecture this year is on "Religion and Public Life." The lecturer, Carl Heath, was wisely chosen and his message should be widely read.

That the "kingdom of God" symbolized in the teaching of Jesus a combination of social and spiritual responsibilities, including, of course, an application of religion in all public life, is excellently presented in the lecture.

Jesus Christ was a Jew, and Carl Heath briefly sketches what a kingdom meant to that intensely nationalistic people, but whether it be a Kingdom, a Republic or a Community, its Christian members should gladly give of their best and some to their utmost. C. H. says: ". . . No candid student of the New Testament, of the great teachings of Divine fatherhood and of the Kingdom, but must realize that a whole body of religious principle for the moral guidance of human association is both implicit and explicit in the Gospel."

How have these principles been grasped and taught by Christ's ambassadors through the centuries? How has the Church behaved during the past few years when loud calls from every side have thrown humanity into confusion?

Carl Heath tells us and tells us why the Church has failed to give a clear message and to show a vision of a spiritual kingdom.

"The picture we should see in startling line and color . . . is the tragedy the Church has made of heathen Europe and the tragedy heathen Europe has made of the Church."

To this generation then, out of its unrest, distrust and searchings for truth comes a keener sense that "the Church is a means, but not the only means, for the development and growth of the Kingdom," a Kingdom "which will invest the common secular duties of life with sacredness and grandeur, which will bring the mighty sanctions of eternity to bear upon modern industry, and the home and foreign policies of nations." (D. S. Cairns.)

One cannot understand what is, without knowing what has been, and Carl Heath's historical sketches and testimonies from scholars are vastly illuminating. His candid discussion of "compromise" can only be most helpful to all of his readers whose active lives press such considerations continually upon them.

The task and pleasure of a reviewer should be only to whet the appetite, not to satisfy the palate, so one more quotation must suffice to show Carl Heath's understanding of the Society of Friends—he joined from conviction—and also his conclusion of the whole matter.

"The Society of Friends, as I see it, is in essence neither a sect nor an institutional Church. . . . The Quaker community is primarily a free and catholic fellowship of souls. A free, catholic, spiritual community answering to the cry of men in all nations and all lands, implies a vision which is a world vision. . . . Humanity cannot be divided into spiritual categories.

"The functions of that social human life, which are working out God's purpose, are not to be classed as sacred and secular, but all are parts of a life which is expressing God's life, in which all we have and know and see of truth and beauty and goodness and charity and utter sincerity is called for personally, in our individual lives; and corporately in the common life of man, as he builds from age to age the wonderful City of God."

S. W. E.

*"Religion and Public Life." By Carl Heath—the 1922 Swarthmore Lecture. On sale at Friends' Book Store, 302 Arch Street, Philadelphia.

I PRAY for quietness to run
The race appointed me to-day,
Not lingering idly in the sun,
Nor hastening wildly on my way,
Nor looking anxiously to see
What all the coming days may be . . .
I have a promise safe and sure
Of strength sufficient for my need.
. . . . And if I walk with quiet mind,
And keep my restless spirit calm,
Some happiness I'm sure to find.

—J. E. BROWN.

THE JOURNAL OF GEORGE FOX.

Reader, hast thou ever read the Journal of George Fox? If thou hast not, I beg of thee to procure a copy from thy bookseller. Get it in old folio, if thou hast a liking for old books, or else in the well-edited edition of Rufus M. Jones. Perhaps it is already on thy bookshelf, handed down from former times, but unread these many years.

In its pages I promise thee not only solid reading but a stirring and graphic Autobiography. It is indeed a picture of former times, and, apart from its religious significance, a very readable and interesting volume.

It abounds in many phrases and expressions which carry with them the fundamentals of our faith. The word "openings" occurs frequently, and, as thou knowest, connotes much in silent worship. He often speaks of the "Light," and of "darkness," too. "I saw, also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness. In that, also, I saw the infinite love of God, and I had great openings!" He often tells us that in preaching he addressed himself to "that of God" in his hearers.

All through the Journal we find George Fox living in the Divine Presence. To him God was an intensely real, vital experience. Moreover, he thought everyone who tried could have access, as he had, to the influx of the Holy Spirit.

May I bring to thy remembrance what William Penn said of him, that "He was a man whom God endowed with a clear and wonderful depth, a discernor of others' spirits and very much a master of his own." These words seem to sum up the gifts wherein lay his power and influence. His strong, virile personality—yet loving withal—stands out on every page. He had a commanding presence and a certain personal ascendancy. People spoke of his piercing eyes and the strength and power of his voice.

With homely but expressive similitude, one of his jailors said "He was as stiff as a tree and as pure as a bell." And William Penn, who knew him, perhaps, as well as any of his contemporaries tells us, that "He was of an innocent life, no busybody, nor self-seeker, neither touchy nor critical; what fell from him was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company." A very engaging portrait that!

Thou wilt be much moved, I promise thee, by the recital of the hardships which George Fox endured in the service of Truth. On one occasion, being without food for several days, he tried to get something to eat from several homes along the roadside, but was refused. To quote his own account, "After I was gone a pretty way, I came to another house, and desired the people to let me have a little meat, drink and lodging for my money, but they denied me. I went to another house and desired the same; but they refused me also. By this time it was grown so dark that I could not see the highway; but I discovered a ditch, and got a little water and refreshed myself. Then I got over the ditch, and being weary of traveling, I sat down among the furze bushes till it was day." Passages such as this do of a surety make us love the man himself, for what he suffered and for what he did, that Truth might prevail. As William Penn said, "Many souls have done virtuously in this day, but, dear George, thou excellest them all!"

CHARLES B. HESTON, JR.

RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

[It has been several years since THE FRIEND published, in serial, extracts from a Friend's Journal. The last was that of the late Samuel Morris of Olney, Philadelphia.]

With the much of absorbing interest that each week has sought for space in our columns, and possibly from the dearth of instructive and, at the same time, fresh and lively journalistic material, we have not keenly felt the loss.

There has recently come into the Editors' hands a manuscript copy of "Recollections of Youthful Days, etc.," by Marmaduke C. Cope, late of Germantown.

These records were made with no thought of publication beyond a limited circle of relatives and friends, but having come into our hands and having received a careful reading, we find so much of general interest that we have gained the consent of members of the family to give them a wider circulation.

The problems that confronted the past generation were not just the same as those we meet, they were surely not one whit easier of solution.

The glimpse that we shall gain of the daily walk of one who strove to shape his life by the pattern of our Great Exemplar is made attractive by its simplicity and openness; added to this will be the charming glimpses we shall have of the home life of a Friend's family in Philadelphia when ferry-boats and trolley cars were not known here, and when a First-day ramble a little way north of Arch Street brought one into the "real country."

Added to these will be the references to the visits of English Friends to Philadelphia, a practice common many years ago, but of later times grown quite unusual, pleasantly revived, however, of late in the visits of E. Maria Bishop and William Littleboy.—Eos.]

I was born in Philadelphia, the third day of the Seventh Month, 1804. My parents resided then on the east side of North Fourth Street a few doors above Market Street. The house was taken down many years ago, and the site is now occupied by a store. When I was about one year old my parents removed to a house purchased by them on Arch Street, below Eighth Street, where the family resided about sixty years, when the property was sold and a large store built on the site which is now numbered 728.

My mother was Margaret Cooper, a lineal descendant of William Cooper, who about the year 1682 settled at the spot now known as Cooper's Point in the City of Camden. A considerable portion of this property descended through her to me and my sisters. She was the daughter of Marmaduke Cooper who resided in the mansion on the Haddonfield road built by his father, Isaac Cooper, in the year 1728. In my very young days the old mansion with its spacious hall, broad massive staircase and ample-sized rooms, had to me a very stately appearance. Many a time I used to sit in the great kitchen chimney, on one side of which there was a bench, talking with the old family gardener Henry, who came from the old country and prided himself on his horticultural skill. As for the garden there was none grander in my eyes, with its fine beds of tulips, hyacinths, roses and other beauties. In the centre was a magnificent Jersey holly tree, the largest and most symmetrical I have ever seen. On the trunk of this, visitors were invited to cut their names. At the first visit of my father he was asked to cut his initials, and climbing the tree he placed his the highest of all, which in after days we considered remarkable, as the property finally descended to his children. The tree is still standing and is probably considerably more than a century old. The glory of the garden has, however, entirely disappeared under the neglect of unappreciative farmers to whom the premises have for n years been rented. In my boyhood days the great melon patches were an especial charm. I was permitted to roam at will in them, selecting the finest and eating the most luscious

part until fully satiated. The peach and apple orchards were laden with the finest fruit in perfection and in such abundance that no limit was placed on their use. The ample cider press was a great institution in those days. It furnished many barrels of the choicest juice, sweet as sugar, which I sipped through a little straw tube as freely as I chose. Camden was then a small straggling village, the ferry houses being the prominent buildings. The forest extended to the river bank, being carefully preserved as the then only source of fuel, so that my father's walks with me as his companion, to the ancestral hall were mostly through shaded wood paths. We crossed the Delaware in boats called wherries, sometimes rowing, sometimes sailing. "Boat Ahoy" was the familiar cry of the ferryman as he stood at the ferry "slip" waiting for passengers. Twelve-and-a-half cents was the price in summer, twenty-five cents in winter. In icy times the ferrymen were equipped with very high water-proof boots, as they were obliged to sit on the bow of the boat with boat-hooks to push aside the cakes of ice, or if they were too large, to get out and pull the boats across the cake and launch it in the water beyond.

I can remember many winters when there was a well-traveled road across the Delaware and vehicles of all descriptions passing over it. But the wherry, and the quiet shady wood path with its rustling leaves, are long since numbered with the dissolving views of the past, the village in 1877 being changed into the populous city with miles of street cars, and capacious steamboats daily conveying thousands to and fro over the broad river.

On our way to the Camden ferries my father and I sometimes stopped at the humble yet peaceful cottage home of that good man and gifted minister of the Gospel, Richard Jordan. It was close by the Newton meeting-house. He always gave us a hospitable welcome. On his little farm, he skillfully cultivated the sugar corn, and so planted it that he had for a long time a succession of the sweet ears for his simple table. He was an adept in making net work for useful purposes, and invented a stitch called the Jordan stitch, worked with one wooden needle. He was also expert in turning boxes and other useful articles which he presented to his friends.

Among the earliest recollections of my boyhood, was being sent in my seventh year to a boarding school in Byberry Township, kept by John Comly, the author of a grammar and a spelling book both extensively used in schools. It was in the summer of 1811 and the total eclipse of the sun, and the appearance of a great comet which occurred that year, produced deep and solemn impressions, vivid after the lapse of sixty-six years. The surrounding school premises being adapted for childish enjoyments I remember my stay as a very pleasant one. I had many lively companions there, and entered with zest into the simple amusements allowed us. The green meadows and the running brooks, the hum of the honey bees, returning to their hives laden with sweets are all remembered now. Soon after attaining my ninth year I was sent to the boarding school at Westtown, where I remained, I think, three sessions. My reminiscences of this period are pleasant. The fine old forests, and the streams and vales, the long mill race and the dam with its pleasant spots for swimming, afforded scope for delightful exercise in many ways, which I fully appreciated. The nutting seasons in the fall were joyous occasions. Many a time I came home laden with the spoils of the walnut trees, improvising such bags as I could, sometimes using summer pants with legs tied at the bottom, much to their damage. As was the custom then, I built a small hut in the boys' woods, on the roof of which I spread the nuts to dry for winter use. My letters home contained frequent requests for nails to construct this, as well as the seats and arbor of a summer garden, which in partnership with one or two of my school-fellows was staked out and kept in order with its beds and walks. I joined actively in games of ball and shinny, prisoner's base, etc., but never excelled in them. Sometimes I strayed beyond bounds, and engaged in little raids on the orchard, etc., but on the whole

I passed muster pretty well. I made use of the school library and especially enjoyed such books as Mavor's Voyages and Travels, Anson's Voyages, etc. Returning home I well remember the grand illumination in Philadelphia on account of the treaty of peace with England. The citizens generally thronged the streets that evening with joyful feelings. To my young eyes it was a most magnificent display, nearly every house being lighted in various devices and colors and brilliant arches were thrown across many of the streets.

After leaving Westtown I went to the Latin School on Fourth Street below Chestnut, then taught by Thomas Dugdale. Here I remember obtaining a prize offered to the class of which I was a member. After this I went to a higher school taught by Dr. Wilson and James P. Espy at the corner of Fifth and Arch Streets, where the Apprentices' Library is now located. Here I made further progress in the Latin, being about thirteen years of age. A course of mathematics at the Friends' School in Fourth Street taught by Joseph Roberts then followed. My teacher being skilled in astronomy, took me with him occasionally to make observations of the stars, etc. Although I was interested in this, I was not a diligent student, and made little progress in science. At home my dear mother was desirous to instruct me in good things, and often had me to sit by her and read the biographies of Friends. This, though sometimes distasteful, was, I have no doubt, helpful in forming a more serious habit of mind of which I reaped the benefit in after life.

(To be continued.)

CHILDREN'S CORNER.

TURNS OF THE OTHER CHEEK.

(Concluded from page 595.)

I attended a vesper service once. It is there more than anywhere else that one realizes how a bit of the old, old days, centuries gone by, has come down to us with these friends. The service so primitively simple, the elders sitting up in front, the short prayer and words of exhortation, an elder lining the hymn, just as I have heard my mother say they used to do in the early days in New England. The Huterisch people use no musical instrument, nor do they sing by parts, but all in a high soprano, making a shrill melody. The elder sang one line, then all the congregation sang it after him; then he sang the second line, and they repeated it, and so on with the others. It is the way their fathers did, and their fathers' fathers, back to the third and fourth, yes, to the eleventh and twelfth generations.

In the extremest degree, in their religion, the Huterisch people are conservative. The goal toward which their eyes turn lies in the distant past. Their fathers set the pattern, and they follow it. To keep the faith of the fathers is their great duty, to sing their songs, to pray as they prayed. This has much to do with their deep love for the language in which their services are held—a feeling parallel to the love many feel for the King James Version, and dislike for new ways of expressing old thoughts.

This extreme conservatism makes the Huterisch people hesitate to send their children to outside schools. They fear that the influence there will tend to break down their allegiance to the old faith. They maintain elementary schools, and in subjects taught there the children are well grounded. Their neighbors constantly speak of their progressiveness in methods of work and their interest in knowing all that pertains to it. Recently we were conducting botany clubs in the country, and often we found herbs which we did not know. The frequent remark under such circumstances was: "If one of the men from the colony comes in today perhaps he can tell us. They know all such things." In the first days of their sect the Huterisch people could claim among their number some of the greatest university teachers on the continent. They are skilful in the use of the common herbs as medicines, still cherishing an art most of us have long since lost.

Undoubtedly, the Huterite is standing at the parting of the ways. The great problem he faces deeply concerns us all. We have been the pioneers in building up a type of highly socialized life, and, having achieved it, we realize now that it has been gained at the cost of two or three of the most precious things life holds. These treasures the Huterite still holds—and the question he faces is: Can we go forward into the new phases of life we are already entering, and yet hold the strong, unbroken influences of the home, still let social prestige honor the man who has toiled the hardest with his own hands, and still shape character by the performance of homely duties?

Too much our policy has been that of trying to inflict everything we have chosen to do on all who come to our land. Better will it be, if realizing that we have failed to hold much that is desirable, we give our heartiest backing to these who are so heroically trying to avoid our failure, and who may yet arrive at a solution better than any we have found.

There is no question in my mind that if a world peace policy of some sort should go into effect, we would recognize the contribution to be made by spirits strengthened by four centuries of persecution and martyrdom for the principles of their faith.

BERTHA W. CLARK

LEBANON HOSPITAL FOR MENTAL DISEASES.

Information is recently at hand of the death in the latter part of Second Month of Dr. Harris Graham, Chairman of the Board of the Beirut Executive Committee of the Lebanon Hospital for Mental Diseases at Asfuriyeh (founded by the late Theophilus Waldmeier in 1897).

Dr. Graham was a valued and efficient member of the Executive Committee for nearly a quarter of a century, and was also connected with the American University at Beirut for thirty-three years as a Professor of Pathology and Practice of Medicine.

He was a Canadian by birth, born in Ottawa, Canada, in 1852, and a graduate of the Toronto University. He took his M. D. from the Michigan University in 1885, after which he was commissioned by the American Board as a missionary to Turkey. In 1892 he took special bacteriological studies in Dr. Koch's laboratory in Berlin and rendered efficient service during the terrible cholera outbreak during that year in Hamburg. Subsequently, on returning to Turkey, he passed through several cholera epidemics in which his experience and skill were of great value.

One of his most notable research works was proving that the common culex mosquitoes are conveyors of dengue or "break-bone" fever as it is sometimes called.

As a linguist, he was able to converse in the principal languages of the polyglot Levant.

On account of his medical skill, he was widely sought in consultation by patients from all parts of the Near East, and his death is a great loss to that part of the world.

The Lebanon Hospital for Mental Diseases is greatly favored in having several such skilled, yet quiet and unobtrusive men on its Executive Committee, and largely on this account is able to carry on the difficult work of ministering in the most efficient and up-to-date methods to the unfortunate mentally afflicted people of Syria and Palestine.

UME TSUDA.

TO THE EDITOR:—

I am enclosing to thee an extract from a letter to Ume Tsuda from one of her former pupils.

The readers of THE FRIEND will remember the keen interest which my husband always felt in the "Girls' English-speaking School" in Tokio, founded by Ume Tsuda in 1900. Many who listened to his lectures and saw his beautiful slides, knew that the small sum which he charged went to her school.

The Bible Association kindly sent and will continue to send Bibles each year to the graduates.

Quite lately the directors of the School have decided to

add to the curriculum and raise \$400,000 endowment so as to give the School a college standing. It is slow work raising such a large sum of money, but the 317 graduates are devoted workers. This letter shows not only the devotion which they feel to the School, but also the character of the English teaching which they receive and best of all the high ideals which Ume Tsuda instills into her pupils.

If these approvals of giving this letter a place in *THE FRIEND*, I hope the readers of the paper will be interested in the new outlook of one of Japan's many forward-looking mothers.

Sincerely thy friend,

SARAH W. ELKINTON.

MOYLAN, Pa., Fifth Month 1st.

MY DEAR UME TSUDA:—

I wish you would believe that I have thought of you much more and often than you ever imagine or my neglected writing deserves.

This last spring I had a great mind to come up to Tokio just to see you, if I could, but moving seems so hard when one has a home and especially little children. But I saw R. R. the first time after her being away for a few years, and in my changed life I just poured out my heart to her. She knows so well what my life was while I was at the Juku and under your care and how much it meant to me and means to me in my life now, and she could feel with me the feeling of one, who loves most who owes most.

However the circumstance may appear, if I ever have a sparkle to shine or the power to live the life of a true woman, that little sparkle was kindled by your great light and will surely be brought down to my little baby-girl. I have already two boys—five and three—growing rapidly, but when the girl came I experienced a new kind of joy and different expectations. She is one of your granddaughters and ought to be brought up in the way you would like and expect for a girl who would live in the future Japan, in the third generation from your time.

I feel we are stepping-stones and would be contented to be trodden over if we could send out better ones to the world. I am nothing and the only way to be something in the world is to convey the best things got from my past life to the new lives—and send out true men and women to poor Japan which is in sore need of them.

When the girl came, I just thought of you and perhaps you would be glad to hear of her and remembered your words not to make any difference between a boy and a girl, not to give any handicap or privilege because it is a boy. We named her Aiko "to be loved by God and man."

Ever lovingly yours,
T. N.

"GIVE YOUTH ITS CHANCE."

An article under the above title will be found in a recent issue of *The Woman's Home Companion*, and is another example of the deepening interest and concern about the social life of the present day.

Its author—Alfred E. Stearns—is Principal of Phillips Academy, Andover, Mass., "which opened its doors two hundred and forty-two years ago," and has ever since numbered among its students boys of the "best families," using the phrase in the right sense. Dr. Stearns says: "As a schoolmaster who has dealt pretty intimately for twenty-seven years with nearly seven thousand boys I think I may claim to know something about boys, and the reactions of boy nature."

"At the best the school can only supplement the work of the home; and the schoolmaster is always dependent on the parent." He asks to present "a few plain facts," and to "try to draw from them conclusions that will help us in our efforts to play fair with youth."

The most interesting feature of Dr. Stearns' argument is his strong feeling that parents and older friends do not "play

fair" with youth, that "we have too much ignored the most vital factor involved—the boys and girls themselves." He feels that there is nothing unusual about them; "they are just as normal as those of us who criticize," but that "Never before was youth so sorely beset. Never has youth more sadly needed parental counsel and parental restraint." And he abundantly proves this by incidents gained from his own observation.

But, he concludes, "What is needed is the unvarnished statement of patent truths, a clear exposition of their significance, the 'rod of correction,' if need be, and the ringing challenge to that manly and better self which in all boys lies so close beneath the surface."

"When once the goal has been made clear, and it is seen to be a necessary and a good goal, youth will lead us in the race to attain it. And if in our efforts to accomplish our ends the restraints of discipline are at times required, as they surely were in the days of our youth, for the sake of the manhood and the womanhood of to-morrow, let us not withhold our hand."

"If youth rebels, we may rest assured that what we seem for the moment to lose in the good-will and affection of those we love will be repaid us a hundred-fold a few years hence, in the gratitude and reverence of minds that see and hearts that understand. The love of fair play has ever been a marked characteristic of youth. Youth will play fair with us if and only when we as parents play fair with youth."

F. T. R.

American Friends' Service Committee

20 South Twelfth Street. PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

[We can do no less than print the following letter in full, though doubtless it has reached many of our readers direct:]—

SIXTH MONTH 7, 1922.

DEAR FRIENDS:—

Cannot you help us do something about the West Virginia situation? If you do not know conditions, read carefully the enclosed bulletin.

After serious consideration, our Committee felt the need so imperative that it took action to relieve the immediate distress, hoping in some measure to reconcile the groups involved. We plan to begin in a small way and enlarge the scope only as we profit by experience. In our best judgment there is no other choice. Children, citizens of the future, are being stunted—dwarfed in body, mind and spirit. We dare not go our way indifferent and self-satisfied. It may be our privilege to hear again to-day, "I was hungry and ye fed me."

This is our opportunity—our responsibility. The Committee cannot go further without funds. We are asking for \$3500. Six hundred dollars of this has already been raised. Will you not help to make the proposed relief program possible?

Sincerely,

WILBUR K. THOMAS,
Executive Secretary.

The "enclosed bulletin" alluded to is an earnest appeal for relief. It recites:—

"The best estimate which we were able to obtain as to the total extent of need in the State was made about two months ago. At that time it was estimated that approximately 28,000 families were dependent upon charity, with an average of three children to the family. According to this estimate, the total number of children dependent upon charity was about 75,000. As the period of unemployment has increased, since

that time, the extent of the destitution has increased accordingly.

We were surprised to discover that this need is not located to any important degree in Logan and Mingo Counties, which have received so much publicity in the North. The miners in these counties are either non-union, and so have been working, or else have been living in the tent colonies, and receiving aid from the international union organization. Though living under hard conditions, these tent colonies have thus far managed to get along.

"The main need is found in the union areas, where unemployment has prevailed. These areas are located around three principal centers: 1, around Charleston, in upper Kanawha County; 2, around Beckley, in Raleigh and Fayette Counties, and 3, around Grafton.

"The fundamental need is for food. It should be understood that conditions do not in any sense compare with those reported in Russia. There is no famine. Two or three relief agencies, though they are not able to properly feed the destitute population, are at present preventing actual starvation. There is, however, increasing lack of food, and increasing undernourishment. The latter strikes particularly hard upon the children, who, in most cases, have no milk and light cereals, and are forced to live upon beans, corn-meal, flour and occasional bacon, which is all that the present relief agencies can supply. Yet even this coarse food is not being provided in sufficient quantities to meet the need."—Eds.]

THE HOUSE OF TERROR.

Our daily round, even in the heart of the Russian famine area, is often a normal one of office work, warehousing and household business, or it may be a round of visits to children's homes, hospitals and kitchens—all of them distressing enough, but at least doing the best any one could with their slender resources, and keeping most of the kiddies alive until better times come.

But always in the background runs the plaintive minor note of wailing at our doors, or windows, always a mournful voice begging a bit of bread, a pinched face peering in and pleading for life for another day. They walk the streets by day and always a few filter into the office and sometimes even to our living quarters. Always we must turn them away empty and ignore the pleading. We must feed those we can reach every day; not yet have we enough to touch them all, and our lists are full. So we tell ourselves, but I can never convince myself that is the answer Christ would make. As yet we find no other course. We try not to see them and to forget by plunging hard into the mountain of work always at hand.

But what becomes of these poor bits of human driftwood? Some few find their way into the children's homes, but they have supplies for never more than five new ones each day, and the others must pass on and sleep in sheds or empty houses, or drop down and die in the snow. At last by the earnest efforts of the big-hearted and untiring head of the local Soviet a small house was repaired and some fuel secured. Here each day the current washes up a few more derelicts, and they sit in the sun at the door or herd together inside for greater warmth.

For days and weeks I have passed this house, but never entered. I had no business there of any sort, and there is always enough that is harrowing without touching any that is avoidable. That visit could wait until some one wanted to know the worst, and then I could check up on the tales that are told of this House of Terror.

Visits there will be by request only. Our Field Director, who arrived the other day, is very much on the job and wants to see everything. I've not wanted to take the interpreters because they already receive the full brunt of horrors and begging more than we do. However, a new worker came along and wished to see everything before going on to open up her new outpost, so the time had come to see the worst.

It is an attractive enough little one-story house, and the day was a beautiful still sunny one so three nites were bask-

ing in the sun on the steps. One could hear the wailing, and, as we pushed open the door of a tiny corridor, it came like the sound of a mournful sea and with it came a horrible smell. The next door, and we faced the two rooms, with only a wide built-in bench as furniture. On this bench and the floor and piled against the walls and stove are bundles of ragged, moaning wretches, about a hundred of them, some dying, others already dead. Every day the one attendant of the place cleans it and pulls out from twenty to thirty dead bodies to cart off to the burial trench. He tries to keep the living from eating the dead, but it is not always possible.

One quick look is all any one can stand, though the Chief was strong enough of stomach to get a picture, before the stench of corpses and filth drove us out, thanking God for out-of-doors.

THIRD MONTH 20, 1922.

BEULAH A. HURLEY.

SPRING CLEANING IN RUSSIA.

The thaw is on! The beautiful snow covers are melting off the house roofs, and from the black soil of the plains, and the redder hills to the north, and off the dirt piles of the streets and from the bodies of the poor wretches who fell and died by the wayside and were buried in snow. Our streets were rivers for a week or two and the River Samara rose up and spread over the country a roaring torrent of muddy water and floating ice. No one could come from the villages for food. For awhile the railroad was broken and even telegraph lines down. Now the waters have subsided and the mud has dried up enough to find on most streets a path that is navigable without boots. The roads will soon be usable.

Looking ahead we dread the days when mud is dried into dust and begins to circulate. There are good chances of all sorts of epidemics from this and from flies, mosquitoes and rats. Some cases of cholera, malaria and bubonic plague are already reported. It is estimated that 9000 bodies lie unburied in sheds, in holes, in all sorts of places throughout our area.

What are we doing about it? Personally we are carrying our left arms with great care because of the vaccine just shot into them and we are mulling over the wise counsel of our newly arrived doctor and feeling profoundly thankful for her presence. As a family we are boiling our drinking water as always and plan to treat all salads, fruit, vegetables and greens the same way. We are preparing screens of mosquito-bar for all windows and doors and await only the tacks to put them in—these must come all the way from Moscow, 1200 miles away. We've already had practice in fly-swatting, as several noble ones have appeared. We've been fairly eaten up with mice, they have even begun on our baskets and clothes and papers for nests, but the doctor fixed them a lunch of phosphorus and cheese and they have gone off in a body to digest it.

As for the village, we have organized a clean-up squad to see if epidemics can be nipped in the bud. This week they begin work, 250 men and 50 horses; the men to be well fed each day at one of the children's kitchens, to give them strength enough to bury the dead, cart away filth and spread lime over what cannot be moved. Every householder is responsible for the cleaning up of his own premises and inspectors are appointed to see that this is done. In each volost, or township, we are feeding twenty people to devote their time and strength to burying the dead.

Spring winds are busy with their cleaning-fans and the rains are expected soon. We stand ready to do our part and the drugs and vaccines and other supplies are coming in from America and England and Germany and Moscow to back us up and hold the lives which the food alone cannot insure through the summer while the new food supply is growing.

BEULAH A. HURLEY.

FOURTH MONTH, 1922.

POLAND STILL NEEDS OUR HELP.

Wire from Poland received Fifth Month 22, 1922: "Thousands returning refugees without bread crop till harvest 1924

unless we plough and seed. Horses bought. Polish towns helping devastated areas prospect co-operation supplying ryce. Our budget mere minimum."

One million refugees who were ordered into Russia by the retreating Russian army in 1915-16 now remain to be repatriated in Poland. They return to land that is often covered with entanglements and gutted with trenches and concrete dug-outs. In any case no ploughing has been done since they left home.

The Friends in Poland have bought 1000 horses from the Polish Government and are ploughing the land owned by returning peasants. If no ploughing is done this year before Eleventh Month 1, 1922, it will be necessary to wait until 1924 before their crops can be harvested. One thousand horses will plough enough land to start 2,000 families every month with at least four acres of broken ground.

More fortunate Polish towns in Western Poland are adopting devastated areas. They raise funds for seeds, ploughs, spades, hoes, scythes, and sickles. They also provide food and medical supplies.

Friends in Poland calculate that we can supervise the ploughing of twenty thousand acres of land by 500 of the 1000 horses formerly owned by the Polish army. The other 500 horses will be sold at once to poor peasants, preferably widows with children, on long-time credits. The cost for ploughing will be approximately \$5.00 per acre. This sum will plough and seed the land, will provide the spade to work it, will give the scythe to harvest the crop. It will also make a well peasant out of an undernourished one.

It is hoped that the American Friends' Service Committee can contribute \$45,000 between now and Ninth Month 1, 1922.

SHIPMENTS received during week ending Sixth Month 10, 1922—117 boxes and packages received; 1 German relief; 6 anonymous.

Contributions received during week ending Sixth Month 12, 1922—\$18,257.51.

FRIENDLY NEWS NOTES.

THE *American Friend* has made the following quotation from a review of "The Later Periods of Quakerism" by Rufus M. Jones, appearing in *The Nation* for Fifth Month 24th: "The story of the Friends may justly be regarded as a replica in miniature of the history of Christianity itself. Each began as a mighty impulse of joyous enthusiasm; each was led by the very exigencies of the situation to develop forms of thought, practice and organization which laid bonds upon the free spirit and checked spontaneous expression; each passed through periods during which the great ideals of the founders faded into forgetfulness; and in each we find today a revival of those ideals in the changed conditions of the present with happy promise for the future. Moreover, the Friends have much to teach the religious life of today. Will the Christian ideals of love as the law of life, and the effective power of good to overcome evil, work in the world that now is? Perhaps the story of the Friends does not fully answer the question, for usually they have been protected within a militant nation, but at least their experience throws light upon the problem. And when it comes to forms of worship, one who cannot abide the "short, snappy, sacred" type of religious meeting which flaunts as its ideal "Something doing every minute," thinks wistfully of the living silence (there is vast difference between a living and a dead silence) during which Friends are still and know that God is and that His word still comes to waiting souls.

PHILADELPHIA YEARLY MEETING appointed five delegates to attend the Conference of sects fundamentally opposed to all war. The delegates are: Wm. Bishop, Francis R. Taylor, Ann Sharpless, Wm. B. Harvey and Mary B. Moon.

The Conference is to be held from Eighth Month 4th to 7th, at Bluffton College, Bluffton, Ohio.

Friends of various groups, as represented on the Service

Committee, the Schwenkfelders, the Mennonites and the Brethren constitute a committee of arrangements.

The objects of the Conference are given in the invitation issued some time ago: 1. To bring together for a season of Conference and Prayer representatives of all who profess discipleship of Jesus Christ and who hold that war has no place among Christians. 2. To discuss ways and means of furthering this Christian principle outside the respective denominations participating in the Conference. It is not expected that any formal, permanent organization will be effected. It is to be a meeting for prayer, for cultivating a spirit of closer fellowship among all of these more or less closely related bodies and for conference.

A LONDON CORRESPONDENT sends us word that A. Ruth Fry and Sir Benjamin Robertson recently addressed 100 members of Parliament in the House and showed them lantern slides depicting Friends' work in Russia. This was one of many things done to help impress upon Parliament the will of the public with regard to help for Russia.

On the fifth of last month Hampton Institute, Virginia, celebrated her fifty-fourth anniversary. As usual the occasion was one of great importance. Chief Justice Taft, president of the Board of Directors, presided. Among other expressions from him, he warned the Hampton students against doing anything that would injure the confidence that the American people have in Hampton's usefulness and power to solve the greatest social and racial question with which this nation has to contend.

Among other munificent additions to the endowment of Hampton, made this year, is the Armstrong Athletic field, named in honor of General Samuel Chapman Armstrong, who founded Hampton in 1868. The field is the gift of the Alumni. In the presentation address, the President of the Association said "that the field would promote physical education and be of benefit, not only to the students of Hampton Institute, but also to students of other Negro institutions, including Howard University, Tuskegee Institute, Lincoln University, Cheney, and many other schools and colleges. Hamptonians plan to spend \$30,000 to make this athletic field conform to all modern requirements."

As referred to a week ago, J. Henry Scattergood was elected a Trustee to succeed the late William W. Frazier. He is probably the first Friend to hold a position on the Board. He spoke briefly on the significance of the presentation of this athletic field in the development of the ideals of good sportsmanship, which are, according to his judgment, close to the best ideals of life itself. The total endowment of Hampton is given as \$4,700,000.

THE graduating class at Friends' Boarding School, near Barnesville, Ohio, numbered twenty-six. The exercises on the occasion were highly commendable. The address to the class was made by David H. Forsythe, who forty-three years ago, while a teacher at the school, addressed the first graduating class. The class then graduating numbered three, two of whom are now prominent members of Philadelphia Yearly Meeting.

FREDERICK J. LIBBY, Executive Secretary of the National Council for Reduction of Armaments, delivered the commencement address at Nebraska Central College last week.

THE *Pacific Friend* for Fifth Month opens with an Editorial from THE FRIEND (Philadelphia), "Stakes and Cords," which appeared early last month.

IN addition to an interesting travel sketch by George G. and Anna R. Williams, which we hope to give in full later, the *Pacific Friend* is responsible for these two items:

The name of the "Workers at Home and Abroad," (London), has been changed to "The Wayfarer," and is published monthly as before, by the Home Missionary and Extension

Committee. The paper contains much of interest about English Friends' work and other matters of general interest. Its purpose is to be a Record of Quaker Life and Work. English Friends, in common with us, are feeling greatly the financial stringency in their mission work. A number of those in the foreign field have been recalled and their work in Ceylon closed. Despite these adverse circumstances the "Wayfarer" keeps a smiling face and a cheerful voice, and Henry T. Hodgkin, Henry Silcox and others now at home are in "the saddle" for work in the homefield.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA.—Recent additions to Friends' Library:

Crump—Boys' Book of Railroads.

Fosdick—Meaning of Service.

Graham—Faith of a Quaker.

Gregg—Founding of a Nation.

Hodgkin—George Lloyd Hodgkin.

Murphy—Timoleon.

Parker—American Idyll.

Steiner—Old Trails and New Borders.

Welsh—New Gentleman of the Road.

Wheeler—Boy with the U. S. Secret Service.

During Seventh and Eighth Months the Library will be closed, except on Fifth-days, from 9 A. M. to 1 P. M. It will be re-opened for regular hours Ninth Month 5, 1922.

LINDA A. MOORE,
Librarian.

ONE hundred and thirteen political prisoners still remain in Federal prisons, convicted during war time, and nearly three hundred men in all in state and Federal prisons for "conscience" sake." Many of them are badly broken in health on account of terrible prison conditions. Some are being deported penniless to lands where they are unknown and unacquainted with ways of making a living. Some are serving terms of five, ten and twenty years. Esther Harlan, 1012 N. Sixty-sixth Street, Philadelphia, is pleading for persons to write regularly letters to these prisoners, or for those who would write on birthdays. "It makes a break in the monotony—a splash of color in the gray. Some of them haven't a visitor in two years and hardly a letter in two or three months."

DUBLIN YEARLY MEETING appointed five Fraternal Delegates to the Richmond Conference, they are Samuel A. Bell, Henrietta Bulla, Charles B. Lamb, Charlotte G. Lamb and Joseph T. Wigham. The Yearly Meeting's Committee was empowered to fill up vacancies if any of these Friends should be unable to go.

REFERENCE was made in a recent issue of THE FRIEND to Justine Dalencourt's work in France. All will be pleased to hear that, with the exception of £160, all the money needed to purchase the Training Home in Paris has now been raised. It would be peculiarly gratifying if this remaining sum were contributed during the Jubilee year, which closes this month. Any who have not yet given their donations are invited to send them during the next few weeks to Catharine L. Braithwaite, 2, West Bar, Banbury, who will have great pleasure in acknowledging them.

A REPORT of Dr. Henry T. Hodgkin's recent visit to Japan closes thus: "You will not be surprised to learn that there was no time left for sight-seeing on this my first visit to Japan, a matter for which we were very sorry, but which seemed to be unavoidable. Gilbert Bowles, himself, is a glutton for work, and he certainly did not mean to let me waste my time while I was under his care. What I could have done without his help I do not know. It was invaluable, unwearied and most sympathetic."

HENRY T. HODGKIN sailed Fifth Month 20th on the *Empress of Asia* from Japan to Vancouver. His address dur-

ing his brief stay in the United States is care of the Fellowship of Reconciliation, 306 Broadway, New York City. He sails for England about Seventh Month 7th.

At the same session of Germantown Monthly Meeting which issued certificates for Edward C. Wood and Esther Morton Smith, alluded to in THE FRIEND of last week, a letter of introduction was granted to Alfred C. Garrett, whose prospect of attending Canada Yearly Meeting, now in session, was presented.

CHARLES H. HAINES was also granted a sojourning minute to the group of Friends at Canton Christian College. It is his expectation to start soon for this field of service.

It is a satisfaction to learn that the recent Baltimore celebration of the 250th anniversary of the founding of the Yearly Meeting was a success financially. We have already been assured that it was a great success otherwise. About one-third of the amount subscribed was all that was needed. The *Intelligencer* makes the following favorable comment in regard to the *Baltimore American*. The same is equally true of the *Sun*, an Associate Editor, Richard L. Cary is a Friend; one of the leading editorials from his pen appeared the first day of the Conference.

"In addition to their accounts of the celebration, at least two of the leading dailies carried editorials of considerable length on the contribution which the Society of Friends has made to the life of Maryland. Such an editorial from *The Baltimore American*, which has come to our attention, gives both a sympathetic and an intelligent exposition of many of the most important phases of Quaker tradition."

WILLIAM L. PEARSON of Wichita, Kansas, sailed on the 15th by the S. S. *Empress of Asia* from Vancouver.

As known to many Friends he expects to be married about the 30th to Alice G. Lewis, now resident at Mito, Tokio, Japan.

A RECENT letter from Francis R. Bacon, head of the Friends' Unit in Berlin, informs us that in conformity with suggestions of the "Extension Committee," three of the Pennsylvan leaflets—"Vom Glauben der Quaker," by Barclay Moon, "Echo und Stimme" and "Die Christus—Begeisterung der ersten Juenger," by Max I. Reich, have been translated. Three thousand of each of these have been issued and more may be called for. The next of the series to be translated and issued will be Rufus M. Jones's "Die Lehre der Quaker." F. R. B. writes: "You will be interested to know that when on a visit to Vienna last month I attended Friends' Meeting held in a room of the former Imperial Palace and there met Professor Boeck who, on one occasion at least, was at Woodbrooke and appeared to be something of a leader among Austrians interested in Quakerism. Upon his expression of desire for literature I sent to him 200 copies of "Die Lehre der Quaker" and 250 copies each of the three pamphlets whose titles are given above.

"Upon my suggestion a German member of the Berlin group has written to Quaker centres throughout the world asking for contributions of quotations suitable for publication on a motto-calendar which it is proposed to issue for next year."

MARRIED.—On Third-day, Fifth Month 16th, in Tokyo, Japan, HAROLD M. LANE, son of Henry Douglas and Sarah May Lane, of Oskaloosa, Iowa, and PAULINE ROWLAND SIBTARE, daughter of George M. and Helen G. Rowland, of Seppoko, Japan.

DIED.—At her home in Pasadena, California, Fourth Month 28th, 1922, MARY ANN PAINTER, aged eighty-nine years, widow of the late David S. Painter; a member of Pasadena Monthly Meeting of Friends.

—, Sixth Month 8, 1922, at her home in the Elklands, HARRIET BROWN, widow of John S. Brown, in the eighty-second year of her age, a member of Elklands Particular and Muncy Monthly Meeting, Pa.

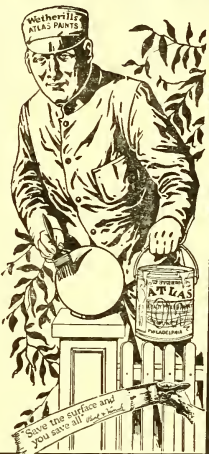
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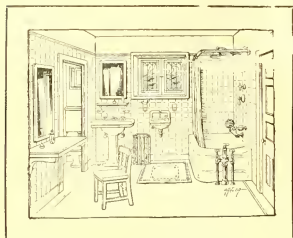
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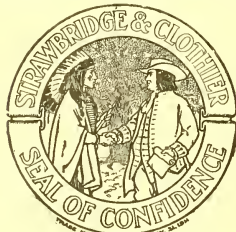
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THE RECONCILIATION.

Into a world full of strife our Lord has entered with a ministry of reconciliation. Christians are those who can say: "We joy in God through our Lord Jesus Christ, by whom we have now obtained the reconciliation" (Rom. vii, R. V.). This state of harmony and peace is not an *attainment*, but an *obtainment*, and that by faith, which comes by heeding the inward voice of God.

The reconciliation of man to God, his return into the Divine harmony, to use the John Woolman phrase, is the central fact of Christianity. Take that away and you have obliterated it. Christ is more than a Pattern for our imitation. He is the means of our coming into right relations with God. "We have peace with God through our Lord Jesus Christ"—He has so revealed, even to the extent of His cross, the Father that we cannot but love Him, trust Him, and live in a filial attitude of mind towards Him.

Now Christ not only thus reconciles us to God, but also to ourselves. For man is at strife with himself. His inner life has been tangled up through sin.

Our Lord revealed the worth of the individual, *i. e.* (what he is worth to God). If he speaks of man as a lost sheep, it is the Shepherd who is the loser. God has a Shepherd-heart, and feels the loss of that man who has elected to live his life apart from Him. He cannot give him up, because man is necessary to His happiness, and there is joy in heaven when he repents. Now our Lord wants every man to wake up out of the delirium of sin to a conception of his true worth to God. The prodigal was not himself when among the swine. "When he came to himself" he remembered his origin in the Father's house, and made haste to return to it. The true man awoke in him once more. "The outward man" is but the perishing clay tenement in which the man made "in the image of God" has his temporary abode. We need to give this man, the real man, his proper food and nourishment.

Now when a man has thus come to himself and to God, through the revelation of God and man in Christ, how quickly he finds his brother also. Reconciliation between man and man then takes place. Christ revealed our Father, as He is in

the truth of His being, and not as the Rabbis and Scribes have caricatured Him. He revealed besides our true worth and preciousness to the Father. He also revealed our brother man and bids us see hidden glory in the humblest and meanest brother. What we do to the least of His brethren we do to Him. He makes their sickness His sickness, their poverty His poverty; their imprisonment, His imprisonment. Thus does Christ become the true motive for social service. Shall we be ashamed to minister unto them whom Christ is not ashamed to call *His brethren*? All frontiers, caste, class and color distinctions and artificial barriers fall away in the light of His reconciliation between man and man. Ah! methinks we have hardly begun to understand the Master on this matter, or if understanding Him, to apply the teaching!

Then, finally, Christ reconciles us to our tasks and duties. His life as the obedient Son—a life "which would no glory borrow, nor majesty from earth," has consecrated poverty and toil. It has dignified the disagreeable things of life. If the Incarnation had taken place in our age, we would probably have seen the glory of God shining through a workman's overalls. The Nazareth life was also a part of the ministry of reconciliation, which is now "committed unto us," to live out and proclaim in the world.

What a wonderful peace and glory can come into a human life reconciled to the will of God, as expressed in the daily providences of His hand, which appoints to each his lot and tasks! No more is the neck chafed under an ill-fitting yoke. Learning obedience, submission, dependence and quiet confidence, at the feet of Him who always pleased the Father, we too shall find rest unto our souls. For now the yoke becomes easy and the burden light.

M. I. R.

A MESSAGE FROM SYRIA.

[The following letter was written with no thought of publication. We, however, wish to share it with readers of THE FRIEND.—EDS.]

RAS-EL-METN, Syria,
Fifth Month 22, 1922.

My Dear Friend:—It was good of thee to write such a kind and encouraging letter, with thy contribution, and I want to tell thee that we appreciated it very much. If Friends at home only knew how *helpful* an encouraging, sympathetic letter is from the homeland to those of us away from home and often struggling with tremendous difficulties, they would never have hesitation in writing or think they were taking up our time. Please accept our grateful thanks for the "slip of paper" from Brown Brothers. It came at a most opportune time and was indeed useful. It is wonderful how our Heavenly Father has helped us through a time of unusual strain and difficulty. He has been good to us. It is just wonderful how He guides and leads. After the Friends' Service Committee discontinued helping us there was a time when it seemed that no contributions were coming in at all. Friends, perhaps, were thinking we were being provided for. In consequence we were in great financial straits. That was the time when

the Armenians were in greatest difficulties, too. And to undertake still more responsibility when we were in such difficulties seemed unwise and yet we felt so strongly the call to do something for these poor people and so in faith, and with an empty purse, but with good credit, we brought up sixty here. Just the next day a cheque arrived from America for \$1000. He never comes too late. That cheque was timed to arrive just at the right moment. He knew our need, our responsibilities and the trust we had in Him, and He abundantly justified the latter. So our hearts were very glad that we had ventured on a new piece of work for Him before the money arrived. This work for the Armenians has been a great satisfaction and joy to us. The need is still almost as great as ever, and cannot be very different, until the whole, big question of the Near East settlement takes place. For the moment the weather is so fine that the housing problem is in abeyance, and a little work can be got by some here and there. So that things are not as acute as they were in First Month, but they are bad enough. The worst is that the "latter rains" have failed us, and in consequence the wheat crop is the poorest on record. In many places there will be no crop at all. Prices of wheat would be very high now, but for the fact that some Australian wheat is being imported. We face the immediate future with some fears perhaps, but we cannot forget how wonderfully God has blessed us and helped us since we have undertaken this work for the orphans, and our trust is in Him. Please give a message of love and kind remembrance from us to thy family, and to the Meeting. And tell our Friends at home that the Kingdom of God is coming. The Kingdom of love, and peace, and righteousness.

Men and women everywhere are so weary of the strife, and the commotion, and the results of hatred and war—and they are longing with an earnestness and desire so intense for better things—for a new way of life. Blessed is he who has the vision, and the message to give to these perplexed and longing hearts. Every kind thought, every prayer, every deed of love, and service, and sacrifice are helping men and women to see more clearly the new way of life and to bring in the Kingdom.

Affectionately thy friend,
DANIEL OLIVER.

LONDON YEARLY MEETING.

We propose to depart somewhat from our usual course in reviewing London Yearly Meeting and shall select scattered remarks made by individuals, such as appeal most to us as having a close bearing on problems that confront our own membership here; what we give is taken in part from *The Friend* [London].

When the subject of Ministry was before the meeting, the deadening effect of unkind criticism was contrasted with the helpfulness of an atmosphere of sympathy and prayer. Where this exists it is much more likely that the vocal utterances will form a harmonious whole.

Various speakers touched on the question of preparation for vocal ministry—the right and the wrong way of doing this; most agreed with T. E. Harvey, who thought that our whole life should be a preparation for ministry; we may hear God speaking in our reading and in our own experience. Our ministry might be more effective if we remembered more often the words and ways of our Master. He gave seed thoughts; we too often think we must prepare the seed into bread before passing it on in faith. In all true spiritual ministry there should be the spirit both of joy and of sacrifice: the minister must not come and make a discourse, but should make an effort to sink himself and to reach after those who need help, seeking that of God in our fellow worshippers. It was evident the subject had gripped the meeting and the time was felt to be all too short for the adequate consideration of such a vital subject. It was announced that next year it was hoped one whole day of Yearly Meeting might be devoted to it.

Carl Heath gave the Swarthmore lecture this year. We are told the lecturer addressed a perspiring house and though the

weather conditions were extremely adverse to a large attendance, there was a reasonably full house. A brief review of the lecture has already appeared in *THE FRIEND*. It was characterized throughout by many short pithy sentences—these four were taken rather at random as illustrations:

"Isaiah is a book of splendid politics." "The New Town of Mansoul must be planted on a firmer foundation than that which satisfied a former generation." "The Christian Church must speak overtly to public as to private life or die." "The Gospel is a good news of new relationships—to God and to men."

The subject of Religious Education was conspicuously before an early session of the Yearly Meeting. It was hoped that a list of books useful both for parents' own reading and also for reading to their children will in the near future be issued; a plea is under consideration for loaning such a collection in turn to the various centres. May there not be an example in this for some of our American meetings?

The discussion turned mainly on the need of reviving Family Worship and making it a real and living thing. It was acknowledged that the Bible reading, with silence following, at one time almost universal amongst us, had now been to a large extent discontinued, partly on account of the rush of modern life, but quite as much from a feeling on the part of many that they did not wish to be insincere or to establish or continue a practice which had become a formality only. One Friend's experience was that the Bible reading was usually carried on, while another suggested that the former had only sampled the "well concerned Friends" of the Society and that there were many who had discontinued the practice.

There was much diversity of opinion as to the best way to revive a true united worship. One Friend deprecated the reading of continuous chapters, whilst another found simple stories from the Gospels most useful. One suggested helps in the form of collected thoughts or short prayers, on the other hand, one advocated strongly the Bible being read without note or comment.

A Friend pointed out how not only in Scripture lessons, but also in those on history and literature there come often opportunities to give the instructions we have now in mind, if we will only seek for the openings and embrace them. The need for intellectual study is great, for the problems of the world can not be mastered by good-will alone; the need is that minds trained and well furnished with knowledge should be brought to bear upon them.

Part of one session was given to the reading of the testimony of his Monthly Meeting concerning the late William Charles Braithwaite. "He did not teach theories or doctrines about his Master, he was concerned to show forth Jesus Himself. It was not a traditional Jesus of whom he spoke; it was Jesus who learned in the school of experience and of hardship, was tempted as we are, who lives among us here and now, leading and inspiring us today and moulding our characters to His own likeness."

What we term the "consideration of the state of the Society" and which with us claims fullest recognition when we read and answer the Queries, London Yearly Meeting designated, "Vital religious experience as the basis of service." This was, as a matter of fact, discussed under two distinct captions: "Christianity as the power to solve present-day problems" and "Consistency in individual life."

One morning session was devoted to the consideration of the report of the Peace Committee. The introductory remarks were referred to afterwards as among the best things heard during the entire week. One Friend spoke of the reconciling and healing work of the Friends who have gone into so many countries to distribute relief. Another, in pointing out the political insincerity cultivated by war, queried what would happen if a new John the Baptist came into our midst and called a section of well-meaning people a "generation of vipers." Lady Barlow referred to her long acquaintance with

the debates in the House of Commons and deplored that there seemed no one there to hold up the Quaker ideal. A Friend spoke of a visit he had paid to Vienna last year to attend an international conference to represent the pacifist point of view. He was so moved by the perilous position of pacifism in many of the countries of the Middle East, danger threatening the existence of pacifist individuals or groups, that he felt it impossible to attend any similar conference. The duty of pacifist people in this country of comparative safety, must be to try to do away with conditions which cause hostility and suspicion instead of brotherly understanding.

The annual London Epistle has become in Friendly circles in many quarters a thing looked forward to with an honest expectancy of something worth while. The circumstances attending the issuance of this year's Epistle were somewhat novel. An unusually large number of Young Friends were present when the committee was appointed, and the twenty-five set apart to draft it included several of them, many of whom were known to their own meetings rather than to the Yearly Meeting as a whole. The usual hope was expressed that the Epistle might be brief and in simple language, and the suggestion was thrown out that Browning might be avoided. Speakers do not all seem to have realized that the most difficult thoughts can be expressed in words of one syllable without becoming easier to understand. The hints thrown out by some older Friends are quite likely to be relished by some on this side the Atlantic, among them it was remarked that each group of people has its own particular phraseology, and that the language of the Labor group is not always simpler than that of the Yearly Meeting. Modern speech is sometimes as bewildering to the older generation as modern paintings. It has been our practice of late to publish the General Epistle as soon as it reaches us. This brief review will not lessen our interest in it.

Some of us feel that Philadelphia Yearly Meeting has grown into something of a clearing-house; what would be the feeling of such when they learn of the items to come before a two and a-half hours' session in London? This session was expected to include five distinct "minutes" forwarded by Quarterly Meetings. How it could be expected that such important questions as the Devonshire House Premises, the Constitution of the Meeting for Sufferings, Penal Reform, the York Retreat, Sanatoria for the Nerve-strained, the Bedford Institute Association and the Tabular Statement, not to mention other items of considerable interest, in two hours and a-half, is beyond our comprehension. They could hardly have imagined that Friends would regard these as merely formal matters and not want to discuss them. Some different arrangement will evidently have to be planned for the future. When the session closed six out of the thirteen items were left over for consideration later on.

There is food for thought in this complexity of topics. We probably have as wide a range of interests in Philadelphia as do our brothers and sisters in London; but our plan of having many very important concerns under managers not directly accountable to the Yearly Meeting and therefor not reporting to it, has obvious features to recommend it.

The discussion that centred about the disposal of the Devonshire House will have added interest to those who were privileged to attend the All Friends' Peace Conference there two summers ago. The arguments pro and con touch Philadelphia Friends not remotely and apply to some extent to the meeting property on South Twelfth Street. The advocates of removal made a strong point of the health of the workers in the various offices of the different organizations of the Society and urged the important bearing of this upon efficiency in carrying on the work of the Society. Our responsibility for the souls of men and women was also mentioned, as the locking up of so much capital hindered the discharge of that responsibility. The provision of a meeting-house large enough

for Yearly Meeting, if new premises are found, or the retention of the Men's Meeting-house, if the whole or part of the present premises are retained, was advocated by many speakers. Should London Yearly Meeting see its way clear to sell Devonshire house and locate elsewhere, probably outside of London, no one can charge it with being over hasty in reaching a conclusion. The matter was referred to the Meeting for Sufferings in 1914, just before the outbreak of the war, and it had been under serious review for some time before.

Some felt that the retaining of the present house in London was essential. It was, however, pointed out that this was almost in the nature of a luxury as the room is lying idle for most of the year. This again is partly a financial question; and if Quarterly Meetings cannot pay their full quota for the Yearly Meeting Fund, it hardly looks as if the Society were prepared to pay for the luxury.

The division of opinion during the discussion on the premises was a surprise to many. Some Friends usually labelled socialist were found amongst those in favor of retaining the property, whilst at least one other usually labelled conservative was an earnest advocate of parting with it and moving elsewhere.

(To be continued.)

The burden that I bear would be no less
Should I cry out against it; though I fill
The weary day with sound of my distress,
It were my burden still

The burden that I bear may be no more
For all I bear it silently and stay
Sometimes to laugh and listen at a door
Where joy keeps holiday.

I ask no more save only this may be—
On life's long road, where many comrades fare,
One shall not guess, though he keep step with me,
The burden that I bear.

—THEODOSIA GARRISON.

THE NEED FOR THE DENOMINATIONAL SCHOOL.

ADDRESS BEFORE THE WESTTOWN ALUMNI ASSOCIATION,
FIFTH MONTH 27, 1922.

WILBUR K. THOMAS.

(Concluded from page 604.)

The teaching and interpretation of history can be carried on in the most satisfactory way in our own private schools. Perhaps it is impossible to hope for, but we have not yet developed non-partisan historians. It is said that at the present time in Germany no reference is made in the text-books to the Great World War. Opinions vary so much in regard to the causes, conduct, etc., that the schoolmen have decided that it is best to say nothing about it. There are text-books used to this day in our Southern States that imply that the South won the Civil War, and the fighting was stopped because they had too much humanitarian spirit to continue it. Our own interpretation of the Revolutionary War,—causes, etc.—are all to the glorification of the United States. It does not matter whether this is true or not, good feeling between the United States and England is not cultivated by exploiting Lexington, Concord, the Battle of Trenton, etc. The peoples of the world cannot be brought closer together until the artificial boundaries which separate them are destroyed; and this cannot be done by the glorifying of one nation at the expense of another. I say that it is impossible in our public schools to teach history in the right way, for public opinion would not stand for it. It can only be done in the private school.

Furthermore, perhaps due to the war, there has been a decided decline in moral standards. Perhaps it is too much to ask that the men and women who are selected to teach our young people, should represent the very highest moral stand-

ing. Perhaps it is because I am too old-fashioned in my own ideas; but I cannot permit my children to be taught by a cigarette-smoking man or woman, or by a man or woman who justifies the modern movie, dancing, etc. The management of the denominational school can insist upon the highest moral standards on the part of its teaching staff, and so long as they are not bidding for financial patronage can maintain it.

Today in the public schools such tests are no longer considered necessary; although there are many principals and teachers who have refused to be debauched by the times. The atmosphere of the school-room exercises more or less of a moral influence on the child's mind, and unless the greatest care is used in the selection of teachers, those who are upright and pure in heart, the greatest good cannot be accomplished.

There is a further reason for insisting upon the denominational school which applies more particularly to us as Friends than any of the above reasons. Our whole attitude toward worship is quite different from that of any other denomination. The meeting for worship on a basis of silence is not found elsewhere. As a group we have not developed the religious side of church work for young people as some other of the Protestant denominations have; and, therefore, there is a decided value in bringing our young people together in a homogeneous group in connection with our meeting for worship. Many of our Friends' Meetings are small. There is little of the uplifting ministry; and too often no attention is given to the needs of the child. In all such cases where parents do not supply this lack in their home life, it is a most valuable thing to have a denominational school where this side of Quakerism is highly developed.

Our interest in our own denominational schools ought not to lessen our interest in the public schools. There is no one institution of which we should be more proud than our public school. Therefore, while supporting our denominational school for the sake of our own children for whom we are directly responsible, let us redouble our efforts to purify the public school. If public schools are overcrowded, let us see that the condition is remedied. If they do not have enough men teachers for the boys, let us see that salaries are such that the very best men teachers can be employed. If there is a teaching of the wrong kind of patriotism in the schools, let us, for the sake of our country, see that it is changed. In the meantime, however, we cannot afford to permit our own children's lives to be warped. Our interest in the public school does not necessarily require us to sacrifice our own. Rather should we sacrifice ourselves;—that is, time, energy and money, to improve conditions. Merely putting our own unformed, undeveloped children in the public school of the present day is not enough. In other words, the maintenance of the private school should not for one moment lessen our interest in the public school.

A careful study of incoming students by Harvard University has led to the conclusion that the best scholars on the average come from the public schools. The reason for this, as advanced by those who have made the investigation, is, that the private school offers more distractions. While I agree with the conclusion, I do not agree with the reason assigned. I believe that the best students come from the public school because they are from homes where sacrifices must be made in order to secure an education. The student, therefore, is more devoted to his studies than the average student who has been brought up in a home of luxury and ease. If Friends maintain simplicity in their homes and in their schools there will be a minimum of these distracting influences. It is a question of earnestness on the part of parents and students.

Objection is made to the private school on the ground: (1) That it introduces elements foreign to the broadly democratic conception of society; (2) That it serves as a sort of hot-house; (3) That the ability of parents to pay for the education of their children does not necessarily mean that their children are better off in the private school; (4) That the element of snobbishness is almost always prevalent in the private school. Such criticisms cannot be used against the denominational

schools if there is a real, live, religious element in control. It is true, however, that special efforts must be made to avoid the development of such harmful elements; but they cannot be introduced as serious objections if the people back of the school are in earnest.

We come, therefore, to this general conclusion, that if our young people are to receive the right kind of education—that which properly balances character and learning—we must continue to support our own denominational schools. The problem of money and students is not serious, if we follow this ideal. If once the doors are opened and we begin to cater to the general public and to the standards of education as proposed by those who are not actuated by as deeply religious motives as we, very soon our schools will lose their influence and will reflect only the average educational standards of the times.

Greater stress must be placed upon the private secondary school. The colleges offer a problem in themselves which is quite different from the lower grades. A Catholic has said: "Give me the child until he is seven years old, and you can have him ever afterwards." Certainly we, as Friends, should take direct responsibility for the welfare of our own children until they are at least through the preparatory grades. By the time the student enters college he ought to be able to think for himself, and his general attitude toward life ought to be pretty well established.

Reference has already been made to the influence of Westtown on Friends in other sections of the country. I believe that just in proportion as you appeal to southern and western Friends to send their students to Westtown will you be having leavening influence on American Quakerism. This is one of the greatest opportunities that faces your Yearly Meeting.

I can close with no more fitting words than those of the Psalmist, used so many years ago for the young people of his day. He prayed that our young men may be "as plants grown up in their youth and our daughters as corner-stones hewn after the similitude of a Palace."

THE LESSON OF A LOSS.

TO THE EDITOR OF THE FRIEND:—

Some of my friends have advised me to offer the enclosed article for publication in THE FRIEND. I desire to put it where it may do good, if such a place can be found. I am also enclosing a copy of a poem, written near the time our little one was taken from us, which may explain part of the other. The vision referred to was the "Vision of Thomas Say," published a few years ago in "Select Miscellany," in which he spoke of those he had seen in the vision as "appearing in the fulness of the body," (after death).

COLUMBIANA, Ohio.

M. E. C.

There was once a mother who had a little son. And the child was straight and strong and fair to look upon. And his soul delighted in all things good and beautiful. And the mother rejoiced greatly in her son.

Then suddenly the places that had known him, knew him no more. One morning he was there, all light and joy; the next, his brow was marble and the sweet voice stilled forever. The flowers he had loved put forth their blossoms in vain, for no little hand came to caress them. And the mother grieved sore for the child.

At evening she missed the little form that was wont to pause at the stairs, while he repeated the little prayer verse that for him unpeopled all the dark shadows.

When she entered her room she thought of the little hand that had knocked on the door, and the childish delight when she opened it and playfully greeted him as a stranger.

There were the boots, never to be pressed by those little feet. There the rosy gloves, shaped to the sturdy hands. And the mother's heart was faint with grief.

Then a dear friend spoke to the mother:—"Thinkest thou to know thy child when, thy mortality laid aside, thou shalt join the throngs of the blest?"

And her heart cried out in fear, "God would not plant mother love within us, to be torn out so ruthlessly."

But like a barbed arrow, the thought remained and would not be plucked out. And the mother's cheek grew thin and her eyes dim with many tears.

But after many months, when the loving Father saw it was enough, He spoke to her through the vision of one long since gone to his rest; and showed her that all things that are needed for the soul's happiness are in store for those who love Him. And peace fell on the weary spirit.

Yet she queried, "If I may again fully believe that I shall one day clasp my child and know re-union with my father, my mother, my sister, and all the loved ones gone before, why all this heart-rending grief?"

And the voice answered: "Didst thou not ask to know My valuation of a human Soul? Behold thou hast longed in thy finite heart for the conscious presence of thy child throughout eternity. Even so I long with infinite longing for every soul of man to be with Me and to enjoy with Me the things which eye hath not seen nor ear heard, neither hath entered into the heart of man, which I have prepared."

So though she never ceased to miss the sunny presence, the mother grieved no longer bitterly for the child. For she had other sons who needed her loving ministrations, but she pondered the lesson much in her heart.

So the years passed; and another vision rose before the mother.

She saw the nations of the world gathered in battle; And her own beloved country was there, and she saw men gloating over the horrible death-dealing efficiency of their weapons. And she cried out in her heart, "These men are my brothers, whom Christ loves, and longs for, to spend Eternity with Him!"

And she saw other men, the young and old, the evil and the just—victims of these death-dealing weapons. She saw the dead and the dying, the maimed of body or of soul. "These, too, are my brothers, and brothers one of another. And every one Christ loves!"

And she beheld in the rolling clouds of smoke, reflected by terrible barrages of fire, the face of Christ, infinitely sorrowful, infinitely loving; the outstretched, nail-pierced hands, the tender, pleading voice, calling: "Come unto Me, all ye!"

And she saw that not alone for her own beloved America, nor even for those allied with her, but for every "nation, kindred and tongue," was given the supreme sacrifice of Calvary—was spoken the loving call: "Come unto Me, all ye!"

MALINDA E. COFE.

FIFTH MONTH 28, 1922.

EDITOR OF THE FRIEND:—

I am so thankful for the publication of the article "I was in prison and ye visited me not," in the issue of Third Month 16th. Esther Harlan tells me many have answered it, asking numerous questions about the work.

As secretary of the Philadelphia Prison Comfort Club, I'm sending a little report of our work, thinking many readers of THE FRIEND would like to read it and hoping thee can find room for all or part of it.

Sincerely,
RACHEL DAVIS DUBOIS,
Secretary.

With its Third Month meeting, the Prison Comfort Club of Philadelphia completed its first half year. Its original membership of eight has increased to forty-seven. Several hundred letters have been written to and received from prisoners and their families. Other similar groups have been formed, outside the city, working in unison with this one. Nearly \$1200 have been collected in all, and have been distributed to political prisoners and their families, except a reserve fund of about \$400, which is to be divided among those ordered deported, when they actually leave the country. (One clause of our constitution reads: "No member of this organization may accept any remuneration, nor may any of

the running expenses be paid from the treasury. Every dollar contributed goes directly to the political prisoners or their families.")

The club has many plans in hand for the coming six months. It is hoped eventually to come into personal touch with every man imprisoned for a principle. Our list now shows nearly three hundred, to only about a hundred of whom the members of this club have been able to write. Every one who will undertake correspondence with even one or two greatly widens the scope of service. The writer has found such correspondence a liberal education in more than one sense. The outstanding feature of the experience as a whole, is the splendid unselfishness of these men. When asked what may most acceptably be done for them, letter after letter comes back—"I can get along. Send something to So-and-so, he is ill." Or: "So-and-so has fewer friends on the outside." All through the past winter, letters have come—"Don't send to me. The women and children on the outside must be needing it more, with all this unemployment." Two of them sent their Christmas money (gifts from those on the outside not members of this club) to the Friends' Service Committee to "help feed a hungry baby in Russia." When one realizes how much of actual health even a dollar represents under the terrible prison conditions, such unselfishness amounts to a very real sort of heroism. No one could read these prison letters without realizing the exceptional character of these men, as a whole group, their clear vision, their splendid courage, the saneness and breadth of this work for which they are giving their lives, in the full knowledge that for them individually there is everything to lose and nothing to gain, that no material results can come in their lifetime, but only to "the children of the future."

It may be of interest to quote from a recent letter, from Richard Brazier, serving a twenty-year sentence, slated for deportation to England:—"My mother, when a young girl, was a pupil in Miss Helen Cadbury's Sunday School Class. Miss Cadbury, as you doubtless know, was a member of the famous Cadbury family of Bournville, amongst the leading Quakers of Great Britain. It was largely through Miss Cadbury's efforts that I came to America—as assistant in charge of a group of orphan boys and girls—emigrants." He encloses the latest of his prison poems, with many protestations and only because it was especially desired of him. But to the writer it seems of more than casual interest:—

"THE HIDDEN HEAVENS."

From my high prison window I see fall
The far, soft shadows of the summer eve,
I watch the warm glow climb the towered wall,
Then creep away in slow and lingering leave.
Soft falls the dusk upon the prison yard,

The twittering birds seek rest beneath the eaves,
The evening wind takes up its watch and ward
O'er prison flowers and buds and captive leaves,
And night her sable curtain draws without.
But I can see no moon with silver sheen,
The shades of deepest darkness put to rout,
And reign in radiant loveliness as queen
Of distant stars and of earth's lesser lights.

For here, where walls are high and windows barred,
Are hidden from my eyes the heaven of nights—
The heavens full of glory, silver starred,
Only in dreams my hungry heart can keep
Dear memories of things I loved outside;
And when the hush sounds the hour of sleep
I see once more what bars and walls would hide."

Have we no responsibility that men so-minded are left to spend twenty years behind iron bars, and only by accident do any of us learn of it? These men in prison "substituting" for every one of us in the fight for freedom of speech, of thought, of faith, the fight against the inhumanity of all war, have written again and again that above all else they desire that the convicts for which they are paying this price may be understood by those "on the outside." And nothing could show

our friendship for them, could so companion them in their exile, as action born of sincere understanding of the principles for which they are working—and suffering.

RACHEL DAVIS DUBOIS.

CHILDREN'S CORNER.

HOW THE PIG WAS WEIGHED.—A Yankee Boy's Ingenious Device for Scales That Did the Work.—An instance of typical Yankee ingenuity, showing how a Massachusetts boy weighed a pig he had entered in a state-wide pig contest, is told in a recent issue of the *Weekly News Letter* issued by the Department of Agriculture.

According to the rules governing the contest he had to weigh the pig at the beginning and at the end of a certain period, and also at monthly intervals. The only scales available were household utensils used by his mother, and of a limited range.

After surveying his difficulties he found he had available a hog crate, a strong box, some chains, a high board fence and a long pole, in addition to the small scales, with which to weigh his pig.

He marked the middle point of the long pole and placed it over the fence. To one end he attached the crate and to the other end the box was fastened by means of chains. Sand sufficient to balance the crate was placed in the box. He then gathered a quantity of small cobblestones, dropping them in the box.

By placing a few grains of corn in the crate and using other grains as a bait, he lured the pig into the crate. The door was then closed and the pig was ready for weighing.

By putting more of the small cobblestones into the box until it balanced with the crate, the boy learned the weight of his pig in stones. By means of the scales the stones were weighed and the total of the weighing gave the boy with fair accuracy the weight of his pig in pounds.

The arrangement worked so well that he used it throughout the weighings for the contest, and as a result he was able to determine not only the cost of the pig per pound of grain but also the average daily gain of his pig by months and for the contest as a whole.

His pig did not win the contest, but the boy received honorable mention for good work done.

I was watching a beautiful white swan, with its baby swan following it one day at Orlando, Florida, when I was surprised to see the baby cygnet jump up on the mother's back, just behind the lovely soft white wing, and ride on over the lake. I have so often thought of it, and of how it was another case of our Heavenly Father's tender care in providing for His little ones when they are weary.

Another time in Minnesota, when the electric light men were busy running new wires through the woods near our house, we saw a little squirrel come down from its nest carrying its baby, and take it way off to another tree. Back it soon came and carried down another baby, repeating this until all were safely moved.

EDITH C. TATNALL.

RECOLLECTIONS OF YOUTHFUL DAYS, AND SOME RECORDS OF AFTER YEARS.

WRITTEN BY MARMADUKE C. COPE. COMMENCED AT NEWPORT IN THE SUMMER OF 1877 IN MY SEVENTY-FOURTH YEAR.

(Continued from page 606.)

When I had attained the age of fifteen years, my dear father, at my urgent solicitation, consented I should leave school, and enter the business in which he had been engaged, thus commencing my long apprenticeship of six years. Many times in after years I regretted my precipitancy in this matter, before the mind had been properly disciplined by study. My desultory attempts at mental improvement after entering the whirl of business, were far from making up the loss sustained

by my own premature resolve, which was not in accord with my father's judgment, although he yielded to my impotency. But by the change I received one lesson of great value. I had become very fond of gunning and fishing and frequently went out for these sports. My uncle, Isaac Cooper, seeing my fancy for them, presented me with a fowling piece, and just after I had entered the store, invited me to accompany him to Cape May to shoot, which I was very anxious to do. I applied to my kind and judicious father for permission, which he declined to give on the ground that as I had chosen to enter into business, I must now be diligent in attending to it. This was a sore disappointment, but submitting to his decision, the gun was laid aside, and so far as I remember never after used by me. This check to my sporting propensities was a means of leading me to reflect on the subject of taking the life of any of God's creatures for sport, and I was gradually led to a settled conviction that it would be wrong for me to do it, and I entirely abandoned the practice, having more enjoyment afterwards in witnessing the happiness of birds and fishes in the freedom which their Creator gave them than in depriving them of it. In this conclusion I do not in any wise question the right of man to use both fish and fowl for his food, but would leave the taking of their lives to those who adopt it as a lawful occupation, and are justified in it by the necessity of providing food for themselves and others. After entering the store I was diligently engaged in mastering all the details of business, which then included for the youngest apprentice the opening of the store before breakfast, sweeping it out, making the fires, as well as keeping the goods in order and carrying parcels to customers.

About my seventeenth year, I was in an unguarded moment exposed to a great and sinful temptation, in looking back on which I shudder even now to think how near I was to the opening of the horrible pit. But by the good and merciful grace of my Heavenly Father marvellously interposed, I was snatched from it in a way very humbling to myself, but through His goodness so secret that no one knew of my folly. This I have ever esteemed a most convincing evidence of our Heavenly Father's care over His poor, weak, erring children, and shall continue to praise Him for this great deliverance. When about eighteen years of age I had the privilege of a visit to Baltimore in company with my sister Mary Ann. I enjoyed highly the agreeable social circle into which we were introduced. We went on to Washington, where we visited the Capitol, and then to Alexandria and Mount Vernon. At Baltimore I met with several agreeable young men of Friends' families, who endeavored to promote my enjoyment. On one occasion when taking a walk to some interesting localities, they proposed stopping at a public house to have a drink of beer, to which I felt so strong an objection that I promptly declined, and they with some surprise at my refusal gave up their intention. I have ever felt satisfied with the stand I took then against a practice which has resulted in the downfall of so many promising young men. I well remember the sad end of one of the most accomplished young men I then met with, who after attaining to a high position in civil society and in social circles, was so intemperate as to become an out-cast and die a drunkard.

There was a charming freedom of manner and an open-hearted hospitality among the Friends of Baltimore that quite charmed me. It was there I first met with "Peggy Carey" as she was familiarly called in the bright gaiety of her youth, the very delight of all she mingled with in "the pleasures of friendship." How greatly the fascinating traits of character and person were, in after life, adorned by the Christian graces with which she became richly endowed, many who have intimately known her as Margaret Cheston can bear witness.

In those days the journey to Baltimore was made by steamboat to Newcastle, thence by stage to Frenchtown and again by steamboat to Baltimore. It was my first important turn-out from home and has ever been remembered with pleasure.

My youthful associations at home were now more and more with the social circle in which my sisters were interested, and

this I have always esteemed an advantage, as it tended to preserve me from the pernicious habits of smoking and chewing tobacco, and other objectionable practices common among young men. Even in Friends' families in those days it was usual to hand round the glass of wine or the foaming cup of beer, but I was happily preserved from acquiring a fondness for them, and when settled in life easily became a rigid abstainer from their seductive use. The subject of reading works of fiction early became a serious question with me. I had been very fond of novels, but confined myself as I became capable of judging, to the best class, such as Walter Scott, and Fenimore Cooper, but even these, ere long, became as the forbidden fruit, and my conviction was a decided one, that it was best for me to give up such reading entirely, and choose that which was more solid and instructive. With a natural taste for instrumental music and singing, I became quite a devotee to them, and having a good voice I was frequently pressed to sing in the social parties I attended. Gradually, however, I found my pleasure in this to diminish—I have ever believed this to have been under the guiding hand of my Father in Heaven. About my twenty-second year, I gave up the practice, and laid aside the flute to which I was much attached.

Here I will mention the disposition I made a few years afterwards of the unused flute. A pious young man had become much interested in the inmates of the insane department of the Alms House, and spent much time in reading and preaching to them. Many efforts were then making to alleviate the afflictions of their mental condition; among others it had been ascertained that musical sounds had a very soothing influence on their distempered minds. This young man had been accustomed to call on me to aid him, and on one occasion mentioned their need of musical instruments. At once I offered him the flute, considering that as a remedial measure it was both right and expedient thus to endeavor to comfort the distressed. I heard afterwards that it was thankfully received as a useful gift.

About the year 1814 my father purchased a small farm situated about seven miles north of the city adjoining a little manufacturing village, called by the common folks Grubtown, by others Crescentville. Part of it was bordered by Tacony Creek, a pleasant stream where I often had hours of enjoyment. It had several fine springs and brooks and was named Brookland. Here I became much interested in rural pursuits. I made walks through the woods with rustic benches, cleared out the springs, took some care of the garden and in harvest time worked diligently in the field. The remembrance of those days between my eleventh and seventeenth years has always been a pleasant one. I have always loved the country and its simple joys.

The beautiful spot on the Schuylkill River now called South Laurel Hill was one of my early haunts. My uncle Isaac Cooper purchased the property from William Rawle. It was then called Harleigh. There was on it at that time a large aristocratic mansion with ample stables and garden. The noble lawn was planted with grand old hemlocks and other fine shade trees, and skirting the rocky bank of the river, was a forest of ancient oaks, beech, walnut and maple. The sylvan walks and summer house on the rock which descended precipitously to the river, were a source of great enjoyment. A short distance above Harleigh, the bed of the Schuylkill was full of rocks through which the waters rushed in a rapid descending current causing what was called "The Falls of Schuylkill." The name is still retained, though the construction of the dam at Fairmount has backed the water so as to cover the rocks, and the surface is nearly placid. After the dam was built the residence on the banks became unhealthy and the place was sold.

In connection with Harleigh, I may also mention Rockland, the seat of my uncle Isaac C. Jones, lower down on the river, to which I often rambled, enjoying greatly with my young cousins, the hillsides, the rowboat on the river, the lovely walks and the fine garden. This charming place was long

retained by the family who resorted to it in the summer, and the pleasure of a visit was much enhanced by the sweet winning way in which my Aunt Hannah Jones welcomed all who were privileged to partake of her courteous hospitality. Half a century has more than passed since those days, but the picture is perfect in my mind's eye. But few who enjoyed those scenes with me are now living. Rockland is now absorbed in our beautiful Park and the thousands of happy children who now in their summer excursions run over the hillsides and in the shaded lawn, and through the time-worn hall, so utterly change the scene, that I scarce recognize it. True, the garden is obliterated, the winding approach from the rural lane is no longer there, and other landmarks are removed. In their place we have the broad public drive, but the neglected look of the mansion and its surroundings brings a pang to those who remember their charms in former days.

I must not forget to tell of Peter's Island as it then appeared in the Schuylkill opposite Rockland. It had a beautiful grove on it, and our favorite row was to its shaded shore where we rambled for awhile. Our poetical imagination was exercised occasionally in describing these excursions. But the beauty of the spot was soon after destroyed. In the winter of 1822, which was unusually severe, a great ice dam was formed across the river a short distance above the island said to have been about twenty-five feet high. When this gave way on the approach of spring it swept away the grove utterly, and left the island a bare muddy desolation. The large bridge at the Falls of Schuylkill was lifted from its piers by the flood and carried down in the fearful torrent. I was standing at Fairmount with many thousands of the citizens who came to witness the fearful scene. Many thought the Fairmount Dam, which had just been completed, would be broken down. But happily it stood firm. The huge bridge came down that far whole, but as it was swept over the dam it broke into fragments. For many weeks after the large cakes of ice remained high up on the rocks at Rockland, and one of my pleasures was with the help of my cousin Aquila Jones to dislodge them, and witness their crushing fall into the river.

My first acquaintance with my brother-in-law, Stephen P. Morris began in connection with a ride to Rockland. My uncle Isaac C. Jones was a successful agriculturist and raised large crops of the sugar beet, which he fed to his stock. He had a peculiar iron cutter to chop those beets, and I was sent out with Stephen to show him the tool, as my father who was also interested in the best culture wished one like it. Stephen had just then commenced business as a blacksmith and my father procured him the first important job of work, which was making a lot of iron bedsteads for the Pennsylvania Hospital. Soon after this anthracite coal began to be used by families in Philadelphia, and Stephen commenced making the grates for parlor and kitchen, which soon became in large demand, and the manufacture of those and other articles of iron eventually became a very extensive and profitable business.

(To be continued.)

TEXTS—PHRASES—SHIBBOLETHS.

III.

In a recent number of *The Nation*, a distinguished editorial writer refers to the commandment, "Thou shalt not kill," as a biblical injunction against carnal warfare. The statement has been made by more than one writer, even by some who have resigned their membership in the Religious Society of Friends, that Friends have based their opposition to war on this Sixth Commandment.

I have consulted several of the recognized authorities on the doctrines and practices of Friends, and have not yet discovered that they base any argument against war on this commandment.

Jonathan Dymond refers to this command as an ordinance against the murder of an antagonist with whom one may have a personal quarrel. He bases his scriptural argument against war upon the teachings of Jesus Christ and his apostles. He

refers to the prophetic writings of the Old Testament where there are many references to a glorious era of Peace, when men would cease to learn war and righteousness would cover the earth as the waters cover the sea.

Robert Barclay in his chapter on War makes no reference to the Sixth Commandment, but derives his main argument from the New Testament writings and the records of the early Christians.

The evident meaning of the Sixth Commandment is "Thou shalt not commit murder." Among the Hebrews at the time the Mosaic Law was announced, the law allowed retaliation. An eye for an eye, a tooth for a tooth (Lev. 24: xx). The eye-for-an-eye, the tooth-for-a-tooth method of retribution was an advance step. The previous notion of vengeance was that if "another strike me or insult me, I'll kill him." Is it not humiliating that some modern notions of retaliation have not advanced to any great extent from the pre-historic methods of the cave-man? They have not attained the standard of the Mosaic Law. They have not reached Sinai, they are still in Egyptian darkness.

In accordance with Jewish conceptions of Jehovah, He appeared to sanction warfare with other nations. Almost at the very time the Law was given on Sinai, the hands of Moses were upheld by Aaron and Hur in order that the Amalekites might be vanquished in battle. The Lord declared to Moses that He would "utterly put out the remembrance of Amalek from under heaven." In later times the Lord through Samuel commanded Samuel to exterminate this wicked tribe, an injunction which he literally obeyed, sparing none save Agag their king. And Samuel, the prophet of the Lord, was exceedingly wroth at the forbearance of Saul, and in order to complete the massacre ordered by Jehovah, summoned King Agag and hewed the old sinner "in pieces." Joshua under what was thought to be divine command captured city after city in Canaan, and usually gave no quarter to man, woman or child. Jewish history of that age is a revolting, bloody record, and further details are unnecessary to be rehearsed. All this time the Ten Commandments were supposed to be in force. They were intended to apply with their dealings with each other, not with the outside nations. Hence the Sixth Commandment has not been quoted by our approved writers in support of our testimony against war.

It is true that in the prophetic writings of the Old Testament we note a vision of better days. The work of righteousness shall be peace (Is. 32: xvii). The eleventh chapter of Isaiah contains an animated description of the glories of the peaceable conditions of the reign of righteousness. Both Isaiah and Micah speak of the time when the people "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more." King David was not permitted to build a temple for the worship of Jehovah because he was a man of war, from which we may rightly infer that there was a growing conception among the Jewish leaders that the character of Jehovah was averse to bloodshed.

However, the fuller conception of God as a Being of universal love is apparent in the writings of the New Testament. He is still the Lord of Hosts, but their anthem, "Peace on earth, good will among men," has no resemblance to a battle cry. The teachings of Jesus and His apostles, the accounts of the lives of the early Christians, clearly indicate this belief in the iniquity of all carnal warfare.

ALBERT H. VOTAW.

O Thou that rulest life and death, and all we see

And hear, and know;—we are but children in Thy loving power.

Thou art our Father! By this dear tie help us be

Steadfast in duty every passing hour,

Thy wisdom sees and knows:—Thou judgest what is best;—

And Thou art love. Midst all the loud alarms

That life may know, grant us to rest,

Trusting and peaceful, in Thy everlasting arms!

—R.

American Friends' Service Committee

20 South Twelfth Street.

PHILADELPHIA, PA.

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Send all clothing supplies to the storeroom, 15th and Cherry Streets.

FRIENDS' TRACTOR PLOWING IN RUSSIA.

In Buzuluk Uyezd, Samara Gubernia, land is being plowed by tractors. The tractors belong to the Society of Friends' Relief organizations. The drivers are members of these organizations. The plowed land is being sown with seed furnished by the Soviet Government. The products to be harvested will be used to feed the Children's Homes in the area.

The English section of the Uyezd already has four tractors at work; two are turning up the black steppe within a stone's throw of the Buzuluk railway station, two are at Maximovka, a Quaker outpost, working on land owned by the October School of the Revolution. In seven days the latter two have plowed 25 dessiatines or approximately 68 acres. They have no definite schedule to accomplish. They are merely plowing at top speed from sunrise to sunset, and they will keep on plowing as long as there is a day left for sowing. Both wheat and garden seeds will be put in the ground near Buzuluk. A large quantity of seed potatoes have been furnished by the Government. The English tractors were brought out originally to serve as transport. They will be utilized for this purpose after the plowing season is passed.

The American section, likewise, has two tracts of land, both near Sorochinskaya, the home station and warehouse centre of the American Friends' work. The first is lowland that can be irrigated in case of drought. It comprises some 10 dessiatines along the muddy banks of the Samara River. For this tract the Quakers are to supply the tractors and the tractor drivers. The Government gives a trained agricultural supervisor, an adequate amount of garden seed, workers for sowing and cultivating, and some tools. A plan to have all the children in the Children's Homes of Sorochinskaya work on their individual plots as well as on the common plot is agreed upon by the Quakers and the Government. In addition to the seeds provided by the latter the Quakers are now advised that 1450 sacks of garden seeds are on their way from Philadelphia. (By the time this appears these seeds will be in the ground.)

Some of these seeds will, of course, be used on the larger plot of land southwest of the village in the rich black soil where wheat was sown and burnt by the drought last year. "You can have all the land from here to the hills," says the Soviet representative to Homer Morris, the American Field Director, as he points toward some rising ground three or four versts away. The sweep of his arm takes in at least a thousand dessiatines! The arable land in this section is literally unlimited this year. So many of the peasants have died, so many have left, so many are too weak or too poor in livestock to plow their allotments, that the land to be cut by the plowshares, pulled by the three Fordson tractors, is much more than could be covered by even a thousand tractors in the month remaining before the last spring grains can be sown. On the larger allotment the Quakers will supervise the planting of buckwheat, millet, Russian maize, potatoes and sunflower seeds, the latter being one of the staple Russian products that will grow in some of the driest lands.

Just as in France and Poland the American tractors pulled the plows for the peasants after the ravages of war, so in Russia after the great sweep of the hunger has done its worst the tractors will lay open the soil for the harvest that the spring rains tell us is coming this year. Next winter, perhaps the Children's Home will have food from the Quaker gardens. And in the autumn the machines will open the soil again for the spring rye. This is more than charity. It is reconstruction.

ROBERT W. DUNN.

CABLE received in Philadelphia dated Moscow, Sixth Month 17th, gives the latest information on the work of the tractors. From Fifth Month 13th to Sixth Month 15th three tractors with Russian drivers working on two eight-hour shifts plowed and seeded 230 acres of millet, 40 acres of potatoes and 13 acres of garden seeds.

The cable further states that the fall plowing begins Seventh Month 1st.

ARTHUR WATTS.

Friends in America will be glad to learn that Arthur Watts, who has served as Chief of the Russian Unit for the past two years, is convalescing from typhus. Following a very severe case one lung filled up. This has now cleared, and he is so far recovered that he has taken a trip to Norway for a period of rest and recuperation.

HELP WHEN LEAST EXPECTED.

The Minnesota Russian Relief Committee with headquarters at Minneapolis, Minnesota, is very much alive. Their Secretary reports that recently in starting a campaign in one of the counties in Minnesota she accidentally discovered two people who had tried to go to Russia as missionaries, but had been prevented from entering. These people immediately interested themselves in the campaign and at the first meeting arranged for the benefit of the Russian Famine Relief \$147 was raised. "So help often comes before we ask it. I am sure now that they will have a good campaign out there."

The Minnesota Russian Relief Committee has contributed approximately \$95,000 in cash and kind to the work of the American Friends' Service Committee.

TWO DAYS—POSSIBLY FOUR.

It is three vests to the Children's Home. On the way we pass four separate teams returning to the villages without grain, "Perhaps," the drivers say, "we can return for it when the animals have more food and the roads dry a little." Above the glitter of a birch grove stands the Children's Home, its west windows looking across the valley toward the two silver knobs on the church at Yerokovka. Bruskinin, the director, takes us at once to his desk. He pulls out the report book for the first four months of 1922. He opens and points to some columns, Deaths during First Month one, during Second Month none, during Third Month none. During Fourth Month (and this only the 27th) seven red crosses in this column. Bruskinin looks at us with pure appeal in his face, no affectation. He knows that we know that the corn didn't come for the adults and only a part of the child food. And he asks us to help him in the emergency.

In the clean, white-washed kitchen Bruskinin's wife stands over a boiler of steaming kasha—beans and millet with a few cans of unsweetened milk. Fifty children are eating this every meal now. They have nothing with which to vary the diet. A few of the children stand by the big white stove. "The Kasha smells so good," says Poyla a tiny thing almost as white as the stove. We wonder how such burning eyes ever grew in such a miserable body. Poyla had been starving slowly for two years before she came to the Children's Home. Contrast her with Michael Petrovka, thirteen years old and full chested. He has a full arm and says he boxes well. He has been eating Quaker food for four months.

"They are all figuring on the number of hours now," Bruskinin explains. "They always ask me when I return from Buzuluk or Sorochinskaya, 'What have you brought us, Nicholas?' I tell them the exact amount and show them my O. D. K. (Friends) order slips and they figure out just how long that amount of food will last our family of fifty. They used to figure in days, but now it is in hours." Bruskinin opened his cupboard. A few cans of milk, half a small bag of grits. "That is the last of our Quaker food. It will last us two days. Then we will live on a pod of millet the Government gave us for personnel. After that we know there is just

one sack of American flour in the warehouse at Kluchi. We can perhaps do something with that. This with the millet may stretch us over two days more. Then there is nothing." We thought of those broken horses returning without wagons. We knew that at best it would be two weeks before the American food could come up the long road from Buzuluk.

As we walk back to Kluchi we meet a peasant leading a firm-horned cow. It tugs at the rope as he stops to tell us where he is going. It is only twelve vests away. His wagon sits in the mud up to the hubs. But this is the strongest cow in the volost. It will pull it out. But the poor horse. It may die before it can be led home. At home there is no food for horse or cow or man, only a little seed grain to plant for the hope of autumn. But the cow can pull. It will bring back the seed. It may even be able to return to Buzuluk for the Children's food. Were it not for a few cows and horses like this, death would come swiftly to Kluchevskaya volost.

ROBERT DUNN.

FIFTH MONTH, 1922.

SHIPMENTS received during week ending Sixth Month 17, 1922—90 boxes and packages received; 1 from Mennonites.

Contributions received during week ending Sixth Month 19, 1922—\$4,922.09.

FRIENDLY NEWS NOTES.

BARNESVILLE NOTES.—Commencement of 1922 is a thing of the past, occurring on Sixth Month 1st. This year the class consisted of twenty-six members from five different states, and Canada. The states represented were Alabama, Indiana, Iowa, Maryland and Ohio. Naturally the greatest numbers in the class were from Ohio, with Iowa holding a close second. Good weather prevailed during the week and the beautiful time of year helped to make the event a very enjoyable and we trust a profitable occasion. This week was also the week of Stillwater Quarterly Meeting, thus bringing the spring session of the Meeting for Sufferings of Ohio Yearly Meeting at the same time. Naturally there cluster about these two events important meetings of Yearly Meetings' committees, all of which bring a rather large company to the school. This year the company was about normal in size, there being something over 300 visitors for the commencement exercises. Our assembly room was somewhat crowded, but our guests are accustomed to it and take the crowding very good-naturedly. The exercises were of the usual character of such occasions, and as we still stick to the old custom of having each student read the essay prepared for the occasion, the program was quite lengthy, but having half of the program the evening before and insisting on short essays, we manage to get them all read. David H. Forsythe, a former teacher of the school, 1877-79, delivered the class address which was very much to the point and much appreciated by all who heard it; a brief reference to this will appear in the *Olney Current*. The evening of Commencement Day the Alumni Association held its annual spring meeting, and after the transaction of some routine business was addressed by Judge Farr of the State Courts, whose knowledge of Friends began when as a boy he was brought up in a Quaker community in Columbiana Co., Ohio. He had long expressed a desire to address a group of young Friends of Ohio Yearly Meeting, for he felt that they did not appreciate their privileges or the value of their religious training as they should. His address was inspirational and quite eloquent and was much enjoyed by all who heard him. As Judge of the Probate Court of Columbiana County for a number of years, he had opportunity to study various phases of delinquency, and he has often expressed himself that it was his belief that if all denominations were as careful in the training of their children as Friends there would be very little need for judges and courts; he has very great respect for the marriage customs amongst Friends and thinks they would prevent divorce if widely adopted. His early training amongst Friends he has not forgotten, and it has greatly influenced him in his public life.

Shortly before the close of the school year we had a very

acceptable visit from Max I. Reich and companions, his wife, Francis Walton and Anna Walton. A short time before Anna Walton delivered before the school a very interesting lecture on her recent trip to the Hawaiian Islands, which was illustrated by some fine slides, most of which had been taken by herself.

We have had many good lectures during the past year and feel we owe many kind friends much for what they have done for us.

J. WETHERILL HUTTON.

THE Cheyney Commencement on Sixth Month 14, was a novel occasion in many ways. One of the special features was the presentation of a bronze tablet, the gift of the Alumni. The speech of acceptance was made by a member of the Board and responded to by Principal Hill.

The following are the exact words on the memorial tablet that was placed by the entrance door to the Carnegie Library Hall:—

"BY THEIR FRUITS YE SHALL KNOW THEM."

This tablet is set up to express the lasting gratitude of alumni, students and teachers for the pioneer service rendered by the Society of Friends to the cause of the education of the American Negro, first in the Institute for Colored Youth in Philadelphia, then in the Cheyney Training School for Teachers in Cheyney.

From 1837 to 1920 Friends built up and supported a private school for the professional training of Negro Teachers. They maintained the highest standards, visioning ever the highest humanity. It was a venture of faith in the dark days of our national life requiring foresight, Christian courage, patience, self-sacrifice, and the giving of their material substance.

In 1920 this institution became the fourteenth State Normal School of the Commonwealth of Pennsylvania.

Thus was the work of their hands established.

Presented by the Board of Trustees, June 14, 1922.

WALTER E. WILDMAN, Selma, Ohio, known to many who receive THE FRIEND, has taken the place of Murray S. Kenworthy as head of the Russian relief work.

MAX I. REICH interrupted his visitation to the meetings in Ohio in order to fulfil an engagement of long standing in Canada. A correspondent from Toronto has sent us the following notice of his service there:

The Eighth Annual Conference of the Hebrew Christian Alliance of America was held in Toronto, Canada, Fifth Month 30th to Sixth Month 2nd. Max I. Reich, of Philadelphia Yearly Meeting, who is president, presided throughout the Conference, and gave the closing address, which was a remarkable picture of God's dealings with his chosen people in the past and a clear statement of the prophecies concerning them, now being fulfilled. The Friends' meeting at Maitland Street entertained the Hebrew Conference at supper on the evening of Sixth Month 1st. Max I. Reich spoke of the interest taken by Friends in the welfare of his race in the past. It was a very happy occasion. Six other churches in the city similarly welcomed the Christian Jews.

THE *American Friend* is responsible for the following reference to the opening of New York Yearly Meeting, Fifth Month 25, 1922:

The business session of the Yearly Meeting was remarkable for having no Friends' ministers from other Yearly Meetings present with minutes. Epistles had been received from all the Yearly Meetings with whom we regularly correspond, excepting California, and in addition a very sympathetic and helpful message from Genesee Yearly Meeting in Canada, where they had met jointly with our Canadian Friends.

The first session of the Yearly Meeting was devoted to considering the actual situation in our various meetings, and a query from one of the Quarterly Meetings was really taken

to heart by the meeting and the session was brought to a solemn close by the reading of the London Epistle of 1921. The following is the form of the Query alluded to: "Have we lived our fullest life? Have we loved with deepest love? Have we burned our lamp of faith with ever brighter flame? Have we worked with ever-widening vision? Have we looked with the Master's understanding insight?"

FRIENDS' SELECT SCHOOL NOTES.—The Graduating Exercises were held on the afternoon of Sixth Month 9th. The address to the School was delivered by Frederick J. Libby. Fifteen diplomas were granted to graduates, and certificates of partial work to four students. Members of this class are expecting to enter Haverford, Swarthmore, Goucher, Mount Holyoke and Wheaton Colleges, as well as the University of Pennsylvania, Drexel Institute and the Philadelphia Normal School.

The J. Henry Bartlett Honor Scholarships for 1922-1923 have been awarded to H. Walter Davis and E. Hope Broome, both of the Class of 1923.

Two of our teachers expect to spend the summer abroad—Anne Balderston in the study of Art and Lucile Hiatt in the study of French. Anna M. Garrett and Mary E. M. White expect to study at Teachers' College, Columbia University; Mary E. Williamson at Chicago University; Ethel M. Whitson at the University of Pennsylvania; E. Mae Myers at Middlebury College.

Mary E. Williamson was granted the degree of Master of Arts at the recent commencement of the University of Pennsylvania on work completed during the year.

We expect to have at least one representative at the Y. M. C. A. Preparatory School Conference to be held at Blairstown, N. J., from the twenty-fourth to the thirtieth of Sixth Month.

Pine Tree Lodge, the School Cottage at Pocono Manor, has been improved during the year by the addition of two dormer windows and the installation of electric lights. It will be occupied during the summer by some of our teachers with their families and friends.

The Children's Country Week Association is making use of our dining-room for its summer headquarters, while the Y. W. C. A. have the privileges of our tennis court.

The contract for the addition to our building, which will provide an entrance from the Parkway, as well as offices and other rooms, has been let to R. C. Ballinger and Company. The Art Jury has expressed approval of the plans and duly authorized the addition.

NOTICES.

A MEETING for worship under the care of a Committee of Abington Monthly Meeting is appointed to be held at Wiglus Hall, Hatboro, on the afternoon of First-day, Seventh Month 2nd, at three o'clock, Daylight Saving Time. A cordial invitation is extended to all interested.

THE Meeting at Merchantville, N. J., has been discontinued; any Friend having concern to hold an "Appointed" meeting there is invited to write Lewis R. Whitacre, 121 West Penn Street, Germantown, or Charles A. Lippincott, Moorestown, N. J.

ATTENTION was called, in a former issue, to the Woolman School Program for the summer. Arrangements are now completed for the School to open Sixth-day, Sixth Month 30th, at 8 P. M. There will be a series of addresses on each Seventh-day until Seventh Month 29th, inclusive. For full program address Woolman School, Swarthmore, or Mary J. Moon, 20 S. Twelfth Street, Philadelphia.

The week-end speakers are as follows:—

Seventh Month 1st—Henry T. Hodgkin and Paul Jones.

Seventh Month 8th—Frederick J. Libby.

Seventh Month 15th—Dr. William W. Cadbury.

Seventh Month 22nd—Kirby Page.

Seventh Month 29th—Dr. Win. Byron Forbush.

DIED.—At Trenton, N. J., Sixth Month 3, 1922, ELIZABETH H. KIRKBRIDE, wife of William B. Kirkbride, a member of Chesterfield Monthly Meeting, New Jersey.

ATLAS READY MIXED PAINT

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